

...THE

Ch  
Vic

3369

VIRGINIA

EVANGELICAL AND LITERARY

MAGAZINE,

EDITED BY

JOHN H. RICE.

---

*Because of the House of the Lord our God, I will seek thy good.*

---

VOL. I.

---

RICHMOND:

William W. Gray, Printer.

1818.



## ERRATA.

- No. VII.** p. 325 line 5 insert *to* before *us*  
 335 31 1 col. for *his* r. *has*  
 336 30 do erase *to* after into
- No. VIII.** p. 340 line 12 for *circumstance* r. *circumstances*  
 348 10 for *inio* r. *into*  
 352 8 for *it it* r. *it in*  
 354 15 for *realizet he* r. *realize the*  
 357 5 for *Cherubim* r. *Cherubim*
- No. IX.** p. 411 line 6 from bottom for *your* r. *you*  
 413 27 for *Fools* r. *Tools*  
 415 6 from bottom for *the* r. *then*  
 416 19 transpose *haughty* and *fullen*  
 — 11 from bottom insert *up* after *him*  
 — for *range* r. *rage*  
 420 15 for *m~~o~~rful* r. *mournful*  
 — 17 for *careless* r. *cheerless*  
 — 6 from bottom for *droughts* r. *draughts*  
 422 25 for *feature*, r. *frantic* & dele comma  
 425 22 after *who* insert *has*  
 426 5 for *mariner's* r. *mariners*  
 427 15 after *in* insert *an*  
 428 22 for *the* r. *this*  
 — 32 for *bears* r. *bars*  
     bottom line before *vale* insert, *misty*  
 429 14 for *courtuous* r. *courteous*  
 — 15 for *landscapes charm* r. *landscape*  
     *charms*  
 430 2 for *science* r. *science'*  
 448 33 for *ion* r. *Zion*
- No. X.** p. 435 line 10 for *raisad* r. *varied*  
 — 40 for *Pheneydes Syrus* r. *Pherecydes*  
     *Syrus*
- No. XI.** p. 513 note line 6 for *better* r. *bitter*  
     8 for *Tuckahees* r. *Tuckahoes*
- No. XII.** p. 550 line 26 for *coountry* r. *country*  
 557 12 for *preserve* r. *preserves*  
 562 5 from bottom for *convas* r. *canvas*  
 563 17 erase *to* before the palm  
 569 20 2 col. for *through* r. *though*  
 576 12 for *Powhattan* r. *Powhatan*  
 — 16 insert *such* before *undiscriminating*  
 — 2 from bottom insert *a* before *christian*

**NOTE.**—The defective form, commencing page 369 has been reprinted in the best manner that the case admitted, and is sent out with this list of errata.

Southern Book Co 3 Dec 1943

## ERRATA.

IN the hurry of publishing periodical works, errors are very frequently overlooked. We are very sorry to have so long a list to correct. But the benevolent reader, we hope, will consider our circumstances, and make due allowances. At the same time however, we do not perceive that more indulgence is needed for us than for many others engaged in similar labors.

- No. I. p. 17 line 7 for *council* read counsel  
 26 16 for *necessurily* r. necessarily  
 — 25 for *unnannounced* r. unannounced  
 48 24 col. 2, for *reords* r. records
- No. II. p. 54 line 1 for *ree-choed* r. re-echoed  
 62 10 for *we* r. he  
 87 8 for *authoritive* r. authoritative  
 94 2 col. 5 lines from bottom erase *be*
- No. III. p. 106 line 13 for *they* r. they  
 108 26 for *tne* r. the  
 117 21 for *Emmunuel* r. Emanuel  
 — 31 insert *a* before liar  
 122 24 for *three* r. there  
 123 1 for *pertuinining* r. pertaining  
 143 14 col 1 for *members* r. members
- No. IV. p. 147 line 17 insert *of* before infidelity  
 155 37 for *way* r. was  
 166 27 for *enightened* r. enlightened  
 170 20 for *and* r. to  
 189 col. 2 line 4 from bottom for *that all* r. all that
- No. V. p. 198 line 17 for *furnished* r. banished  
 209 8 for *I* r. In  
 218 24 for *creations* r. creation  
 — for *contain* r. contains  
 — 26 for *translators* r. translations  
 219 11 from bottom for *were* r. was  
 220 3 from do. for *adopt* r. adapt  
 221 6 from do. erase *made*.  
 223 6 from do. for *transted* r. translated  
 — 2 from do. for *adopt* r. adapt
- No. VI. p. 244 line 24 for *have* r. trace  
 — 7 from bottom for *largest* r. longest  
 245 12 for *then* r. the  
 — 15 for *these* r. those  
 246 3 from bottom for *large* r. larger  
 247 5 for *obligations* r. obligatory  
 253 19 after *face* insert, to face  
 257 20 for *capicious* r. capricious

# INDEX

*of Subjects treated in the Virginia Evangelical and Literary Magazine.—VOL. I.*

<b>A.</b>		<b>F.</b>	
Addresses to the Society of En- quiry on missions	171,447	French Protestants	284,521
Aden, history of	294	<b>G.</b>	
Anecdotes—Of some Jews in Am- sterdam	239	General Assembly, proceedings of	377
———— Of a Jew	288	———— Pastoral let- ter of	338
———— Of some children	432	———— Theological se- minary of	431
———— Of President Davies	272	<b>H.</b>	
Asia, progress of religion in	526	Hare's Life & Confession, &c.	517,551
<b>B.</b>		Henderson's Speech	477
Bible family, plan of a new	118	Hume's England, remarks on	159
Bible Society, American second anniversary of	239	Hottentot preaching, specimen of	525
———— British & Foreign, 14th anniver. of	381	Hydrophobia, case of	90
———— of Norfolk, rep of	188	<b>I.</b>	
———— American, 2d re- port of	335	Idol of Hottentots	476
———— Female of Rich- mond	94	Jews, number of	94
———— of Lynchburg	143	———— Society for conversion of	476
Bootsuannas, progress of reli- gion among	524	Improvement of time	313
<b>C.</b>		Improvement noticed in Virginia	384
Cent Society, female of Richmond and Hanover	94	Inconsistencies of Christians	265
Cent Society, female of Man- chester	ib.	Instruction, better system of ne- cessary	255,315
Character of Christ as drawn by the Evangelists	97	Intelligence, religious remarks on	472
Christianity not hostile to know- ledge	164,224	Introductory address	1
Churches built in Lynchburg	143	Jones's lectures, recommended	270
Church, Greek	281	Ireland, Sabbath schools in oppo- sed by Priests	523
———— Protestant	282	<b>K.</b>	
———— Romish	ib.	Kaleidoscope	331
Chinese Temple, lecture in	528	Knowledge, Importance of &c.	500
Classical education, remarks on	193	<b>L.</b>	
Comforts of old age	271	Languages, ancient and foreign utility of studying	38
Conversation, remarks on	289	Leland's advantages & necessity of revelation recommended	271
Death-bed scenes, reflections on	108	Letter from rev. P. Camp, miss'y	95
Discipline Christian	459,491	———— Harry Home	231
Divinity, essays on	9,66,212,325,371	———— Observer on female education	332
<b>E.</b>		———— Original from Washington to Henry	187
Efficacy of Scriptures	300	Liberty of conscience established in Bavaria	475
Encontre's Dr. address to his students	285	<b>M.</b>	
Errors of genius exemplified	560	Matthias, appointment of to apos- tleship	106
Evening Walk, a poem	411	Maxwell's poems	452
Excursion to the country	503,537		

# INDEX.

<p>Millennium, discussion on some means by which it is to be introduced 182</p> <p>Missionary association, female of Richmond 94</p> <p>Missionary association of Lyachburg 143</p> <p>Missionary Society auxiliary, of Hanover Presby. 394</p> <p>Missionary Society Baptist, of Richmond ib.</p> <p>Missionary Journal, extract from _____ Society, London 476 382</p> <p>_____ labors, general remarks on 94</p> <p>Missions board of, under Gen. Assembly 386</p> <p>_____ opposed by <i>liberal men</i> 283</p> <p>_____ Protestant, alphabetical list of 90,141,186,234,563</p> <p style="text-align: center;">N.</p> <p>Narrative of state of religion in Presbyterian church 273</p> <p>Natural philosophy, remarks on study of 261</p> <p>New Orleans, success of missionary at 336</p> <p>New year, reflections on 12</p> <p>Notices—Agricultural 144,192,336</p> <p>_____ Literary 46,96,144,192,479 528,574</p> <p style="text-align: center;">O.</p> <p>Obituaries—Rev. Samuel J. Mills 432</p> <p>_____ Rev. Samuel Brown 480</p> <p>_____ Mrs. Ross 479</p> <p>_____ Mrs. Lucy Wyatt 575</p> <p>_____ Josiah Smith 576</p> <p>Old Congress, resolves of 179</p> <p>Otaheite, Idolatry renounced in _____ progress of religion in 475 524</p> <p style="text-align: center;">P.</p> <p>Persecution at Geneva 237</p> <p>_____ in France 475</p> <p>Persia, inquiries into christianity in 527</p> <p>Pleasures of religion 443</p> <p>Presbytery of Missouri 143</p> <p>Presbyteries in Virginia, meetings of 473</p>	<p style="text-align: center;">R.</p> <p>Reading to excess 394</p> <p>Revelation, brief argument for 368</p> <p>Reflections on 4th July, 1818. 318</p> <p>Religion, general view of the state of 41</p> <p>Religious experience, remarks on 153</p> <p>Reviews—Childe Harold's pilgrimage, 4th canto 399</p> <p>_____ Christian Orator 128</p> <p>_____ Dwight's Theology 362</p> <p>_____ Kirwan's sermons 24</p> <p>_____ Letters from the south 81</p> <p>_____ Life of Mrs. Grosvenor 134</p> <p>_____ Life of Henry 27,74,124</p> <p>Revolutionary patriots, character of 40</p> <p>Road to Ruin 56</p> <p>Russel's modern Europe 559</p> <p style="text-align: center;">S.</p> <p>Scripture, brief expositions of 115</p> <p>_____ Illustrations of 337,385, 433,482,529</p> <p>Self examination regarding the dead 405</p> <p>Sentiments of our forefathers 176</p> <p>Short discourses for families 16,59 145,200,248,306,</p> <p>Society for conversion of Jews 382</p> <p>Societies, Bible and tract in Concord Presby. 240</p> <p>Synod of Virginia, meeting of 474</p> <p style="text-align: center;">T.</p> <p>Thanksgiving appointed by governor of Pennsylvania 474</p> <p>Theological Seminary—Baptist _____ Presby. 475</p> <p style="text-align: right;">new ib.</p> <p>Tracts, usefulness of 527</p> <p>True Mirror 207</p> <p>1 Timothy, ii. 4. illustration of 241</p> <p style="text-align: center;">U.</p> <p>Universe, true theory of 218</p> <p style="text-align: center;">Y.</p> <p>Year, remarks on close of 557</p> <p>Youth, address to 345</p>
---	---

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

JANUARY, 1818.

No. I.

---

---

INTRODUCTION.

**I**N presenting to public acceptance a new work of the kind announced in the title, it may be justly expected, that we should make an exposition of our views and motives, and of the general principles on which we mean to conduct our journal.

The title of this Magazine has been adopted as significative of our purposes and feelings. Disclaiming, as we do, all local prejudices, and acknowledging the United States as our country, we confess that we take a peculiarly lively interest in the prosperity and welfare of that section in which we were born and educated; and therefore we have prefixed the name *Virginia*, to the general terms which characterise the nature of our work.

Religion is, in our estimation, a subject of pre-eminent and inexpressible importance. We regard it as connected with our personal and most private interests, our domestic enjoyments, the peace of society, the permanence of our happy institutions, and the everlasting welfare of our fellow men—and therefore feel ourselves bound by every obligation, to promote it to the utmost of our power.

The term *religion*, however, has been applied to the worship of Calves and Crocodiles, to the mythological fictions of Greece and Rome, to the brutal and fiendlike service of Juggernaut, to the bloody superstitions of Mahomet, to the pompous ritual of the Roman Catholics, and to the simple and unadorned observances of the various classes of Protestants.—Hence it is obvious that a word more undefined and vague in its signification could hardly be used. Of course, we have

chosen to express ourselves by a term of much less latitude. Our Magazine, as respects religion, is to be *Evangelical*.—In present usage, (for all living languages are subject to change,) this term designates a peculiar class of sentiments, and system of doctrines derived from the holy scriptures, in opposition to other systems which are professedly supported by the same authority. Of this system, the principal articles are:—1. The total depravity of man. 2. The necessity of regeneration by the Holy Spirit. 3. Justification by faith alone. 4. The necessity of holiness as a qualification for happiness. These articles are introduced here, merely for the sake of interpreting the meaning of the word which we have adopted in our title, and are therefore expressed as briefly as possible.

The exposition which we shall give, in the course of the work, of these doctrines, and of others intimately connected with them, will be modified by our peculiar views; yet it will be our constant endeavor not to overrate any thing unessential to salvation; and to set up no tests of piety, which are not established in the holy scriptures. We have been taught to call no man master upon earth. Fathers and Reformers are esteemed by us as pious, and sometimes able men—but after all, mere *men*, whose opinions may be freely questioned, and ought always to be tried by the standard of revealed truth. The Bible is the only inspired book in the world, and to its authority alone do we pay implicit submission. Nevertheless, we do not depreciate creeds and confessions of faith; and, although we do not consider ourselves as pledged to vindicate every expression to be found in any thing of man's devising; yet we do believe that the system of doctrine taught in the holy scriptures, is contained in the Confession of Faith of that Church to which we have the happiness to belong. Yet, while we firmly maintain that "form of sound words" which we have adopted, we shall, as conductors of a religious work, endeavor continually to imitate that example of liberality, and brotherly-kindness, which has been displayed by our predecessors, and especially by those who, under God, were the founders of the Presbyterian Church in the United States.

In illustration of this last remark, we shall offer a few quotations from the Constitution of the Presbyterian Church in the U. States:—"All saints that are united to Jesus Christ, their head, by his spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory: and being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the per-

formance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.—Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities: Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.”—chap. xxvi. sec. 1, 2. The persons designated in this place, as saints by profession, it may be remarked, are elsewhere described as “those who profess the true religion.” In another part of the same work, we are taught to believe “that there are truths and forms, with respect to which men of good characters and principles may differ; and in all these, it is the duty of private christians and societies to exercise mutual forbearance towards each other.” (See pa. 342, Introduction to Form of Government, sec. 5.) It is in this spirit that we purpose to conduct all discussions concerning doctrine and discipline, in our Magazine. It is not, and we wish it to be distinctly understood, our object to attack others; but as we can, to explain to our readers the doctrines held, and the discipline maintained by us. And this for two purposes, both, as we think, laudable. The one to afford instruction to the members of the society to which we belong; the other to let the pious of different communions see how nearly we agree with them in fundamental doctrines. It is not truth of vital importance which, for the most part divides Christians; but questions about modes and forms. In the beginning of the Reformation, the Lutherans and the Reformed Churches differed as they differ now, yet they held communion with each other. And even among the Reformed Churches, there were diversities of discipline and mode of worship, yet no breach of brotherly kindness. Calvin and Knox, Cranmer and Ridley, and others of the same stamp, acknowledged each other as brethren, and employed their talents and zeal in defence of the common faith. So ought it to be now. So may it be soon!

It is not unlikely that some may object to the introduction of subjects of difference into an Evangelical Magazine. The fear which gives rise to this objection is not entirely unreasonable—What is called religious controversy, has had an effect so disastrous, that we need not be surprized when the lovers of peace protest against it. We hold it in abhorrence; yet we love amicable discussion. It is an important means of arriving at the truth; and among Christians is admirably

calculated to promote forbearance and charity. He is the bigot, who, never hearing but one side of a question, and receiving as the truth of revelation, all that sectarian dictates, shuts out of the Universal Church, and cuts off from the mercies of God, all who differ from him. While he, who has attended to all that others have to say in vindication of their sentiments, and knows how much ought to be attributed to early impressions, to education, and to various associations of ideas, if not convinced of the unsoundness of his own opinions, ceases to wonder that what appears so plain to him, does not appear equally plain to them; and attributes that to venial infirmity, which the narrow minded and illiberal impute to malignant obstinacy. It is the well informed christian who is most likely to "bear—forbear—and forgive." In general, then, the more widely knowledge is diffused, the more likely is it that Christian Charity will abound. This might be proved by an irresistible induction—Here however, we will only ask what is the cause of the difference between the conduct of differing Christians in the present day, and in the time of Wickliffe, and John Huss—Or in Protestant and Catholic countries? It is because religious knowledge is much more widely extended in one case than in the other. It is this which has determined us to engage in the work here offered to public acceptance. In the progress of it we shall enter into various discussions of religious doctrine and discipline, with the object and the hope of thereby promoting knowledge, confirming faith, advancing holiness, and cultivating that charity which we know is never to fail. We are not so simple as to imagine that we shall ever witness complete uniformity in religion. Nor are we prepared to say that such a consummation is desirable. But while it is visionary to expect that men will be of one *mind*; surely it is not in vain to hope that the time will arrive, when christians will be of one *heart*: and that the different churches will use towards each other the beautiful and affecting language addressed by Abraham to Lot; "Let there be no strife, I pray thee between me and thee, and between my herdmen and thy herdmen; for we be brethren." We have looked over the "Body of Confessions" of the various Protestant Churches that sprung up at the era of the Reformation, and have observed with much delight the fullest confirmation of a remark before advanced respecting the general agreement of the pious in all points essential to salvation. Leaving out modes and forms, concerning which by the way, very little is said in the New Testament, he who could *ex animo* subscribe to one set of articles, would find very little difficulty in

adopting any, or all of the rest. In conformity with this opinion, we expect and fondly hope that the greater part of the religious matter contained in our work will be acknowledged as true by all who love the Lord Jesus Christ in sincerity. All in every nation, and of every name, who are of this class shall ever be regarded and recognized by us as brethren.

In relation to the Religious Intelligence with which we intend every month to treat our readers, we shall first attend to what is going on in our own borders, and then to the transactions of foreign societies. Except in extraordinary cases, we cannot enter into detail; but shall give the most important particulars in the way of abstract. The exertions of *all Societies* to advance the Redeemer's Kingdom, and promote the happiness of man, as far as we can gain information of their proceedings, will be duly noticed. So much in relation to the religious department of our work.

After a long season of intellectual and moral darkness, a reformation in the church, and a revival of letters took place almost simultaneously. These two events exerted a reciprocal influence. The Reformation promoted Learning, and Learning advanced the cause of the Reformation. Study of the history of religion and literature will serve to show that learning and philosophy are handmaids to religion, whose services ought not to be disregarded. When the controversy between Catholics and Protestants arose, a *translation* of the Scriptures into corrupted Latin, was the standard to which all were referred for knowledge of the mind and will of the Almighty. The Protestants, however, justly thought that the originals of the old and new Testament were the work of inspired men; whereas the Vulgate was, as has been said, a mere translation made by those who could not support the least claim to infallibility. They resorted then to the fountain, instead of drawing from the muddy stream. This gave a direction to the studies of the Reformed. The treasures of ancient learning were laid open. The mind was powerfully exercised; and its powers greatly enlarged, in preparing for the exposition of the Sacred Scriptures, and the defence of the Protestant faith. This paved the way for that freedom of enquiry which characterizes modern times—The boundaries of human knowledge were enlarged—Science, who had long drooped and languished in obscurity, now began to spread her wings, and assuming an angel's form and size, at one time led her votaries through all the diversified beauties of terrestrial nature; and anon soared with them among the Heavens, presenting to their astonished minds the glories of

new worlds, and new systems, where the Creator unfolds his perfections.

While philosophy was true to her own purposes, and pursued her legitimate objects, she “looked through nature up to nature’s God”; she encouraged her disciples to worship him in spirit and truth; and brought them to the foot of the cross, where they were taught to adore and love. But her nature has been sadly perverted; or rather, pretenders to philosophy have endeavored to shut out the light which shines from Heaven; to darken the glorious prospects which revelation opens to our view; to extinguish the best hopes, which have ever cheered the human heart, and pointing to the tomb as the “place of eternal sleep” to cut off the strongest consolations, which have ever come in for the support of suffering man in the dreadful hour of the extinction of human hopes, and the disruption of the tenderest ties of human nature. This has created a prejudice, which it is for the interest of man to extinguish. There are now in the world multitudes, who associate with the name of philosophy, ideas of infidelity and atheism; of disregard both of God and man; and indeed of every thing most to be deprecated and detested. Hence many religious people are indisposed to encourage that course of liberal study which modern improvements have marked out; and think that it is all one to make persons philosophers and infidels—While many a thoughtless youth inclined to cast off the restraints of religion, has eagerly adopted the opinion that to assert his pretensions to intellectual refinement, and philosophical knowledge, he must laugh at the credulity of his fathers, and reject the faith which guided them through the labyrinths of life, and supported them in the hour of death. Now it is much to be desired that these prejudices should be destroyed; and that with the extended views and deep devotion of the greatest of all the poets, we should be ready to exclaim

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 nectar’d sweets,  
 Where no crude surfeit reigns.

It is a consoling truth that the greatest of all the philosophers, as well as the sublimest of the poets, was an humble disciple of a crucified saviour; and consecrated the high powers with which he was endowed to the service of God through Jesus Christ. While then we believe, and maintain that no gifts of genius, no acquirements in knowledge, can be a substitute for

the regenerating grace of God, and the sanctifying influences of the Holy Spirit we believe that it is not unfavorable to religion to cultivate the taste, to shed on the mind the light of learning, and imbue it with the principles of sound philosophy. On the contrary, the better the intellectual discipline to which we are subjected, the more ready we shall be to acknowledge the reasonableness of that service which the gospel requires. It is the smatterer who boldly determines *a priori*, what it is fit and right that the Almighty should do; and what revelations it becomes infinite wisdom to make. "Child-like sage," is the proper appellation of him alone who has subjected his understanding to the rigorous discipline of the true philosophy; and has been brought to that state of mind, in which he neither believes without evidence; nor suffers the conclusions derived from good evidence to be unsettled by the difficulties with which a subject may be connected.

But in this place we are not at liberty to pursue this topic. We are expounding our views, and giving the reasons why, sustaining the offices which most of us do sustain, we have thought it becoming and proper to appear as conductors of a journal in part devoted to the interests of learning. To the considerations which have been advanced, and which might be extended much farther, there are others of deep interest, and great power, to which we must for a moment advert. Our birth, our education, our habits of thinking and feeling, all conspire to render the country in which we live dear to us. We have compared the institutions of various nations; and have considered the effect which political and ecclesiastical establishments have had on the individual and social happiness of men; and we rejoice in the Providence which has cast our lot in this land of equal rights and under this government of laws. *For God and our Country*, is the motto which would most adequately express our views and feelings. Our first duty is to him who created and redeemed us; our next to our Country. We rejoice that these are not inconsistent. Patriotism, as well as piety, makes us desirous to promote the interests of true religion—At the same time, we are persuaded that it is of very great importance that information should be diffused among the people; that they should be accustomed to read and reflect; to examine for themselves and act on their own convictions of truth and duty. Virtue and knowledge are the main pillars of a free government. By conducting a monthly journal consecrated to the interests of religion and learning, we hope in some measure to fulfil the duties which to us appear paramount; to make some return to the State.

under whose protecting wing, we live in the enjoyment of many inestimable privileges; and to him who has blest us beyond all people.

In conducting the *literary* department of our journal, we shall allow ourselves very great latitude. We have adopted this general term, because no better occurred; but the truth is, we intend that our Magazine shall occasionally serve as a vehicle of valuable essays on Agriculture, Inland Navigation, the construction of roads, the great concern of schools, and whatever our correspondence will furnish for the promotion of internal improvement. We believe that the enterprising people of this country only need information on this subject, to stir them up to a degree of zeal and activity which has never yet been witnessed among us. In this view we not only freely offer our pages for communications of this kind, but we earnestly entreat those who possess knowledge to impart it for the benefit of their country. Our limits are circumscribed.—We are however not without hope that we shall be enabled to extend them, and thus afford an opportunity to the pious and enlightened; the theologian, the philosopher, the economist, and the man of letters, to diffuse useful knowledge among his fellow citizens. In the Chronicle of events which we intend to give, no feeling of party; no indication of that spirit will be exhibited. We have nothing to do with any thing of that sort; but merely, in the briefest terms, to record facts, for the information of our country readers.

This introductory address has been extended, we fear, to a tedious length. The reason why we have thought proper to enter into this minute exposition of our views, rests with ourselves. We shall only observe that we thought it due to the public to let it be seen as distinctly as possible, what we intend. We have no concealments, and we should be glad if it were possible to let every subscriber previously understand every subject that we mean to discuss, and the manner in which it will be treated. We have, as we trust, neither interests nor wishes apart from the truth. Let it prevail! is our daily prayer. Let it prevail—and with it that faith which purifieth the heart, worketh by love, and overcometh the world—and that charity which believeth all things, hopeth all things, endureth all things!

And may the great Head of the Church bless these humble efforts, for the promotion of his glory, and the best interests of our fellow men!

## No. I.

If there be a God who made, and who governs the world, to know him and to enjoy his favor, must be the highest honor and the greatest happiness of man. But how is this knowledge to be obtained? By the mere light of Nature? Certainly not. "The world by wisdom knew not God." "The invisible things of him from the creation of the world are, indeed, clearly seen, being understood by the things that are made, even his eternal power and godhead." The visible creation, nay, man himself, the astonishing fabric of the human body, and the still more astonishing powers of the human soul, may justly be considered as furnishing satisfactory evidence of the existence of an Eternal Mind. We have, however, no just reason for ascribing the *original discovery* of this most sublime truth to the unassisted energies of human reason.

It must not be imagined that a beneficent Creator would dismiss the first man from his creating hands, an *Altheist*, without any just ideas of the Great Author of his existence: And would not the first man communicate this knowledge to his sons and daughters, and they again to their offspring? Most undoubtedly—And in this way, independently of subsequent revelations—and they have been numerous—some knowledge of God might be preserved in the earth from generation to generation, through a long series of ages. Is it reasonable to suppose that a single age has yet passed away, without any appearance or occurrence in the heavens above, or in the earth beneath, sufficiently interesting to induce every father not sunk into the *lowest barbarism*, to direct the attention of his children to the agency of some mighty invisible power? We think not. And it is singularly remarkable, that the farther we go back into the ages which are past, the more just and correct, with respect to this subject, do the sentiments of Pagan nations appear to be. A striking evidence, it would seem, that a belief in the existence of a God is not to be considered as the result of *philosophic research*; but an important article of divine revelation.

But, however this may be, it is, most undoubtedly, to the **HOLY SCRIPTURES** that we must have recourse for just ideas of the being and perfections of God our Maker.

In the writings of Pagan Philosophers we do, indeed, meet with some beautiful and even sublime sentiments respecting the wisdom, the power, and the majesty of the Supreme Being; but their ideas of his perfections were very defective as well as erroneous—so defective and so erroneous as to be utterly unworthy, not only of the Divine Majesty, but even of the very name of a *philosopher*. But how is the scene changed, when from the darkness, and the grossness, and the con-

B

fusion of these benighted men, we turn our attention to the Sacred Oracles! Nothing can exceed in sublimity, in glory, or in interest, the scriptural account of God.

In the very first page of our Bible, He is exhibited in all the Majesty of a *Creator*—not a mere fabricator of the world from pre-existent materials, as the bewildered Pagans vainly dreamed; but as a Creator in the sublimest acceptation of that term—as making all things out of *nothing*, by the word of his power. Nor was it by a tedious or laborious process that he accomplished the mighty undertaking. No. “He spake and it was done; he commanded and it stood fast.” He had only to say, “Let there be light; and there was light.”

Nor is the scriptural account of divine providence less worthy of our most serious consideration. We must by no means imagine that a Being of infinite perfections would bring into existence such a creature as man—a creature formed after his own image, and then dismiss him from his care as unworthy of any further attention. No.—“His kingdom ruleth over all.” He is the Governor of the nations which he hath made. And his providence extends to all his creatures and to all their actions—to the most inconsiderable, as well as to the greatest events—to the hairs of our head, as well as to the angels that excel in strength and in dignity—to the fall of a sparrow, as well as to the rise and fall of empires, and the revolutions of the celestial spheres.

But it is principally in a practical acceptation that the Scriptures claim our most serious attention. Here, we have no continuing city. Here, we are strangers and sojourners, as all our fathers were. And we wish to know what our future state is likely to be; we wish to know whether there is any connexion between our conduct in this life, and our condition hereafter; and, especially, we wish to be informed, what measures it may be in our power to adopt, to secure to ourselves a happy immortality. But the light of nature can afford us no satisfactory information upon any of these interesting subjects. Nay the light of nature, taken in the most proper acceptation of that term, can give us no *assurance* that death will not be the utter *extinction* of every *vital principle* in man. But the beneficent Author of our existence, has been pleased to grant us a divine Revelation to be a light to our feet, and a lamp to our path; or, in other words, to teach us what we ought to believe, and what we must practise in order to salvation.

That the Great Lord of the Universe should thus regard us in our low estate is, certainly, an instance of astonishing condescension. And might it not be expected, that every indi-

vidual thus highly favored, should embrace without delay, so precious an opportunity of becoming acquainted with the things which belong to our everlasting peace? Yes; it might be expected, but the reverse is, in many instances, the unhappy case. And how shall we account for this? Would the wisdom of God provide for us instruction which we do not need? This, surely, will not be imagined. And must it not be dangerous in the extreme, to live and die ignorant of the way—the only way a sinner can take in order to be saved! Most undoubtedly it must. And yet, how many seem to consider their ignorance as an excuse for their inattention to the great interests of a future state. Strange! that a sentiment so evidently absurd, should meet with the least indulgence! That *invincible* ignorance, ought to be considered as an excuse, will readily be admitted. But when it is *voluntary*, or owing to mere inattention, it is a very different case. When God our Maker speaks, shall we *refuse* to hear, and then consider this *refusal* as an extenuation of our guilt! “My people, says the God of Israel, is destroyed for lack of knowledge.” And can ignorance be less destructive under the new, than it was under the old dispensation? The Great Teacher sent from God, has determined this case. “If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin.” And can nothing be done for our fellow citizens who have, hitherto, paid little or no attention even to the *first principles* of the oracles of God, more than has already been attempted? Would not a MONTHLY VISITANT, carrying *Glad Tidings* to their door, meet a welcome reception?

But it is not, exclusively, inattention to the Revelation, which the God of Heaven has been pleased to afford us, that we have to lament. Under the specious pretext of removing the objections of Infidels to the Religion of Jesus Christ, great pains have been taken, and much learned ingenuity has been employed, to reduce that Religion to a system of *cold* and *barren* Ethics—a system, scarcely distinguished by any one peculiar and well defined trait, from what is commonly denominated the religion of Nature. And to guard our readers from all impositions of this description is, we readily acknowledge, one design of our present undertaking. For it is, we are well persuaded, more from measures of this nature, than from the most virulent attacks of *undisguised* Infidelity, that we have any thing to apprehend. That a scheme of religious principles, which appears to pay a respectful homage to virtue, at the same time that it requires few or no sacrifices, and but little exertion in order to obtain eternal life, should be

*popular*, is nothing more than might be expected. But this is not the Religion of the BIBLE. And we consider it our duty still to contend earnestly for the *faith* once delivered to the saints.

It must not, however, be imagined that it is a treatise of *Polemic Divinity*, that we are about to obtrude upon our readers. Upon our brethren of other denominations we meditate no attack. Instead of kindling afresh the wide wasting flames of religious controversy about the peculiarities of a party, we hope to do something towards healing the breach which party spirit has most indiscreetly made among brethren, holding the great essentials of the Christian faith. But if any man shall undertake to subvert any fundamental doctrine of our Holy Religion, we dare not bid *him* God speed. Yet, even with *him*, it is not our design to enter the *lists* of controversy. Our object is to exhibit as just and luminous a view as we can of the Christian doctrines we are required to believe, and the Christian duties we are required to perform in order to salvation. Or, in other words, to furnish the most satisfactory reply in our power to the most interesting enquiry ever proposed to a Religious Instructor: "What must I do to be saved." But who is sufficient for these things? Who can speak or write worthy of the incomprehensible interests of eternity? "I was with you,—says the apostle Paul, in his Epistle to the Corinthians,—I was with you in weakness, and in fear, and in much trembling." With diffidence, then, and trembling awe does it become the author of these Essays, to enter upon his arduous undertaking.

---

For the Virginia Evangelical and Literary Magazine.

### REFLECTIONS ON THE NEW YEAR.

We have just finished another year of our life, and entered on the new. Thus time is passing, and we are approaching that moment when time, as to us, will be no more; when we shall calculate the duration of our existence, not by the lapse of time, of years, and months, and days, but in a manner entirely different, of which we can now form no conception.

The year past, furnishes abundant matter for serious and useful reflection. To many it has been the first year of their life, the commencement of their existence. It is supposed by some, that the number of births, throughout the world, is nearly one for every second. If this calculation be correct,

upwards of *thirty millions* have, during the last year, been added to the human family, to act their part in this busy scene, to taste for a while, the sorrows, and perhaps some of the pleasures of this life, and then disappear. These are all immortal beings, whose existence is to run out to an endless duration. Although they may be born to very different fortunes; some to honor, and some to dishonor, and may spend their life in very different circumstances, some in affluence and some in indigence, yet as to their immortality, they are all alike. No diversity of rank or circumstances, can change this feature of their character: It is entailed on them by the Great Creator, and none but he can divest them of it. These sparks of existence will never be extinguished. The power of numbers, in all their possible combinations, can furnish no assistance in attempting to form an idea of *eternity*. All they can do, though the process of multiplication were carried on during the whole life of man, would be to reach a definite period, which must of necessity, come to an end; but eternity is literally *endless*. The comprehension of it exceeds alike the powers of an angel, and the weakest human intellect. Compared with this, the life of man dwindles to a mere point; or rather, bears no conceivable proportion to it. One thousand years and one hour, bear precisely the same proportion to eternity.

Parents! how important and honorable, is the trust committed to your care. To you the language of God, in this dispensation of providence is—take these children and educate them for eternity—furnish them with those religious instructions; set before them that pious example; offer up for them those humble and earnest prayers; exercise over them that prudent discipline which will have the happiest tendency, to form their minds for the joys of a glorious immortality.

If thirty millions and more have been born, according to the calculation above mentioned, nearly the same number, during the last year, have died. Upwards of thirty millions of human beings have exchanged the joys and sorrows of time, for those of the invisible state. This is a number three times as great as the whole population of the United States. Had death been confined exclusively to this country, in one third of the year, he would have swept to the grave, the whole number of its inhabitants. Of all these multitudes, few if any have died, whose death did not pierce with unutterable anguish, the heart of some friend. Thrice thirty millions have shed the parting tear, and felt the pangs of a last adieu! The tenderest ties have been dissolved. Parents have wept over the graves of their children; and children have followed

their parents to the *house appointed for all living*. The husband has been torn from the wife, and the wife from the husband. Could all these mourners have been collected together, they would have filled a vast empire. Could we have travelled through it, we should have found every eye bathed in tears, every heart under the pressure of grief, every house a house of mourning. It would have been an empire of distress; literally the reign of sorrow. This anguish has not been the less poignant for the want of this circumstance.

Death has reduced all these, in many respects, to the same level. They brought nothing into this world, and it is certain they have carried nothing out of it. The rich man derives no more advantage from his former wealth than the poorest tenant of the cottage. The poor man feels no more inconvenience from the gripe of poverty, than the rich. The one is relieved from his penury; the other is removed from his affluence. The master no longer commands the servant, nor does the servant tremble any more at the angry tone of the master. The worm will riot on the prince with as little ceremony as on the beggar; and will consume the beggar with as much relish as the prince.

And why are we not also numbered with the dead? If thirty millions of our fellow creatures have, through the last year, fallen victims to death, how shall we account for our own preservation? Is it because we had a better right to life than they? Had we greater power to resist the effects of disease, or escape from fatal accidents than they? No: we are indebted for our preservation to a gracious, a wise and discriminating Providence, shielding us from death. God has something more for us to do, or to suffer, before we leave this world. How thankful should we be to this kind preserver of our life; and how diligent, faithful and patient should we be in doing or suffering whatever may be his righteous will concerning us!

Of those who have died during the last year, thousands, we hope, have died in faith. *Precious in the sight of the Lord is the death of his Saints!* Their warfare is accomplished; their conflicts with the powers of darkness have ended.—They are perfectly free from sin, and all those imperfections which were their grief while here below. They have passed beyond the reach of those temptations with which they were once surrounded. They have joined the general assembly; have entered into the joy of their Lord; have swelled with their voices the anthems of the New Jerusalem. What scenes do they not witness; what words do they not hear; what rivers of pleasure do they not taste? They rest from their

labors, know the value of religion, have obtained the end of their faith, the salvation of their souls.

Thousands more, it is to be feared, have been driven away in their wickedness. The close of life has been to them the beginning of sorrows. As to them, the mercy of God is clean gone forever. What scenes do they not also witness; what words do they not hear; what groans do they not utter; what anguish do they not feel? Miserable, deluded victims of unbelief and impenitence! they know the consequence of rejecting a Saviour; they know what it is to be engulfed in absolute despair.

Dangerous to the last degree as a state of unbelief and impenitence certainly is, yet how many have spent the last year in that perilous condition! For another whole year they have disregarded the warnings and threatenings of God; resisted the invitations and rejected the promises of the gospel. The year has been spent, with fearful industry, in treasuring up wrath against the day of wrath. The guilt of another year is added to their former account. Their repentance, according to all human calculation, is so much the more difficult; and as this difficulty increases, in the same proportion does the probability of their final destruction. This is a subject of painful reflection; let us change it for one more pleasing.

We may cherish the pleasing hope, that during the last year tens of thousands have been progressing in holiness.—They have spent the year in watching against sin, in resisting temptation, in subduing the sinful passions and criminal propensities of their nature. Their faith is more confirmed, and every devout affection of the heart is more invigorated. They have enjoyed many an hour of sweet communion with their God and Saviour. They are better qualified for the society of heaven than when the year commenced. They are better prepared, either to remain here and fill up the duties of life, or to obey the summons which will call them before their Judge to receive the reward of faithful servants.

During the last year, multitudes, we hope have embraced the religion of Jesus Christ, and are now enrolled among the trophies of divine grace. To them, in a very peculiar sense, it has been the beginning of years—the year of their redemption. The first penitential tear has started from their eye; the first ray of hope has cheered their souls; the first emotions of genuine piety have swelled their bosoms. The holy spirit has commenced the work of renovation, stamping on their hearts the features of the divine image, which is to brighten forever with new accessions of glory. May the Lord add to their number daily, such as shall be saved!

The year on which we have just entered will, no doubt, be filled up with events as diversified and as interesting as those of the last. But these events are unknown to us : they are known, however to God ; and will all be directed by him to the further accomplishment of his wise and gracious purposes. Under the view of this uncertainty, the pious heart may derive consolation from the blessed assurance that *all things do work together for good to them that love God, to them who are the called according to his purpose.* N. S.

[It is our purpose to offer to our readers short discourses, which may suit very well to be read in families, on Sabbath evenings, or at other convenient seasons. This plan has been pursued by the conductors of some very able and popular Monthly Journals, with happy effect, and much to the satisfaction of a very numerous class of subscribers. That which has been acceptable, and beneficial to others, may be so to us. This last remark, may make it proper to add, that we intend to publish *Original Sermons*—Unless perchance we should meet with a discourse of singular excellence, which probably our subscribers would never see, except in this work. In this case, we should think it unreasonable squeamishness, to withhold it from them.]

## SHORT DISCOURSES FOR FAMILIES.

### No. I.

PHILIPPIANS, IV. 11.

*I have learned, in whatsoever state I am, therewith to be content.*

A contented mind is certainly no common attainment.—So far from it, that probably many readers are disposed to think that the person who made this declaration, must certainly have providentially escaped from a very considerable proportion of that disquietude which other men feel, in consequence of the miseries of human life. You may perhaps think it barely possible, that an individual should be contented, whose condition has always been prosperous ; who has never experienced, what the world denominates *a reverse of fortune* : but, with Job's accuser, you are ready to say ; " Let God put forth his hand and touch him," and he will manifest the common symptoms of discontent.

The author of the declaration in the text, was the apostle Paul. A man who, about the time of receiving his commission from Heaven, received from the same source, an intimation, not that popular fame, applause, or temporal prosperity awaited him ; but of the *great things* which he was destined

to suffer for his Saviour's sake. This preparatory information was fully verified in every scene of his future life.

His ardent zeal in the cause of his divine master, was not suffered to pass unnoticed by the enemies of the cross of Christ, whether Jews or Gentiles; nor did it permit him to temporise in his official capacity; or to shun the declaration of the whole council of God, to sinners of any station or rank. A noble example to every man who has professedly espoused the same cause with this great apostle, under the influence of the same spirit. Paul knew well the terms on which his heavenly commission had been received—that bonds and afflictions awaited him wheresoever he should be providentially directed; but “None of these things, said he, move me; neither count I my life dear to myself that I may finish my course with joy.” See him arrested and in danger of being torn in pieces by an infuriated rabble; follow him into the presence of the Roman governor, hear his defence—Nay, hear him when actually bound with a chain, making the declaration in the text; and then ask whether the tranquility of his mind ought to be ascribed to the security of his person, and to the prosperous state of his temporal interests.

We must turn our attention, to the doctrines received by the apostle;—to the system of truth which he was inspired to teach, and the benign influence of which, he felt on his own heart; that we may be able satisfactorily to account for the contentedness of his mind, amidst the disasters that befell him.

1. And the first prominent truth, in the system which he advocated, that merits our attention at present is, the doctrine of *Divine providence*.

God, having made the world, has not abandoned the workmanship of his hand to the direction of chance. Whilst kingdoms, states and empires rise in prosperity and flourish under his fostering hand; he hears the young ravens cry, and gives them food; he numbers the hairs of the heads of his people; and a sparrow falls not to the ground without his notice.

Weak, shortsighted man, may find it impossible to bestow his undivided attention on a multiplicity of affairs which call for it; and the idea of a Being to whom all other beings and events are present; and at all times uncovered in his sight, may be too great, to be fully grasped by our narrow minds. Such however, is the character of that God, whom Paul worshipped and in whom he trusted. Though clouds and darkness are round about him, righteousness and judgment are the basis of his throne. Though his people are often unapprised of his designs, and through their remaining imperfection may

interpret his dispensations erroneously, they are nevertheless under his guidance, and they will presently acknowledge that he has done all things well.

But will the belief of this doctrine afford comfort to every mind? Will every sinner, whatever his earthly lot, be contented when he receives the assurance that the *Lord reigneth*? By no means. If whilst an impenitent transgressor recognizes the extent of the divine government, and realizes that the eye of God is attentively fixed on him, he at the same time entertains any correct views of his own character and future prospects, so far from having a contented mind, the possession of worlds could not reconcile him for a moment to his present condition.

2. This proves that, to be contented in the belief of God's particular providence, we must have satisfactory evidence that he is our friend; that we have become his people, and that he, consequently, *careth for us*. This evidence Paul possessed. "We know, said he, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens:"—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him until that day. We are confident and willing rather to be absent from the body, and to be present with the Lord."

Think not that this assurance of his interest in the favor and providential care of his heavenly Father, was an appendage of the apostle's office; or a privilege not to be expected by christians in general.

Every disciple of Jesus Christ has, with the apostle, committed his soul to *Him*; and every disciple who is not criminally inattentive to his best interests, may possess an assurance, that what he has thus deposited in the hands of his Redeemer, shall be safely kept until the great day. It is not to be concealed, however, that there are many, of whom we entertain a hope that they belong to the family of heaven, who are not able to appropriate to themselves the consolation which many of their brethren derive from the oracles of God. The great and precious promises with which the Bible is replete, are acknowledgedly sufficient to calm the fears and give tranquility to the minds of all, to whom they belong. But have I an interest in these promises? Am I entitled to the blessings which they unfold? In proportion to the difficulty felt in giving an affirmative answer to these enquiries, will be the anxiety of the person who makes them. If he be in earnest in this great concern, expect not to find him contented, until, examining himself, by the word of truth, he shall be enabled

to recognize some of the lineaments of a child of God. Ah! when it pleases God to rend the veil from the hearts of his doubting, afflicted people; to lift on them the light of his countenance and enliven and invigorate their love and faith and every grace; how are they ashamed of the unbelieving fears they had cherished? How impossible is it then, for them to entertain a suspicion of his care? How completely, by these gracious manifestations, are they reconciled to all the dispensations of his righteous providence? If God smile upon them, every thing around them seems to participate in the blessing; the sun shines with new splendor, and the heavens, and the earth, are cloathed with fresh lustre, when viewed as the workmanship of *his* hand, and reflecting *his* glory; who is creation's God and the God of grace and salvation. Then "although the fig tree shall not blossom, neither shall fruit be in the vines, the labour of the olive shall fail, and the fields shall yield no meat, the flock shall be cut from the fold, and there shall be no herd in the stalls: yet may they rejoice in the Lord, and joy in the God of their salvation." If the Spirit of God bear witness with their spirits that they are born of him, they may submit cheerfully to the spoiling of their goods, knowing in themselves, that they have in heaven a better, and an enduring treasure.

3. But the saving operations of divine grace not only constitute the believer's evidence of a scriptural claim to future felicity, and in this way free him from the painful fears of future punishment, but they have a direct influence on the tempers of the heart. Men are miserable and discontented, because they are depraved. See the host of sinful passions with which the guilty mind is agitated—Envy, malice, pride, an idolatrous attachment to earthly objects; enmity to God and his government; and a growing hostility to the dispensations of his righteous providence, constitute but a part of the black catalogue of crimes which are desolating the earth and blasting the peace of nations and of individuals. Alas! what can *philosophy*, falsely so called; what can the wisdom of man do, towards the removal of these evils? That power is needed here, by which a Lazarus was restored to life. If Jesus but give commission to his word, the dead *hear and live*. They receive the heavenly message, not as the word of a man; "but as it is in truth the word of God;" and (observe what the apostle further states,) which *effectually worketh* in them that believe.

This effectual operation of the *word*, the apostle had experienced; and therefore he knew how to be abased and how to abound; and was contended in all circumstances. That di-

vine influence which gives to the word of God a purifying efficacy, is the grand desideratum, wherever the gospel is preached. Without this, a Paul or an Apollos would preach in vain; with this, the word of God, in the hands of the weakest instrument that he employs to preach it, is made "effectual to the pulling down of the strong hold" of Satan. Marvelous changes have been wrought by the *foolishness* of preaching. Sinners have "put off the old man which is corrupt, according to deceitful lusts; and have put on the new man, which is renewed in knowledge after the image of him that created him." They "have learned of him who is meek and lowly, and thence have found rest to their souls." Not satisfied with a superficial acquaintance with the contents of the bible, as a dead letter; they have with meekness received the engrafted word, that thereby they might grow and flourish, as living plants, in the vineyard of God. Instead of the unhallowed principles and passions which reign in the corrupt heart, the love of God has been shed abroad in their hearts, and grace is afforded to them, to bring every disposition and temper into submission to the divine will.

Thus it has happened, that from the cottages of the poor in this world, who were rich in faith, the sacrifice of praise and thanksgiving has been daily offered to God, from pure and thankful hearts. Invoking and receiving his blessing on their daily bread, their plain and scanty fare has excited their gratitude, precluded every murmur, and made them truly contented; whilst the rich sinner finds something to embitter his highest enjoyments and to render him discontented, when his corn and wine most abound. Poor man! he accuses the secondary causes employed by providence, or the providence of God himself, as the cause of his disappointments, and of his discontent; but he accuses both erroneously and wickedly.—The real cause of his disquietude is in himself. His mind is not at ease. He may change his place; his circumstances may vary; old schemes and projects may be abandoned, and new plans adopted; but "who will shew me any good?" is his anxious enquiry still—"Like the troubled sea he cannot rest;" he meets with nothing commensurate to his wishes; nothing that he deems equal to his deserts; whilst the humble christian, who perhaps subsists on the crumbs that fall from his table, is contented and thankful; as in the lowest estate in this world he acknowledges that God hath not dealt with him after his sins, nor rewarded him according to his iniquities.

He always is receiving more than he deserves; and yet expects, from the hand that was pierced for him, a crown of

righteousness, in the great day; a reward far more abundant than he can ask for, or adequately conceive.

4. Again; Conscience has very great influence over the weal or woe of mankind. "Our rejoicing, said Paul, is this; the testimony of our conscience, that in simplicity and godly sincerity; not with fleshly wisdom; but by the grace of God, we have had our conversation in the world." His own mind entirely approved of the general plan of conduct which he had adopted; and of the several steps he had taken to accomplish his purpose. The glory of God and the good of souls were his avowed objects, and in practice, his conscience testified that he never allowed himself for a moment to lose sight of objects, in comparison with which, all things besides dwindled into insignificance.

Now, it is not difficult to perceive, that in proportion to the degree of approbation, or disapprobation, felt on the review of our own character and conduct, will be the anguish, or satisfaction felt as the result.

Were we furnished with a faithful history of all that passes in the secret interviews between the devotees of vice, and their own consciences, there is much reason to fear, that it would very ill accord with their professions; numerous hypocrites would be found amongst them, who assume a smiling countenance, to conceal a wounded spirit. It has never been found, in experience, a very easy thing for man, constituted by his Creator a moral agent, to degrade himself so low in the scale of being, as to be incapable of distinguishing between good and evil; or as to feel the same agreeable sensations on the review of his crimes, that spontaneously accompany lawful actions. If then we would be contented, we must be careful to secure the testimony of our own consciences in our favour: as the most superficial reasoner on the subject, must acknowledge, that "if our heart condemn us, God who is greater than our hearts will certainly not acquit us; but if our heart condemn us not, then, indeed, may we have confidence in God;" then may we with humble boldness look up to him, either to extricate us from circumstances calculated to excite our murmurs and complaints; or to afford us such an assurance of his wisdom and goodness, and of the faithfulness of his promises, as may enable us to say from the heart, "It is the Lord, let him do what seemeth good in his sight."

How often amidst the scenes of sorrow and persecution through which the disciples of Christ have been destined to pass, has their christian example shone with meridian splendor, through the thick cloud that overshadowed them? How

often by their patient resignation, their meekness and contentment, have their persecutors been convinced (the last persons whom we should have expected to confess the conviction) that "God was with them" in reality?

5. It is not possible that persons expecting from this world more than it is capable of affording, should feel contented in any situation to which they may be exalted. The higher the station to which they have attained, the more ready they would be, were they willing to announce the lesson of experience, to acknowledge that "*All is vanity.*" Often have they with their rich brother, said "Soul take thine ease;" but still they have been disquieted. Often have they, in attempting to quench their thirst from the cup of pleasure, filled to the brim, raised it to their lips, and have loathed its contents; or perhaps have found it empty. But he that drinketh at the fountain to which Paul had access "shall never thirst." The muddy streams of sensual delight are insipid to the taste of one permitted to slake his thirst, with the living water issuing from the "fountain opened in the house of David." The real wants of man are not very numerous or urgent. "He wants but little, nor that little long."—His imaginary necessities are numerous, whilst the world is pursued as his portion. Could he be brought to consider himself only as a *stranger or a sojourner* here; could his eye be directed to a better, a heavenly country; could he acquire a relish for the pure and holy exercises of a mind blest with the contemplation of the divine perfections displayed in the cross of Christ; how would he blush at the recollection of the low and groveling desires which had been binding him to the earth; in the indulgence of which, he had degraded himself and become incapable of participating in entertainments, peculiarly adapted to his original constitution, and to the high station he was destined to occupy among the creatures of God.

This salutary change, it is the province of the Gospel of Christ to effect. Here are exhibited the things which "eye hath not seen, nor ear heard." Things that surpass human conception hath God revealed by his holy Spirit to his people. Their treasure is in heaven; their hopes and wishes centre there; and whilst they view, though at a distance, the land of promise, and hold in prospect the hour which will dissolve every earthly tie, and end their mortal course; the little things that occupy the carnal mind, pass by them unnoticed. Far be it from them to envy the prosperity of the most prosperous transgressors, while they are pressing towards a crown of righteousness, and looking forward with

lively anticipation to the period, when the plaudit of the Son of God "Well done, good and faithful servants," shall consummate their happiness. Their minds, from the contemplation of spiritual things, have been made spiritual; and whilst the bible lies open before them; and they can have access to its inexhaustible treasures; whilst they are invited to the throne of grace, to obtain mercy and find grace to help them in the time of need;" whilst the cheering promise salutes their ear, that all things shall work together for their good, it would be strange, passing strange, if they were not contented. "They have meat to eat which the world knows not of." Durable riches are theirs, for which they may, with the utmost propriety, be expected to abandon cheerfully all objects and pursuits which would unfit them for the enjoyment of their heavenly inheritance, or render their claim to its emoluments doubtful.

Sacrifices must, indeed, be made by every christian. He must be habituated to acts of mortification and self denial.—Often will he meet with the most humiliating evidence that he has not yet attained; that he is yet very far from perfection. And here he may be accused, with propriety, of being *discontented*. Worlds could not tempt him to acquiesce in his present attainments in religion; and happily for him, the scriptures approve of his most ardent desires to meliorate his spiritual condition; and the example of the apostle Paul himself forbids him to think that he has already reached the goal—urges him to gird up the loins of his mind, to be sober, and hope to the end for the full salvation of Jesus Christ. In his temporal circumstances Paul was contented; but his efforts to accumulate treasure in the heavens, never relaxed. The desires of christians here may be illimitably extended; they shall never be thought excessive; they can never surpass the worth or importance of the object at which they aim. Who ever was accused of manifesting a desire too ardent to obtain eternal life? Who did ever, in obedience to the precepts of Christ; or in imitation of the examples of the saints, make a temporal sacrifice, too great to be repaid, by an unfading inheritance? No—it is death to set down contented with present attainments in religion. Acquiesce in all the dispensations of providence without a murmur; but "*covet earnestly*" the best spiritual gifts, the highest possible attainments in piety and devotion. There is no danger here of interfering with the interests or claims of other persons. Should you become rich in grace, they need not pine in poverty. In our father's house there are many mansions; there is room enough for all that will enter in. Come, therefore, and enter, before he rise

and close the door against you. Come and receive a cordial welcome from all that have entered before you. Come and let the tidings that one more sinner has repented, be announced in heaven and published in the song of angels. Amen.

For the Virginia Evangelical and Literary Magazine.

REVIEW.

SERMONS BY THE LATE REV. WALTER BLAKE KIRWAN,  
DEAN OF KILLALA.

Have you read Mr. Editor, this volume of charity Sermons? In perusing them I have found no little pleasure: I would hope also, some instruction. We are allowed indeed to know but little of the author: one trait at least, in whose character deserves to be marked. When men abandon one religious connexion for another, they often think their sincerity may be questioned, unless it be substantiated by the violence of their opposition to the denomination which they have forsaken. Although Mr. Kirwan renounced the Roman Catholic for the Protestant faith, he was never known to speak reproachfully of his mother Church.

Of the sermons considered simply as addresses adapted to a particular end, the success which uniformly crowned them, has pronounced the panegyric in the most unequivocal manner. "Doubly cased in steel" must have been the heart, which could repel the impression of the eloquent appeals of the preacher in favor of the destitute and friendless outcast from the ordinary mercies of society. Exhibited by him, the nature and the claims of charity come upon us with an overpowering charm, and we delightfully feel as a privilege, what we had before admitted as a duty. Under his management the most unpropitious topics of address are converted into the harbingers of his demands: and sending the love of country; the value of the soul; the zeal of God; or the divine protection to open the heart, he comes and enters and takes possession of it in the sacred name of charity—Nor does it arrest his progress or turn his course to expose and to punish with peculiar fearlessness and power, the prevailing follies and vices of the age.

But while in the respects already intimated, these discourses are admitted to be unrivalled; under the broad title of sermons, they may not pass so triumphantly. It is indeed

the duty of a minister of the gospel to preach the gospel : but it shall not now be denied that there may be occasions of such a nature, that the introduction of nothing peculiar to the gospel is demanded by them. Than this, it would be hazardous to make a greater concession. But if the peculiarities of the evangelical economy may sometimes be excluded from the instructions of the chair ; never should any thing issue from that sacred place contradictory to the doctrine of Jesus Christ and his apostles. Of this charge Mr. K. does not appear to be always innocent. The disciples of our Lord, alone, were originally called christians : he however, sinks the distinctive import of that name in its application to multitudes, who according to his own acknowledgment, are sons of perdition. This is not a solitary or a principal objection. The ascription to human nature at certain periods and under certain circumstances of a degree of purity, utterly at war with the scriptural account of its corruption, is repeatedly made. The work of atoning for sin, seems, in several instances, to be indicated as an achievement of man : and he distinctly calls upon his audience to regenerate themselves, and to regenerate others. Will it be said, that he uses these terms entirely in a comparative sense ? This may be the case : but that sense is so different from the one ordinarily received, that while this apology admits his own opinion to be correct, it fastens on him the charge of misleading the opinions of others. Let us appeal however, for his sentiments to himself. " I know & says he" nothing essential to the creed of a christian but these—belief in the being, attributes, government, trinity and unity of God ; that he is the author of all nature, and fountain of all our blessings ; that his providence is universal as the light ; that we are responsible creatures, destined for a state of felicity or of misery everlasting ; that the holy Spirit assists our infirmity ; that Jesus Christ is our redeemer, mediator, advocate and judge ; and that under the title of his infinite merits, we are all pursuing the same destination and felicity." Unobjectionable as this may appear at first view, it is nevertheless too equivocal. It wears something of the ambiguity of oracular response. If union of sentiment be necessary to the full fellowship of a Christian Society, it is impossible to dispense with some acknowledged standard. The Scriptures are indeed the only infallible standard : they do not however, supercede the use of human creeds ; since all professing Christians differing from each other as they do, appeal to the same tribunal of Scriptural Authority. But as persons contending about the essentials of religion might still subscribe this creed, the preacher should have been more explicit.

D

The want of perspicuity is not its only fault: it is also defective. If this be all that is essential to the creed of a Christian, what becomes of the doctrine of human depravity, without the admission of which no one can be a Christian, simply because he can feel no need of Christ, and derive no advantage from Christ? From no Christian creed should that doctrine be elbowed out. It is not sufficient that it may be casually dragged in at the heels of some remote inference.

What becomes of the renewing and sanctifying agency of the Holy Spirit? Is all this distinctly intimated in his assisting our infirmity? And yet, from the connection, it would seem, that we are indebted for the righteousness which is indispensable to our Salvation, chiefly to ourselves; but also in part, to the subvening assistance of the Holy Spirit. What becomes of the atoning sacrifice of Jesus Christ? Is it necessarily implied in his being our Redeemer and Mediator? Be it so: still there are many who, while they call him by these significant titles, blast from the record of his accomplishments, his vicarious satisfaction for sin—His infinite merits indeed, are brought to view, and save the preacher from the suspicion of those heresies which would undeify Immanuel and kill at a blow the life of evangelical consolation in the soul. But while these infinite merits would seem to cover all, the application, or its mode, of their peculiar benefits to any, remains unannounced. Is it not by faith that we acquire an interest in his infinite merits? What then becomes of faith? Is the teaching of the scriptures respecting it, no part of the essential creed of a Christian? And from that creed shall the instruction of repentance be also expunged?

It is indeed a delicate task to distinguish between the essentials and the circumstantials of religion. But when an author of distinction comes forward, and boldly offers to tell us what are the essentials, we have a right to demand that he shall tell them all. And while we would not ourselves assume, with precision to draw the line; we may yet express our dissatisfaction if another draw it incorrectly.—It is not however, affirmed that there is, in these objections, conclusive evidence that Mr. K. was anti evangelical in his sentiments. While the reader carries with him a feeling of caution in this respect, he may, in regard to the great object of the book; safely deliver himself up to the instructions of our author and if he be not both enlightened and warmed, it shall not be the author's fault.

EUSEBIUS.

Sketches of the Life and Character of PATRICK HENRY; by *William Wirt*, of Richmond, Va.....8vo. pp. 427.....Philadelphia, James Webster, 1817.

We have seldom received so much pleasure in so short a time, as in the perusal of this book. Indeed, it is no small proof of its merit, that notwithstanding our expectations from the author, we have been more than satisfied by the work. At the same time, we are far from thinking it a *faultless monster*, or any thing like it. It is, in truth, sufficiently open to objections; though some of them, perhaps, might be fairly answered.

And in the first place, if we are to take the work as a piece of Historical Biography, it has certainly some serious defects. Viewed in this light, particularly, its facts are too few, and its narrative too long. It is besides quite too encomiastical, and wants that nice and curious developement of character which is the chief merit of this species of writing. But then, is it entirely fair to take it in this view? Our author himself tells us, that he does not pretend to give us a full biography; but only "detached sketches" of some prominent points in the history and character of his subject. After this then, though some of us may still regret that the work is not more to our taste, we have no right, we think, to quarrel with the writer for not doing what he did not intend, and perhaps had not the means to accomplish. It is certainly more liberal, and more just, to examine the piece according to its own nature and design, rather than according to any arbitrary name which we may choose to give it. Take it, then, in the view suggested by its modest and appropriate title, we think that our author has fully accomplished all that he undertook, and in a manner highly honorable to himself, as well as most agreeable to his readers. The Sketches are, indeed, very nearly all that they ought to be; light, brilliant, and engaging. In truth they are full of beauties, and even their faults have something so pleasing in them, that they may almost pass for beauties.

With regard to the materials, indeed, we have still some room to regret that they are so scanty; but this is certainly not the fault of the author, as it was not his business to make, and we are sure he has spared no pains to procure them.—Nor do we know that it is the fault of any one. At least, we feel ourselves much indebted to his correspondents, who came forward to aid him, and who seem to have performed their parts with a literary and patriotic zeal, that does honor to themselves, and to the State. All that our author could be fairly expected to do, he has certainly done: he has made the

most of the elements furnished to his hand, and proved his judgment and skill in selecting and combining them, as well as his taste and fancy in shewing them off to the best advantage. In truth the execution is commonly better than the matter. The general strain of the narrative is clear, and flowing; though sometimes a little inflated, and always too diffuse. It is not indeed very often relieved by profound or striking remarks; but it is occasionally varied by seasonable and judicious reflections. We are particularly pleased with its tender and benevolent spirit, especially in its admonitions to the young, which we hope they will have the wisdom to remember and improve,

With all this merit however, the work has still some faults, which perhaps deserve to be noticed. In particular, we must say that we dislike that general strain of compliment and exaggeration that runs through the whole of its pages. Our author has certainly a fine talent for saying handsome things of people; but he is a little too fond of shewing it on all occasions. Something indeed, we allow, was due to merit, and something to our patriotic feelings; but encomium is rather too frequent, and indiscriminate. At the same time, we do not doubt our author's sincerity; and we are sure that the fault has proceeded from a most amiable heart, that loves to shed the fine coloring of its own sensibility on every object around it. And indeed, it is a fault which we suspect our readers will more readily pardon, than the criticism which condemns it.

But we have also some fault to find with the style, as pleasing as it is. The diction, indeed, is commonly good; and perhaps more purely English than that of most of our native productions. It is besides often, and indeed generally elegant, harmonious, and flowing. But then its great fault is, that it is too fine and ambitious. It is in fact overloaded with ornament, and frequently incumbered with figures, which are not always selected with judgment, or developed with skill. At the same time, we are satisfied that many of these faults have proceeded from the mere hurry of composition, (for which, too, our author offers a pretty fair excuse;) nor have we found that they very sensibly diminish the general interest of the work. And indeed, if the merit of a book may be tried by its power of giving pleasure to its readers, especially the virtuous and intelligent, (and perhaps this is not the worst criterion either,) we do not remember any production of a similar kind, that deserves to stand higher in our esteem. With these remarks upon the general merit of the

“Sketches,” we shall now proceed to follow our author thro’ some of the details of his subject.

PATRICK HENRY, was the second son of John and Sarah Henry, and was born at their family seat called Studley, in the county of Hanover, on the 29th of May, 1736. His father, who was a native of Aberdeen in Scotland, and had come over to this country a few years before, was a gentleman of some distinction in his county, the Colonel of the regiment and presiding magistrate of the court. His mother, who was the widow of a Colonel Syme when his father married her, was a native of Hanover; and of the old and respectable family of the Winstons. Not long after his birth, his parents removed to another seat in the same county, called Mount Brilliant, now the Retreat, where he was put to school.

His education however, was very defective, and indeed his own indolence and aversion to study baffled all efforts to instruct him. He acquired notwithstanding, a slight knowledge of the Latin, and made some proficiency in mathematics, the only study of which he was observed to be fond. His darling passion was for the sports of the field, and he was always strolling away from his studies, to ramble through the woods with his gun. On these occasions too, he generally chose to be alone. Indeed his love of solitude was singular, and romantic. Even in company, he was unusually silent and reserved; though minutely observant of every thing that passed before him. Still he shewed no signs of future eminence, and was rather an unpromising boy. Our biographer, indeed, remarks that his propensity to observe and comment upon the human character, was all that distinguished him advantageously from his companions. He should have added, we think, his passion for solitude, which is often found to distinguish minds of a superior order, indicating a reach of capacity which the common pursuits of life can hardly engage.

At the age of fifteen, he was placed by his father behind the counter of a merchant, to learn the business; and in the year following, was established in trade with his elder brother William. His brother’s habits however, were if possible still worse than his own; and the chief management of the store, devolved upon himself, who had neither taste nor talent for his duty. He kept his accounts loosely, and trusted freely; and was of course very soon in the road to ruin. To amuse himself by the way, he learned to play on the fiddle, and flute; and having procured a few books, began to acquire a relish for reading. He enjoyed too, new opportunities for his study of human nature; and attended very diligently to the

conversation of his customers, with a view to examine their character and temper; sometimes provoking them to discussion, calling for their opinion on given questions, and practising other similar artifices, to make them open their bosoms to his inspection. In the mean time, the business of the store was soon brought to a close; the partnership was dissolved; and he was left to wind up the affairs of the firm.

As prudence however, was not yet one of his virtues; in the midst of all his embarrassments, and at the early age of eighteen, he married a Miss Shelton, the daughter of an honest farmer in the neighborhood, almost as poor as himself. Their parents, upon this, set the young couple on a small farm, with one or two slaves to help them. Henry however, had no turn for this new business, which required both industry and patience; and after a trial of it for two years, abandoned it entirely; sold off all his little property for cash; and established himself once more as a merchant.

Here too, his bad habits, and bad management, still continued to hang upon him, and his business was soon in disorder again. The fiddle and flute were heard as formerly; and the store was often abandoned for the chase. His reading however, was now more serious than before. He studied Geography, and read the charters, and history of the colony. He read also history in general, and more particularly that of Greece and Rome. Livy was his favorite book, and he read it again and again with increasing delight. But while he was thus amusing himself with the past, he was not attending to the present, nor providing for the future. His store was accordingly broken up; his affairs went to wreck; and he was once more turned adrift upon the world, with a wife and children to support.

Happily for him however, he possessed a firm and cheerful temper, which now prompted him to engage in some new pursuit, and he turned his eyes towards the profession of the Law. He accordingly applied himself to study for about six weeks, in which time he glanced through Coke upon Littleton, and the Virginia Laws; and with this slender preparation, managed to obtain a license. He was twenty four years of age when he took his seat at the bar. The courts in which he practised were well furnished with lawyers; and he lingered in the back-ground for some time, hardly supporting himself by his labours. Indeed there is no telling how much longer he might have remained in obscurity, but for the circumstances which led him to appear in the celebrated "*Parsons' cause*," as it was called by the people; This was in 1763, in the 27th year of his age, and he displayed himself

on the occasion in a manner that interested and delighted his hearers. The particulars of this *debut* are detailed by our biographer, with his usual brilliancy of style. We are afraid however, that there must be some little exaggeration in the account. That great effects indeed were produced by the speech, we can easily imagine, and without allowing it any great eloquence either. We know enough at least of our county courts, even at the present day, to satisfy us that both the jury and audience, under the previous influence of a powerful feeling, may have been wrought into very great excitement, by very slender powers of declamation. We cannot but remark too, that we have not, as far as we see, the evidence of even a single witness of distinguished intelligence, who actually heard the speech. And we should like too, we confess, to have the opinion of some of the *parsons* on the subject. Indeed Mr. Camm, their champion, it appears, has given a very contemptuous account both of the court, and the advocate, whom he calls "an obscure attorney," with unpardonable insolence if his fame had been gained only by merit—and perhaps it is not quite fair to ascribe the whole of the statement to unworthy motives. At the same time, we are willing to believe that the speech was really one of much merit, and more promise; especially as we have less doubtful proof of the speaker's eloquence, on some other occasions.

By this display however, he seems to have gained little more than a barren laurel; for though his business increased, it was still too limited to support his family, and he found it necessary to change his home. He accordingly removed the next year to the county of Louisa, where he resided at a place called the Roundabout, and pursued the practice of his profession, with some success. At the same time, his passion for hunting, and his aversion to study, still continued to retard his progress; though his talents were often displayed, and as often admired. But he was reserved for better things, and the time was at hand.

In the *Fall* of 1764, he was called upon to appear before the committee of Privileges and Elections of the House of Burgesses, as counsel for a Mr. Dandridge of Hanover, on his petition against Mr. Littlepage, the rival candidate, and the returned member, accused of bribery and corruption. Williamsburg to which he repaired on this occasion, was the seat of government, and the court of fashion, and crowded at this time with gay and polished visitants from all quarters. Here then, he sauntered about for two or three days, in his coarse and shabby dress, exciting only laughter and contempt. When ushered into the room of the Committee, both members

and spectators seemed to wonder how he came to be admitted. But they were soon surprised in another way, when he began to speak in a style of eloquence which they had little expected, and which was only the more delightful on that account. This speech however, was merely the prelude to something better; and is indeed chiefly worthy of notice in this view.

In March 1764, the British Parliament passed their resolutions, preparatory to their plan of raising a revenue from the colonies by a stamp tax. These were communicated to the House of Burgesses, the following Fall, and received with great emotion. A special Committee was accordingly appointed, to prepare an humble remonstrance against them to the House of Commons, a memorial to the Lords, and an address to the King. All these however were unavailing, and in January 1765, the famous stamp act was passed, to take effect throughout this country, on the 16th November, ensuing. The Colonies were alarmed and confounded at the intelligence; unwilling to submit, and perhaps still more unwilling to oppose. In this state of things, the people of Louisa, participating in the general feeling, began to express their wishes to have our Orator in the House; and Mr. Johnson, their member, cheerfully vacated his seat, by accepting the office of coroner, to make way for his election. He was accordingly chosen soon afterwards, and took his place in May 1765. And here, we are favoured by our author, with some fine and pleasing sketches of the House, and its leading members, executed in his happiest manner.—The portraits indeed are drawn with great beauty, and delicacy of pencil; though perhaps a little improved by the coloring of fancy. We regret that we cannot insert the passage as a specimen of his style; but the whole is too long for quotation; and we could hardly select a part without injury to the rest.

In this assembly it was, that (after a prelude in which he tried and proved his strength,) our orator ventured to bring forward his memorable resolutions on the Stamp act, which are justly regarded as having first established the point of resistance against it. Indeed it would seem that nothing but eloquence like his own, could have carried the house along with him, in spite of its loyalty and fear. A note of the transaction given by himself, is too interesting to be omitted. After his death, it seems, one of his papers was found sealed up, and endorsed, "Inclosed are the resolutions of the Virginia Assembly in 1765, concerning the Stamp Act. Let my executors open this paper." Within was a copy of the resolutions in his own hand writing, and on the back of the paper containing them, the following endorsement, also written by

himself, of which the five last sentences, (we shall give them in italics,) deserve to be recorded in the heart of every man in the country, "The within resolutions passed the house of Burgesses, in May 1765. They formed the first opposition to the stamp act, and the scheme of taxing America by the British parliament. All the colonies, either through fear, or want of opportunity to form an opposition, or from influence of some kind or other, had remained silent. I had been for the first time elected burgess a few days before, was young, inexperienced, unacquainted with the forms of the house, and the members that composed it. Finding the men of weight averse to opposition, and the commencement of the tax at hand; and that no person was likely to step forth, I determined to venture; and alone, unadvised, and unassisted, on a blank leaf of an old law book, wrote the within. Upon offering them to the house, violent debates ensued. Many threats were uttered, and much abuse cast on me, by the party for submission. After a long and warm contest, the resolutions passed by a very small majority, perhaps of one or two only. The alarm spread throughout America with astonishing quickness, and the ministerial party were overwhelmed. The great point of resistance to British taxation was universally established in the colonies. This brought on the war, which finally separated the two countries, and gave independence to ours. *Whether this will prove a blessing or a curse, will depend upon the use our people make of the blessings which a gracious God hath bestowed on us. If they are wise, they will be great and happy. If they are of a contrary character, they will be miserable. Righteousness alone can exalt them as a nation. Reader; whoever thou art, remember this; and in thy sphere, practise virtue thyself, and encourage it in others.—P. Henry.*" Such language requires no comment. The sensation excited by the resolutions reached the British Parliament, and the stamp act was repealed.

In 1769, our orator came to the bar of the General Court, where he was occasionally opposed to all the first legal characters in the colony. Here however, it is admitted, that he was not much distinguished as a lawyer; and indeed his knowledge of law must have been extremely defective. At the same time, in questions of fact before a jury, and especially in criminal cases, his power over the minds and hearts of his hearers, was singular and matchless. Our biographer gives us a very animated sketch of his eloquence and skill on these occasions; but we cannot stop to insert it. And indeed we must say, that much of what the writer seems to admire, we can hardly bring ourselves to approve.

Henry however, was soon to appear again with new splendor in that sphere which he was made to adorn. The British Parliament had renewed their attacks upon the rights and liberties of the colonies, and it became necessary to resist them. The House of Burgesses, which we have seen, was the first to begin the opposition to the stamp act, was still the first to oppose the new encroachments of the parent country; and Henry, who had returned in 1767 or 8, to his native county, was now the member from Hanover. Our author says, "he continued a member of the house till the close of the revolution," rather inaccurately, as the subsequent history shews. While he was a member however, he certainly took a leading and conspicuous part in all the patriotic measures of the day.

In August 1774, the first Convention of Virginia Delegates met at Williamsburg, and appointed Henry, (with several others,) a deputy to the Continental Congress, soon to meet at Philadelphia. He accordingly hastened at once to join that body, and took his seat in it on the 4th of the following month. And here again, he had the honor of opening the debate in a Speech which sustained, and even increased the fame of his eloquence. It is stated however, that he had no talent for the details of business; and it is added, that he lost some reputation by his draught of a petition to the king, which he had prepared at the request of his committee, and which was civilly rejected by the House. This leads our author to consider the question whether the talent of speaking and that of writing, are really incompatible; and he decides it, very justly, in the negative; though some of his remarks may require a little qualification. The talents are not incompatible; but there is no necessary connexion between them. The habit of writing may certainly improve the power of speaking; but it does not follow that it must. The habit of speaking is not so likely to improve the power of writing, though a taste of polite conversation is useful in giving the last polish to style.— But, whatever may be determined on this subject, we must think that our author concedes the point of Henry's deficiency in the article of writing, a little too broadly, and without sufficient reason. At least the fact of his failure in this single instance, is not the clearest proof of it. We know that Addison himself, whose power of moving the pen will hardly be questioned, was equally embarrassed in his attempt to communicate the news of Queen Anne's death, and after several fruitless efforts to perform that office, was obliged to have it dispatched by a clerk. In both cases, it was the novelty of the situation, and the interest of the subject, rather than any

want of competent skill, that produced the deficiency. It is fair to observe too, that Henry's letters and communications to the Assembly, which are open to our judgment, betray none of this supposed inability to write. They are in fact, extremely well done for such things; and we heartily wish that their clear and manly style were more esteemed and copied than it is. Indeed, our author himself is obliged to retract, or at least qualify his concession in this instance, though he does it, rather ungraciously, in a note.

On Monday, the 25th of March, 1775, the Virginia Convention met again at Richmond, and Henry was still a member. Here too he continued to distinguish himself by his patriotism and eloquence; and particularly by his resolutions for putting the Colony into a state of defence. The sketch of his speech in support of them, though but imperfectly caught from the memory of some of its hearers, is perhaps the best specimen of his manner which we are likely to get. Indeed, for boldness and animation at least, it will not suffer much by a comparison with the best of Lord Chatham. Perhaps however, it is but justice to add, our author himself may be entitled to some portion of its praise.

Shortly after this, we find Henry at the head of the Hanover Volunteers, on his way to recover the powder, which Lord Dunmore had removed from the magazine at Williamsburg. The account of this affair is given with interesting minuteness, and sufficiently proves the boldness and energy of his spirit. It proves too, his power and will to lead the way in the field, as well as in the house.

Not long afterwards, the Colonial Convention, having determined to raise a force for internal defence, appointed our orator Colonel of the first regiment, and Commander in Chief of all the forces raised, and to be raised, for the defence of the Colony. He accordingly hastened at once to head quarters, at Williamsburg, and established his camp in the neighborhood of that place. Here however, he soon found his situation extremely unpleasant. Indeed it would seem that the Committee of Safety, (or at least some members of it,) who were the real commanders of the army, had some distrust of his military talents. Mortified by this suspicion, and still more by the Continental appointments soon afterwards, and perhaps also feeling the genial bent of his nature in another direction, he soon resigned his commission, and retired from the service, with the regrets of the army.

On Wednesday, the 6th of May, 1776, the Convention met at the Capitol in Williamsburg, *to take care of the Republic*. For measures had now come to extremities, and the Conven-

tion, after instructing their delegates in Congress, to urge a Declaration of Independence, proceeded to establish a new government for the state. This was accordingly done on Saturday, the 29th of June following, when our present constitution was adopted. On proceeding to the choice of a Governor, Henry was chosen on the first ballot, and had thus the distinguished honor of being the first Governor of Virginia, freely elected by the representatives of the people. He entered immediately upon the duties of his office, and took up his residence by order of the Assembly, in the Palace from which Lord Dunmore had fled,

(TO BE CONTINUED.)

## MISCELLANEOUS EXTRACTS.

[The terms *Whig* and *Tory* are as familiar as any others in use among us.— The following account of their origin may, perhaps, be amusing to many of our readers. We confess that we are gratified to find that an appellation so honorable as the first, had its rise from those heroic defenders of civil and religious liberty, the old “Solemn League and Covenant” men. It may be the fashion of the present times to make sport of them. But there is nothing in Greek or Roman story, more calculated to dilate the mind, and excite that “glorying” which Longinus describes as the effect of true sublimity, than the patience, the courage, and fortitude of these men.]

.....  
From the Edinburgh Monthly Magazine.

### ORIGIN OF THE TERMS, WHIG AND TORY.

I. “This year (says Hume; Hist. Eng. 1680,) is remarkable for being the epoch of the well-known epithets of *Whig* and *Tory*, by which, and sometimes without any material difference, this island has been so long divided. The court party reproached their antagonists with their affinity to the fanatical conventiclers in Scotland, who were known by the name of *Whigs*: The country party found a resemblance between the courtiers and popish banditti in Ireland, to whom the appellation of *Tory* was affixed. And after this manner, these foolish terms of reproach came into public and general use; and even at present, seem not nearer their end than when they were first invented.”

II. Mr. Laing takes no notice of the term *Tory*,—but of *Whig*, he gives the following as the origin:—

“Argyle and Lothian had begun an insurrection in the Highlands,” and so forth. “The expedition was termed the

*Whigmores' inroad*, from a word employed by these western peasants in driving horses; and the name, transferred in the succeeding reign to the opponents of the court, is still preserved and cherished by the Whigs, as the genuine descendants of the covenanting Scots."

III. Bailey, in his dictionary, gives the following:—

"WHIG, (Sax.) whey, butter-milk, or very small beer,"—again,

"A WHIG—first applied to those in Scotland who kept their meetings in the fields, their common food being *sour milk*,—a nickname given to those who were against the court interest in the time of King Charles and James II., and to such as were for it in succeeding reigns."

With regard to *Tory*, he says,

"A word first used by the protestants in Ireland, to signify those *Irish* common robbers and murderers, who stood outlawed for robbery and murder; now a *nickname* to such as call themselves high church men, or to the partizans of the Chevalier de St. George."

IV. Johnson, again, has "WHIG, (Sax.) 1. Whey.—2. The name of a faction,"—and as to *Tory*, he supposes it to be derived from an *Irish* word, signifying a savage.—"One who adheres to the ancient constitution of the state, and the apostolical hierarchy of the Church of England—opposed to a Whig."

*Torbhee* is the *Irish* appellation for a person who seizes by force, and without the intervention of law, what, whether really so or not, he alleges to be his property.

V. Daniel Defoe, in No. 75, of Vol. VII. of his 'Review of the British Nation,' (1709,) gives the following history of these terms:

"The word *Tory* is *Irish*, and was first made use of in Ireland, in the time of Elizabeth's wars there. It signified a kind of robbers, who being listed in neither army, preyed in general upon their country, without distinction of English or Irish.

"In the *Irish* massacre in 1641, you had them in great numbers, assistant in every thing that was bloody and villainous, and particularly when humanity prevailed upon some of the papists to preserve protestant relations; these were such as chose to butcher brothers and sisters, fathers and mothers, and dearest friends and nearest relations,—and these were called *Tories*.

"In England, about the year 1680, a party of men appeared among us, who, though pretended protestants, yet applied themselves to the ruin and destruction of their country.

They quickly got the name of *Tories*.—Their real godfather, who gave them the name, was *Titus Oates*; and the occasion as follows: the author of this happened to be present.—There was a meeting of some people in the city, upon the occasion of the discovery of some attempt to stifle the evidence of the witnesses, (about the popish plot,) and tampering with Bedlow and Stephen Dudgale.—Among the discourse, Mr. Bedlow said, he had letters from Ireland, that there were some *Tories* to be brought over hither, who were privately to murder Dr. Oates and the said Bedlow.

“The Doctor, whose zeal was very hot, could never hear any man talk after this against the plot, or against the witnesses, but he thought he was one of these *Tories*, and called almost every man who opposed him in discourse—a *Tory*; till at last the word *Tory* became popular, and they owned it, just as they do now the name ‘*highflyer*.’”

“As to the word *Whig*, it is *Scots*. The use of it began there, when the western men, called *Cameronians*, took arms frequently for their religion. *Whig* was a word used in those parts for a kind of liquor the western Highlandmen used to drink, the composition of which I do not remember, but so became common to those people who drank it. These men took up arms about the year 1681, being the insurrection at Bothwell Bridge. The Duke of Monmouth then in favor here, was sent against them by King Charles, and defeated them. At his return, instead of thanks for his good service, he found himself ill treated for using them mercifully. And Lauderdale told Charles, *with an oath*, that the Duke had been so civil to the *Whigs*, because he was a *Whig* himself in his heart. This made it a court word, and in a little while all the friends and followers of the Duke began to be called *Whigs*; and they, as the other party did by the word *Tory*, took it freely enough to themselves.”

STRILA.

Edinburgh, May, 1817.

---

From the Same.

ON THE UTILITY OF STUDYING ANCIENT AND FOREIGN LANGUAGES.

*Mr. Editor*—It is my object, on the present occasion, to advert to some of the advantages of which, if impartially considered, the study of ancient and foreign languages will be found to be productive.

The first advantage which I shall notice, as resulting from an acquaintance with such studies, is the invigorating influ-

once which they have over the understanding. To be convinced of the reality of this fact, it is only necessary to attend to the operations of the mind to be called forth in learning any language. In acquiring a knowledge of Latin, for instance, a person ought (if I may be allowed to borrow the words of Beattie) to be able to "show, that he not only knows the general meaning, the import of the particular words, but also can refer each to its class : enumerate all its terminations, specifying every change of sense, however minute, that may be produced by a change of inflection or arrangement ; explain its several dependencies ; distinguish the literal meaning from the figurative ; one species of figure from another ; and even the philosophical use of words from the idiomatical, and the vulgar from the elegant ; recollecting occasionally other words and phrases that are synonymous or contrary, or of different tho' similar signification ; and accounting for what he says, either from the reason of the thing, or by quoting a rule of art or a classical authority ;— a mode of proceeding which must no doubt operate differently, according as it is more or less scrupulously observed ; but by which, even when partially adopted, and as far as possible applied to other languages, it will not surely be denied, the attention must be fixed, the judgment strengthened, and the memory improved.

All this, it may be answered, is very true,—and all this may be safely granted ; but it may be asked, in conformity with a very popular objection, at how high a price are these benefits to be purchased ? Why at the expense of thought—at the expense of that which alone merits a moment's consideration ? For, it may be maintained, the natural tendency of such an employment of the human faculties is to abstract the attention from things to words ; from real important knowledge to things insignificant in themselves, and valuable only as a means for the attainment of an end.

This, however, is evidently founded upon error. Every thing is liable to be abused. But because some men have been deluded by contracted views, and foolishly imagined that their mental aliment was augmented in proportion as their verbal stores were increased, it does not surely follow that all are equally misled by fancy ; or that, in studying different languages, a man may not, at the same time, and with at least equal fervour, attend to thought as well as to the expression of an author. In fact, no sensible person ever thought of separating the two objects.

But besides their utility in invigorating the understanding, ancient and foreign languages ought likewise to be studied,

inasmuch as they facilitate the attainment of our own tongue. In glancing at this part of the subject, I do not mean to insist upon the advantages of etymological researches, in opposition to usage and the practice of the best models of English style. With respect to their mutual influence upon composition, the former must undoubtedly be ranked infinitely below the latter. But I believe it will be admitted by the most inveterate enemy of such inquiries, that by tracing words to their originals, and by viewing them in all different varieties of acceptation in which they have been successively received, a much greater insight into the principles of our vernacular speech will be obtained, than could have been expected from any other source.

Another advantage to be derived from acquisitions of this nature arises from the intimate connexion subsisting between the literature of other countries and the literature of this. They are, indeed, so interwoven with each other, that there is scarcely one celebrated work in the English language whose pages do not teem with allusions to ancient and foreign writers. Their very phraseology is often introduced; sometimes for its beauty—sometimes for arguments connected with it. If unacquainted with the originals from whom quotations are thus frequently introduced, we must, therefore, be content to remain ignorant of many passages in our own writers, and consequently, a great portion of our pleasure and our profit must be lost.

Conversation, too,—at least that kind of it which ought most highly to be prized—the conversation of the knowing and informed,—turns so frequently upon books, and upon topics to which books relate, that without a tolerable knowledge of other languages besides our own, or unless endowed with very extraordinary powers indeed, we must either be debarred from the enjoyment of the benefits of cultivated society altogether, or be compelled to listen to that which we do not understand, and which can only mortify our feelings by impressing us with a sense of our own inferiority.

But independently of advantages thus extensive and adventitious, ancient and foreign languages will be found to be well entitled to attention, from the pleasure and instruction which they themselves are capable of affording. It is to these languages that we are to look for some of the best writers that the world ever produced. In poetry, in oratory, and in some branches of philosophy, they have never been surpassed. Shall we then deliberately relinquish the possession of such intellectual treasures, merely because we cannot undergo the toil of rendering them accessible?

Translations will not answer the purpose. "Let any man," says the writer whom I formerly quoted, "read a translation of Cicero and Livy, and then study the original in his own tongue; and he shall find himself not only more delighted with the manner, but also more fully instructed in the matter." "I never could bear to read a translation of Cicero," says Burke, in a letter to Sir William Jones." "Demosthenes," continues the same writer, "suffers, I think, somewhat less; but he suffers greatly—so much, that no English reader could well conceive from whence he had acquired the reputation of the first of orators." "I once intended," says Dugald Stewart, in reference to some extracts from Bacon, which he had inserted in the original Latin—"I once intended to have translated them; but found myself quite unable to preserve the weighty and authoritative tone of the original."

In the enumeration just exhibited, it will be observed I have not included the advantages to be derived from the study of the dead languages, by persons who wish to be of the learned professions,—and from that of the living ones, by those whose inclination, or whose way of life, renders it necessary to travel into foreign parts. On this branch of the subject, indeed, it were useless to enlarge; for to persons of this description, such philological studies must be considered not as a mere matter of choice, but as absolutely necessary.

---

## Religious Intelligence.

### GENERAL VIEW OF THE STATE OF RELIGION.

We have taken some pains to acquire information on this subject; and think it expedient to present, in the first number of this Journal, our views on this subject. Should subsequent information lead to the discovery of any error in the report, it shall be immediately corrected.

Most of our readers know something of the condition of the world, when our Saviour commissioned his disciples, and sent them forth to proclaim the glad tidings of Salvation. The most prominent features of the primitive Church were the purity of its faith, the fervour of its charity, and the activity of its zeal.

In process of time, however, this beauty was deformed, this glory tarnished. The Church became secularised; and its original glory vanished.

Affairs went on from bad to worse, until the glorious era of the Reformation. That event, although pregnant with the most important consequences to the world, was by no means unaccompanied with circumstances to be deplored by the friends of true religion. The unseemly heats and divisions which arose among Protestants were unfriendly to the cause of piety; and greatly impeded the progress of truth.

many instances, political feelings were brought in to exasperate religious contentions. And even now—such is the connection between different ages—the effects of former controversies is deeply felt in the Christian World.

That part of the human race embraced within the pale of the Church, or to speak more correctly, denominated *Christian* in the way of distinction, from Pagans, Mahometans and Jews, may be divided into three grand sections; Members of the Greek Church, Roman Catholics, and Protestants.

In the 11th Century, a division took place between the Christians in the eastern and western parts of the Roman Empire, which has continued unhealed to this day.—Of these parties, the Bishop of Rome headed one, and the Bishop of Constantinople the other. It is the latter, which is denominated the Greek Church. This communion embraces the Russian Empire; the Christians diffused through the Turkish Dominions; and those of Abyssinia, and Syria. Of the present state of vital piety among the members of this widely extended communion, we have no information sufficiently detailed to be satisfactory, except in reference to the Russian establishment. Respecting this last, a work by Pinkerton, entitled the *Present State of the Greek Church*, may be consulted with much satisfaction. The principal part of the book is taken up with an exposition of the faith of the Greeks, by a dignitary of the Russian Church. The system of doctrine is much nearer that contained in the Bible, than the previous accounts of travellers would lead one to suppose. In the form of worship indeed, there is wonderful mimicry. The Calendar of the Church is more than full: that is, there are more saints whose festivals are to be observed, than there are days in the year. And in their Churches, which are very splendid, and abound in paintings, worshippers, in their zeal to secure the favour of patron saints, appear to forget the only proper object of adoration.

This is deplorable enough. Yet it is consoling to know, that these fooleries are not enjoined as by divine authority: neither is infallibility claimed by the church. The supreme authority of scripture is every where recognised; and reference is made to that standard of divine truth in support of the doctrines taught to the people. This warrants the hope that the measures, now pursued with great activity, to extend the blessings of education through this immense empire, and to put the Bible into the hands of all, will be productive of the happiest effects. In proportion as people are enlightened they become disgusted with those forms of worship which address the senses instead of the understanding.

The numerous members of the Greek Church, under the Turks are said by travellers to have very little more than the name and the forms of their religion.

Respecting the Romish Communion so much has been written, that it cannot be necessary to fill our pages with many remarks. In justice to ourselves, however, and for the sake of expounding our own views, we would make a distinction between the humble, pious, and benevolent catholic, who loves the Lord Jesus Christ, and his servants for Jesus' sake; and the papist, who blindly devoted to the *See of Rome*, fiercely maintains the infallibility of the pope, and the immaculate purity, and unerring wisdom of the *Mother Church*; while without fear or remorse, he hurls anathemas on every one who believes his own senses, rather than the dogmas of a priest; and thinks it safer to deliver himself up to the guidance of an inspired apostle, than to yield to vain, and arrogant claims to infallibility. The former of these we would acknowledge as a brother; but with the latter we can claim no fellowship. We have considered the spirit of the *papacy*, and are fully persuaded that it is hostile to all the best interests of man; to political and civil liberty: to freedom of enquiry; to social enjoyments; and worst of all, to true piety.

These remarks have been called forth by the circumstances of the times. The French Revolution threatened for a while the extinction of this establishment. Within the last two years however, great and very unexpected changes have taken place. The pope has been restored to his temporal power; the inquisition re-established in Spain; the order of Jesuits re-instituted; protestants under the power of Catholics have been sorely persecuted; the devotees of the papacy assume a bolder tone, and talk now of the tottering and rotten cause of the Reformation; and his Holiness of Rome thinks it worthy of the vicar of Christ, and the successor of St. Peter, to issue one *Brief* after another against Bible Societies. Amidst these unpromising appearances, however, some signs of spiritual life appear among the members of that communion.

The records of the Bible Society show instances of the most laudable zeal and activity in diffusing the knowledge of the divine truth.

From these we pass to the various communions of protestants. Ecclesiastical historians have divided them into two general classes; the Lutherans, and the Reformed. The derivation of the first name is obvious; all being thus denominated, who have adopted the peculiar sentiments of Luther. Other protestants, whatever their distinguishing opinions, have been classed under the general name *Reformed*.

Lutheranism prevails in Sweden, Denmark and Norway, and in many of the States of Germany. In its external form it has several varieties; thus in Sweden and Norway, the church is episcopal; in Denmark, the authority which elsewhere is committed to diocesan bishops, is in the hands of *superintendants*; and in Germany, the power is vested in the Consistory, which body has over it a perpetual president. This is a system midway between Episcopacy and Presbyterianism. The state of religion in Germany is, as far as we can learn, by no means favorable.—The influence of *Philosophism* in that country has not been small. Pretty

gross Deism, under the veil of christianity, for some time, was the most popular system. This seems to be giving place to something much resembling mysticism; but yet not precisely like that which was formerly so called. It is a religious feeling, which, disregarding all doctrines and forms of worship, exists only in the mode of vague sentimentality; it is, as respects our language and ideas, without "a local habitation or a name." We hardly know how to describe it, except by saying that it bears about the same analogy to the vital practical religion of the Gospel, that the sensibility of a disciple of Sterne, bears to the active benevolence of a Howard, a Reynolds, or a Clarkson. In Denmark and Sweden the state of affairs is more promising; as is the case in the dominions of the King of Prussia, where it is said that the Lutherans and Reformed have merged their differences in one communion, distinguished by the term *Evangelical*.

Among the Reformed churches on the continent of Europe generally, a spirit of apathy has prevailed to a most deplorable extent. In Geneva, where the school established by Calvin, and under his direction, and that of Beza, and Turretin, and other distinguished men, appeared like a city set on a hill, a worldly philosophy has made sad havock. The Dutch Church has also declined greatly from her original zeal and purity. And in France, where once more than five millions of protestants were ready to face every danger, and to suffer death in defence of their religious liberties; where such men as Blondel, and Daille, and Claude, and Le Blanc, and Saurin adorned the church, the power of religion seems to be but little known, and zeal for God but little felt.—There are yet, however, two millions of Calvinists in that country; and it is understood that recently they have been excited to some efforts for the promotion of vital piety, from which good is expected. In the dominions of the King of Belgium, appearances are still more favorable; as is the case in Switzerland. The establishment of a Bible

Society in Geneva has inspired the hope that the church there is about "to return to its first love."

It may be laid down, we think, as a maxim, that in whatever society, little concern is felt for the extension of religion, there, are tokens of decay. No church, it seems, ever will flourish while it sits down satisfied with what has been done for the honor of God, and the salvation of men. There may indeed be a very active spirit of proselytism, without any thing of the "life and power of true godliness." But the existence of this heavenly principle will supply a stimulus to continual activity. We will go farther, and affirm that there is no reason to expect that any particular religious society will continue in a prosperous state longer than while its members are earnestly desirous to do their part in making known the saving health of the gospel to all nations.

We have thought proper to preface with these remarks the brief account which we have to give of the state of religion in the British Islands. It is true that *there* religion has to contend with all the disadvantages by which a connection with the state encumbers it; yet notwithstanding this, and it is a very serious deduction too—there is much to gladden the eye, and to rejoice the heart. In both the English and Scotch establishments there are many men of truly evangelical principles, and ardent piety, who are zealously engaged in promoting the best interests of man. It is true that much human infirmity is manifested; that mutual jealousies and bickerings are too prevalent; yet much is doing in which every christian will heartily rejoice. In the mean time there are various classes of Dissenters, whose zeal and piety are producing most happy effects. We have reference here to the Independents, Baptists, Methodists and Presbyterians in England; and to the Burghers and Antiburghers in Scotland.

We have not room in this article to enter into a detail of all the societies instituted in the United Kingdoms for the promotion of religion.

The Bible Society, in any enumeration, must take the lead. This greatest of all charities will mark an epoch in the history of the church. Altho' it is not without opposition, yet multitudes of all denominations are heartily united in its support. And at its annual meetings, the feeble cry that the *church is in danger*, is drowned amidst the cheers and hearty congratulations of thousands who rejoice in beholding the energy and zeal, and harmony, with which its members pursue the simple and sublime object of this Institution.

Next to this pre-eminent Association, we would rank The London Missionary Society. This institution, which in point of time preceded the former, is established on principles of the greatest liberality. It embraces men of all denominations, and employs pious Moravians or Lutherans; Baptists or Independents; Churchmen or Methodists. Its labors have been great, and their effect very considerable.

After these, the Church—Baptist—Methodist—Edinburgh Missionary Societies deserve our notice. But we cannot dwell on these topics.

Next to these institutions, those of Sunday Schools, and various education societies, deserve attention.—And last, though not of least interest, is the society for promoting christianity among the Jews; extracts from whose interesting reports will appear in the course of our work.

After this rapid glance at affairs abroad, we shall do well to look at home. Every thing associated with our own country, this "land of the free, and this home of the brave," comes on us with a power that at once subdues and leads us captive.—Tremblingly alive to all its interests, its honor, its welfare, we can with difficulty speak in terms as cool and calm as the nature of our present subject seems to require. This is the only country in the world where freedom of conscience is perfectly enjoyed. The law protects all—but allows exclusive privileges to none. *Esto perpetua!* So may it continue as long as the sun and moon endure!

But what is the state of Christianity in this land where there are no corporation and test acts; no spiritual lords; no alliance between religion and the state? There are various denominations among us; but not more than in those countries, where there are acts of Uniformity. There are complaints that the institutions of religion are not well supported; but not heavier than where the clergy are paid by law. But we did not mean to touch on these themes—the living Spirit of Christianity is the object of our enquiry.

Leaving out the subordinate divisions, the Christians of the United States, may be divided into five grand classes, Congregationalists, Presbyterians, Episcopalians, Baptists, and Methodists. The first of these, chiefly occupy that part of our country termed New England. As for the rest, they are pretty much scattered through the various states. According to the maxim before laid down respecting the evidence of some energy of vital principle among Christians, a view of the American Churches will afford encouragement, and lay a foundation for thanksgiving. There is among us a national Bible Society, in which all classes of Protestants cordially co-operate. In all our States there are Institutions intended for the same purpose.—Of these, many are auxiliary to the national Society. Besides these, there are in the New England Churches, a foreign, and, it is believed, several domestic Missionary Societies—A Society for the education of poor and pious youth, for the ministry—A Society for the education of heathen youth—A Theological Institution of very considerable resources, and other institutions of christian benevolence.

Among the Presbyterians of different denominations, there are several Theological Seminaries; and domestic Missionary Societies; and, what is highly gratifying, a Missionary Institution recently formed by the union of the whole Presbyterian interest, for the purpose of sending the gospel of Christ to the heathens, in our own territories, and to the inhabitants of South America.

The Episcopalians, have determined to establish a Theological Seminary for the education of young men for the ministry in their church; and to send out Missionaries to build up their waste places.

The Baptists are active in the cause of both domestic and foreign Missions; and have several small institutions for the education of youth for the ministry.

The whole Methodist establishment may be regarded as a Missionary Society, and it is well known that their preachers are zealous and active.

In addition to this, it may be observed, that in all the large towns in this country, Sunday Schools are established, and well attended. And lastly, there are various Religious Tract Societies, which annually distribute to a very considerable amount.

This rapid, and very general statement will serve to show that in these ends of the earth, God has been pleased to manifest himself; and that American Christians have reason to be glad in the Lord. Great is the change which has taken place in the last twelve years—Yet, much is still to be done. Many parts of our country are even now desolate.—Many youth are growing up without religious instruction. Our population is pouring like a flood into the new countries—Such is its increase, that all the zeal and activity of all the Churches, is required to make the supply of religious instruction, keep pace with the demand. Indeed, the population is now far ahead—and all who love the Lord Jesus Christ, all who are concerned for the best interest of man; all who love their country, are loudly called on to make every exertion, to avert an evil of fearful magnitude, with which we are threatened; namely, the operation of the physical and intellectual energies of civilized man, undirected and uncontrolled by the light and power of true religion. Should this fear ever be verified, we may bid a long farewell to all our greatness. Laws and institutions, however wise, however sacred, will be no more efficacious to restrain

the impetuous passions of man, than flax touched with the fire is able to bind a giant in the very tempest of his fury.

While we feel the deepest solicitude on this subject, while we contemplate with palpitating hearts, and breathless anxiety, this country, which we fondly call ours, in its happy constitution, and rising glory; and with solemn forebodings, apprehend that some votary of ambition may in after times, profanely touch our ark, and find in a luxurious, and licentious people, spirits as dark as restless, as daring as his own to support his wicked designs; while hoping, and fearing, and praying in reference to these great and lofty themes, it affords unspeakable pleasure to see this movement in all the churches. Should the zeal of party, occasionally produce unpleasant collisions—and it will be too much to hope that this will not be the case—still there will be a vast overbalance of good. And we should think meanly of ourselves, however we may be attached to a particular society, if we had not hearts to rejoice in the prevalence in any form of that vital religion, which, wherever it does prevail, makes men better in every domestic relation, kinder neighbours, more peaceable and industrious citizens, more faithful and upright magistrates—which, in a word, prepares them for life, for death, and for heaven.

#### SELECT LITERARY INFORMATION.

One part of the design of the Conductors of this Journal is to afford literary intelligence to its readers. Our object in this is not merely to gratify an idle curiosity, but to excite and encrease a love of literature. Regular details of the labours of the learned, of books published and discoveries made, is well calculated to rouse the reader to intellectual exertion. They give him some view of the progress of the human mind, and let him see that by indulgence in mental inactivity, he will, in the march of intellect be left far in the rear. It has often been a matter of regret, that works calculated to afford information on the progress of learning have had so limited a cir-

ulation in our own country. While England has its hundreds of periodical journals circulating each to the number of from three thousand to twenty thousand in a month; in the United States, only three or four works of this kind, have any thing like a permanent existence; and these have not been so supported as to afford a liberal remuneration to their conductors. We know very little indeed of the number of subscribers; but we frequently observe on their blue and green covers, notices that subscriptions are due; and earnest requests that payment should be made.

A considerable addition however, to the number of periodicals, may be expected before long. A Quarterly Review, we hear, is to be established at Washington. A monthly Scientific Journal is about to be commenced in New York—And a Quarterly Journal of Sciences to be conducted by Professor Silliman of New Haven, has been announced.

We rejoice in the appearances of a wider diffusion of a literary taste among us, and shall be most happy, in our humble way, to promote this good work. We cannot but express, in this place, our satisfaction on account of the increase of Religious Magazines; and Newspapers. However, we may differ in opinion in regard both to doctrine and church government with some of their conductors, yet we are pleased to see them circulate. Every one has a right to publish his own sentiments—and others have an equal right to examine them—Liberal and enlightened discussion will afford both pleasure and edification—And we are persuaded that such is the tone of feeling and sentiment in the great body of our people, that angry debate and acrimonious attacks on either individuals or societies will be *discountenanced by the public*.

These prefatory remarks, although perhaps too much prolonged, cannot yet be brought to a close. We think that the cause of literature has suffered in our country for the want of suitable booksellers—Most who have engaged in this business, have gone into it, merely in the spirit of

trade. Raised in printing offices, or brought up as book binders, with nothing more than a very plain English education, they have set up only with a view of making a living. Utterly destitute of literary spirit, they have given themselves to the public, and yielded without a struggle to the demand for novels and plays, and all that sort of trash, which has poured on us like the sand in an African desert. To these remarks, we know that there are honorable exceptions; but too few to counteract the evil to any great extent. Among these, we take pleasure in noticing our friends, Eastburn & Co. of New York. We could wish that Literary Rooms, similar to theirs, could be established in every large town in the United States. There you meet with every Literary, Scientific or Religious Magazine of any celebrity in the world, as well as regular files of News-papers, domestic and foreign; Maps, Gazeteers, &c. &c. In addition to this, these gentlemen keep for sale, perhaps, the best assortment of books, in both ancient and modern learning, to be found in our country. They have a collector in Europe, who, it would seem is a man of great industry, and research; so that if one wants a book not to be found in this country, it may be procured, if to be had at all, in the shortest possible period, by applying to these very meritorious booksellers: who may at the same time be recommended as spirited and active publishers.

Once more, we must remark that our limits will compel us to be very brief on the general subjects of this article. While however, we exercise our best powers of selection, we shall take care to afford to our readers important intelligence from whatever quarter it may come. In all that wise and pious men publish, there is a common property. "All are yours" says the Apostle, "whether Paul or Apollos or Cephas. Why may I not light my taper at the fires of a Scott, a Cooper, a Gisborne, a Fuller, or a Hall, as well as at those of a Dwight, a Mason, or a Chalmers? Whatever then is calculated to promote vital piety, strengthen faith,

and extend brotherly love, as far as circumstances will allow, shall be duly noticed by us. And we shall take especial pleasure in turning the public attention to any thing calculated to promote improvement in our own country. But it is high time to let our readers have a *sample* of this article.

#### FOREIGN INTELLIGENCE.

1. A Polyglott Bible, is in course of publication in London, by *Bagster*. It contains the Hebrew Text, the Samaritan Pentateuch, the New Testament in Syriac, the Septuagint, and Greek Testament, the Latin Vulgate, and the English Version. It is to be contained in 1 vol. 4to, or four volumes of a pocket size. To this work is to be added a supplementary volume, entitled *Scripture Harmony*, being a concordance of nearly half a million of references; and printed so as to interpage with any part of the above Polyglott, or to be used as a distinct work with any other bible. The work is so printed, that the purchaser may have either the whole in a quarto volume, or any two languages that he prefers in duodecimo. Its typographical execution is said to be admirable, and it is warmly recommended by some very judicious Reviewers.—The price of the work is about 24 dollars.

2. *Biblia Hebraica*, or the Hebrew Scriptures of the old Testament; without points, after the text of Kennicott, with the chief various readings selected from his collection of Hebrew MSS; from that of De Rossi, and from the ancient versions, accompanied with English notes, critical, philological, and explanatory, selected from the most approved, ancient and modern, English and foreign Biblical Critics. By B. Boothroyd 2 vols. 4to. Price 4l. 10s.

This work is said to be rather incorrectly printed—With this qualification, it is recommended as one of very considerable importance to the Biblical Student, who cannot have access to the large and expensive volumes of Kennicott, Houbigant, and other celebrated critics. The notes are said to be judiciously selected, and particularly valuable.

3. A new Family Bible, and Improved Version, from corrected texts of the Originals, with explanatory notes, and practical reflections on each chapter; intended to render the holy Scriptures more plain and easy to be understood. By the same.

4. A similar work is publishing by J. Bellamy.

These learned men declare that their sole object is to make the Bible better understood; and state that they have been employed for thirty years in prosecuting, under favorable circumstances, studies to qualify them for this great work. We have before us at this time some criticisms by Bellamy on the Song of Solomon, as it is called, which are certainly very ingenious.

5. The New Covenant, translated into the Hebrew language from the original Greek, by the direction, and at the expense of the London Society for propagating Christianity among the Jews.—If this Society had done, and never should do any thing else in promotion of its object, we should have reason to rejoice in its establishment. Many of the descendants of Abraham receive the New Testament thus put into their own language, with gladness, and peruse it with great eagerness.

6. Sunday Schools excite at present a very great interest in the minds of our brethren of various denominations in England, Scotland and Ireland. We shall hereafter give our readers some information on this subject; we have only introduced it here for the sake of recommending "The Sunday School Teacher's Guide;" and "The Sunday School Teacher's Monitor;" the former by J. A. James; and the latter by Rev. Thomas Raffles. Both have been re-printed in this country; and are well worthy of diligent perusal by any who may be able to procure them.

7. He who, both as a preacher and a writer, attracts the greatest attention at present, in the religious world, is Thomas Chalmers, D. D. of Glasgow. He has published Evidences of Christianity—Discourses on the Christian Revelation, viewed in connection with Modern Astrono-

my, and several occasional sermons. Such is the demand for these works, that the publishers are tasked to supply it. An edition of the Astronomical Discourses to the amount of three thousand, was exhausted in one week. The principal part of Dr. Chalmers' writings has been re-published in this country.

8. The faithful and diligent translator of Calvin's Institutes, John Allen, has recently published a work, entitled "*Modern Judaism*," of which the following general account is given in the Eclectic Review: "The public are much indebted to Mr. Allen for the pains which he has taken to furnish this portraiture of Modern Judaism. It is almost a reproach for persons who acknowledge the authority of the Bible, to be unacquainted with the present opinions and ceremonies of a people, whose history, and the records of whose civil and religious polity, constitute so large a portion of it. Though they live in the midst of us, and mingle with us, how little do christians know concerning them. The present work supplies a very important desideratum, and the spirit of the author we can most cordially applaud. "*Modern Judaism*" will afford its readers no small degree of information and amusement; and it can scarcely fail to produce increased satisfaction with the reception of christianity, as, "a faithful saying and worthy of all acceptance;" confirmed not only by the miracles which attended its introduction, but by the history and living testimony of its most inveterate enemies.

9. The indefatigable author of the above work has given to the public a translation of *Outram De Sacrificiis* (on Sacrifices). This has been generally considered as a very able performance. Since its first publication it has been referred to by various writers in terms of great respect. The wonder is that it has not been rendered unto English before this time.

10. It is gratifying to us as Americans to perceive a growing respect for our own writers, among European Christians. Dr. Mason's Plea for Sacramental Communion, has passed

through two editions in Great Britain during the last year. The lives of Mrs. Graham, of Mrs. Ramsey, of Mrs. Newel, and Miss Fanny Woodbury, have been re-published, and widely circulated.

It is said that the Armenian Academy established at Venice has discovered a complete manuscript of the Chronicle of Eusebius of Cesarea. It is a translation into the Armenian language, and is of the fifth century. It is proposed to publish the Armenian text with a Latin translation.

#### DOMESTIC.

A. Finley, of Philadelphia, has issued proposals for publishing, by subscription, Parkhurst's Hebrew Lexicon.

E. Earle has lately published a corrected and somewhat enlarged edition of "Memoirs of the Duke of Sully, prime Minister to Henry the Great." This is, we believe, the first American Edition of one of the most valuable historical works in any language.

Eastburn & Co. have published "Female Scripture Biography, including an Essay on what Christianity has done for women." By Francis Augustus Cox, A. M. 2 vols. 12mo.

A slight examination of this work induces the belief that it will be acceptable to all who admire Hunter's Sacred Biography, or Robinson's Scripture Characters. The Essay is on a subject at once curious and interesting. We would recommend it to our female readers as particularly worthy of their attention.—Also, Memoirs and Remains of the late Rev. Charles Buck, containing copious extracts from his Diary, and interesting letters to his friends.—By John Styles, D. D. § 1 25.—And Memoirs of the late Claudius Buchanan, D. D. By the Rev. Hugh Pear:on. § 2 75.

*From the Farmers' Magazine.*

In a late No. of this work it is stated that the best remedy for cattle swelled by clover, or other succulent food, is *Tar*. The author of the communication appears to be an experienced practical Farmer, and assures us that after having tried various methods of cure, he had been brought at last to depend on tar.—He directs that "about the size of a hen's egg should be given to a swollen cow—which commonly effects a speedy cure; if not, it may be repeated without injury; also it may be used as a preventive."



THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

FEBRUARY, 1818.

No. II.

---

---

Thoughts on the character of our REVOLUTIONARY PATRIOTS, suggested by  
a perusal of *Wirt's Life of Henry*.

The American Revolution is distinguished from any other event of a similar kind recorded in history, by a number of particulars which deserve serious consideration. It originated, not from any violent and transient effervescence of feeling, but from principle.—The war which arose from opposition to the claims and pretensions of the British Government, was a *civil war*; yet its annals are not stained with the record of that exasperated hostility which has usually characterized wars of this description.—The people were for a considerable time free from the restraints of law; yet they lived, save when assaulted by the enemy, more securely than under most regular governments. The leaders, both civil and military, entertained no designs of ambition hostile to the liberties of their country; and when their great object was accomplished, retired to the scenes of private life. And finally, after solemn and mature deliberation, a constitution was adopted, by which equal rights are secured to every citizen.

No intelligent person can compare this event, or rather **this series of events**, with the revolutions in either ancient or modern times, and not be struck with the difference. The changes going under this name with which we are best acquainted, are those of England and France. We may see with our own eyes the very different results, by looking at the present state of those countries. An able dissertation on the causes of these variations, would be a very acceptable present to the public. We hope, that some competent hand will un-

dertake this work. Neither our time, nor the nature of our Journal, will allow us to engage in political investigations, even had the course of our studies prepared us for them.— Yet we have our opinions on some points involved in this enquiry, which it may be well to offer to the consideration of our readers.

Whatever might have been the spirit of some adventurers, who came to this country, shortly after its discovery, the great body of settlers were not enticed hither by the love of gold, and the hope of wealth. They sought, in the new world, an asylum from intolerance and oppression; where they might worship God according to the dictates of conscience, without incurring fines and forfeitures; or suffering by the iniquitous practices of the *star-chamber*, and the villainy of informers. If, as has been said, our Adam and Eve came out of Newgate, it was because the tyrants of the day had crowded that prison with the best men of their nation. As might have been expected, our forefathers brought their principles with them; and transmitted them as a most precious legacy to their children; and they to theirs, in successive generations. It was the descendants of these men, who accomplished the glorious work of the Revolution. They had learned, through principle, to obey the laws of their country; and of course needed not the pomp of Executive dignity, and the power of a strong government to preserve domestic peace. They had been disciplined, under the influence of religion, into habits of self control; had learned to lay restraints on those passions which mislead men from the paths of virtue and true honor; and were able to resist temptations which would have been too strong for the vicious and irreligious.

These facts serve to account for those events which distinguish our Revolution from all others; and show the reasons why it was so honorably conducted, and so happily terminated. It is not denied, indeed, that there were many loose, irreligious, and vicious men engaged in the cause. Yet, happily for them, and for us, they felt the diffusive and powerful influence of religious principle, and were thus preserved from bringing disgrace on themselves, and doing mischief to their country. Had the interests of the state, and the rights of the people been committed to the protection of a corrupt population, and unprincipled leaders; instead of rejoicing, as we do, under the genial influences of rational liberty, our Revolution would have terminated, as others have done before, in an iron-hearted despotism; and we should now be “hewers of wood and drawers of water” to a privileged race of *royal* and *noble* tyrants. Some fierce and daring spirit, raised by

the storm which then agitated us, would have set down on a throne, and swayed his sceptre over the land—or foreign enemies would have prevailed, and he whose memory is now venerated as the father of his country, would have been stigmatised and punished as a traitor.

Should any one deny the justness of these remarks, it will be incumbent on him to account, on sufficient causes, for the event under consideration. The facts, which we have adduced, are abundantly supported by historical evidence. A volume would be necessary for the detail. We can here mention only a few particulars: and it is with great pleasure that we refer to the *Life of Henry*, recently published, for evidence on this very interesting subject. We much regret, indeed, that the accomplished author of this work, had it not in his power to make his readers more familiarly acquainted with the private sentiments, and inmost feelings of that illustrious Virginian. We should have been most highly gratified by the publication of many such letters as that addressed to his daughter. We have, however, in the history of the man, enough for our present purpose: because, it is evident that his mind was strongly under the influence of religion; and that he made use of the religious feelings of the people, for the purpose of producing the most powerful effects of his oratory. Any one who, with the writer of this article, distinctly recollects the manner of Henry, recollects that he very frequently made appeals to the Deity, and quotations from the scriptures; but not, as is common now, with levity, and abortive efforts to be witty. On the contrary, he never adverted to these awful subjects, without indicating in the whole expression of his countenance, and in the tones of his voice, the deepest solemnity. So powerful, indeed, was this exhibition of feeling, that all among his auditors, who had in their bosoms any elements on which the orator could operate, were made to sympathize with him; and were subdued and awed, and overwhelmed by the majesty and glory of the divine attributes, momentarily at least recognized by them.

These remarks seem to afford an opportunity for offering a conjecture respecting our illustrious countryman, which appears to us worthy of notice. It is not a little extraordinary that a man suffered to grow up as Henry was, without intellectual discipline, should at once, when opportunity offered, burst on the world as an orator of the highest order; that he should come, without previous indications, like a water spout on the mountains, that in a moment pours down a torrent which bears, rocks and trees, and every thing before it—Hen-

ry, it seems, was a diligent and careful observer of human nature. Much that he knew was learned by the study of his fellow men. Now at the time when the character of his mind was forming, there flourished in Hanover, one of the greatest pulpit orators that this or any other country has produced—We mean the celebrated DAVIES. The aged, who sat under his ministry dwell without wearying on his varied excellencies as a man and a minister. But we have no need of oral testimony. His Sermons are his monument. Let the reader bear in mind that Davies died before the age of forty; that the Sermons are mostly posthumous publications, left by him as rough draughts made for his private use; and it will at once be acknowledged that the author was no common man. Is it unreasonable to suppose that such a lad as young Henry is described by his biographer to have been, attending the ministry of such a man as Davies, derived much benefit from studying a living example of exalted excellence? It seems to us probable that Davies was to him in place of Demosthenes and Cicero; and that it was the eloquence of the preacher, which stirred up in the mind of the future orator of Virginia, those strong feelings, which taught him for what he was formed, and brought him forth for the welfare and honor of his country. It is well known how a man of lofty genius can work on a kindred mind, and rouse it to all the energy of ambitious rivalry. Homer called forth Herodotus; and he again Thucydides. Thousands of similar instances might be adduced. It is not improbable that our Davies had a like influence on Henry. If we are not misinformed, the *Orator* has been heard to speak of *the Divine*, in such terms of warm admiration as betokened a deep sense of obligation.

But to leave this conjecture—We offer our thanks to the biographer of Henry for the record made by him of the religious tendency of the orator's mind. But this is not a solitary case. The same tone of feeling was general. Of this we have decisive evidence in the writings and speeches of the day. If we thought that the youth of our country were as conversant with these subjects as they should be, we would let the matter rest on this general assertion. But much of the very, very little time that is employed in reading, is wasted in whimpering over scenes of fictitious distress, or in studying characters as they are exaggerated and distorted in the *historical novels* of the day; instead of being devoted to the study of the particular history of our own country. In confirmation of our assertion, then we would refer to the Declaration of Independence. In the beginning of that Instrument, an appeal is made to the God of nature.—And it concludes with these re-

markable words: "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."—A year before the publishing of this declaration, the Old Congress—Honored be its memory!—appointed a day of humiliation, fasting, and prayer to Almighty God "that the colonies might be ever under the care and protection of a kind Providence, and be prospered in all their interests; that America might soon behold a gracious interposition of Heaven for the redress of her many grievances, &c." On this subject, Ramsay, one of the best of our historians, has remarked that "Since the fast of the Ninevites recorded in Sacred Writ, perhaps there has not been one, which was more generally kept with suitable dispositions, than that of the twentieth of July 1775. It was no formal service.—The whole body of the people felt the importance, the weight, and danger of the unequal contest in which they were about to engage; that every thing dear to them was at stake, and that a divine blessing only could carry them through it successfully. This blessing they implored with their whole souls, poured forth in ardent supplications, issuing from hearts deeply penetrated with a sense of their unworthiness, their dependence, and danger; and at the same time impressed with an humble confidence in the mercies and goodness of that Being, who had planted and preserved them hitherto, amid many dangers in the wilderness of a new world."—To this specimen of the feelings and sentiments of the most illustrious body of men that ever adorned this, or perhaps any other nation, we will add an example or two from the biography of him, to whom all hearts were turned in the hour of extremity; who is regarded by the world as an ornament to his country and to his species; and who has bequeathed, as one of his best legacies, an example for the instruction of generals, statesmen, and citizens. In the most interesting scene ever exhibited on this continent, the resignation of the supreme command over the armies of the United States, Washington, addressing the President of Congress, declared that "he accepted of the office with diffidence in himself, but with confidence in the *Patronage of Heaven*; and that his gratitude for the interposition of Providence increased, with every view of the momentous contest." Towards the close of this address, he used the following words "I consider it an indispensable duty to close the last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God; and those who have the superintendance of them, to his holy keeping." The President of Congress, in his an-

swer, rec-choed the sentiments of the illustrious soldier, in terms deeply affecting.—On entering upon a new office, that of President of the United States, in his address to the Senate and House of Representatives, he offered “his fervent supplications to the Almighty Being, whose providential aid can supply every human defect, that his benediction might consecrate to the liberties and happiness of the United States, a government instituted by themselves, for those essential purposes.” These are a few of many expressions, made by the father of his country, of the pious tone of his feelings. And we all know that Washington made no theatrical display; no parade of profession; no annunciation of sentiments, which he did not entertain.

Our limits forbid a farther detail; or we could easily show that Hancock, and Adams, and Jay, and, in general, the worthies of that day, cherished the same deep sense of religion. We are verily persuaded that, take our revolutionary patriots for all in all, the records of history do not exhibit such another constellation of worthies. Their talents, their firmness, their purity, and their willing sacrifices to the honour and interest their country, place them,

*Above all Greek, above all Roman fame.*

In all the ardour of war; in the midst of the fiercest flames of civil discord; and in the triumphs of victory, they remembered that the Most High reigneth among the nations—This sustained them in difficulties and defeats; and restrained them in the hour of success. When danger stared every one in the face, and the holy cause to which they were devoted, seemed to be threatened with ruin; they remembered its justice, looked up to Heaven, and took courage; and when the trumpet sounded the notes of triumph, the fear of God inspired moderation, and prevented excess. It was thus that they laid the foundation for the glory and happiness of their country. Let statesmen of the present day study their character, and imitate their example.

We are the more disposed to insist on the subject, from having noted in some instances, what we take to be a dereliction of some of the best principles of the founders of American freedom. We have witnessed strong expressions of the sentiment, that genuine love of liberty, can scarcely exist in association with fervent Christian Piety; and that men must show that they are sceptical, in order to prove themselves good republicans. It is mortifying to see persons, who doubtless are sincere in professing attachment to liberty, thus

unintentionally coinciding with its bitterest enemies. The advocates of royal prerogative, and arbitrary power, are continually endeavouring to associate the objects of their most sincere veneration, with religion. *'The throne and the altar!* has been the cry, for many years incessantly repeated. Why? Because it is known that religion addresses to us the most powerful motives; and excites in the bosoms of its votaries the deepest and loftiest feelings. The truly pious will suffer any thing rather than violate their consciences; will renounce any thing, rather than forego their hope of everlasting life. Such omnipotence is there in religion, when in full possession of the mind, that it draws every thing into its train, and makes every thing subserve its ends.—And such is its ubiquity, that wherever its votary goes, it prompts and regulates his conduct. Nor is this wonderful—It is an omnipresent God, whom the Christian worships—A dying, risen, exalted Saviour, whom he loves—A heaven of ceaseless happiness, and inconceivable glory which he seeks—And a place of intolerable, and endless torment, which he avoids. Now those lovers of themselves, and enemies of the species, to whom we have had reference, know these things, and endeavor to enlist all the mighty influences of religion in support of their unholy purposes. In some degree, they have succeeded; and hence it happens, that when any attempt is made to reform abuses, and change corrupt institutions, scenes are exhibited similar to that recorded in scripture; in which Demetrius and the craftsmen raised a riot, and the people, without knowing at all the reason of their assembly, cried out by the space of two hours, “Great is Diana of the Ephesians.” The friends of liberty observing this, without due examination of the nature of religion, but regarding only its *abuses*, have cherished feelings hostile to christianity, under the influence of what they deem the noblest affection of the human heart.—Thus have they given to their adversaries a mighty advantage, by allowing them to enlist not only the strong feelings of religion, but some of the deepest prejudices of our nature in their favor. Often too, those who are *real* christians, averse to angry debate, and the violence of political contentions, do not investigate the merits of the subject, and thinking any thing better than irreligion and infidelity, lend their support to those who appear zealous friends of the cause of all others dearest to them.

The result is truly deplorable. How much wiser, how much better calculated to promote human happiness, would it be, if the friends of freedom should so act and speak, as to engage all the power of religion in support of liberty? Let

the constitution of our country, our equal laws, and all our institutions be consecrated by an association with the pure precepts, and heavenly doctrines of Christianity. Let the strong consolations, the high hopes, the holy joys of the Christian, and all the mighty influences of saving faith, connect our rights, and privileges, and all that we enjoy under our happy form of government with eternity—Let its incomprehensible interests shed their dignity and grandeur on all that a freeman loves, all that patriotism recognizes as the peculiar object of its devotion—Then shall our temple of freedom out-brave the fiercest storm, and stand through succeeding ages, the admiration of the world.

And let it not be imagined by those who have never considered the subject, that this benefit cannot be derived from religion. She is employed in her proper office, and acts according to her true nature when engaged in dispensing blessings to man. When used for his oppression, she suffers violence, and endures wrong. The natural effect of uncorrupted Christianity is decidedly in favor of freedom. We shall take some opportunity to enter fully into the consideration of this subject—At present we can only add that to accomplish the happy effects which religion only can produce, it is necessary that its present relations to the State should remain unchanged—Only let it prevail in its genuine influences; and let every man in his sphere, faithfully obey its precepts.

We are much pleased that the ingenious author of the work which has given rise to these observations, has, by the manner in which he has treated the subject, given us a fair opportunity to engage in this speculation. And we are much more gratified to see, coming forth from among ourselves, a Work so well calculated to have a salutary influence on the rising generation.

---

For the Virginia Evangelical and Literary Magazine.

## THE ROAD TO RUIN.

There is, at this moment, passing along the street, an old man, trembling under the infirmities of age, cloathed with rags, whose only dependance for support is the charity of his acquaintance; whose profession is begging. Some twenty years ago this man was a Merchant in this Town. He was considered capable of conducting the business to advantage; and possessed a capital sufficient, with proper management,

to have secured for himself all the necessaries, and even luxuries of life. He was respected by his friends; and nothing seemed to forbid the expectation of his being a useful citizen: and now he is in the situation abovementioned.

Is it not probable that an accurate history of such characters; of all the minute and progressive steps of such changes in the condition of human life, would be much more useful to mankind than the history of the great men and splendid achievements which, almost exclusively, engage the attention of the Historian and Biographer? For one that is qualified by nature, or has the opportunity of imitating the conduct of Washington, for instance, there are thousands who are qualified, and who have the opportunity, by industry and economy, of securing for themselves and families, the necessaries and conveniences of life; of honorably filling some useful station in society. There are thousands in danger, by the same culpable negligence, the same pernicious amusements and vicious practices, of running the same race and coming to the same wretched condition with this poor old man. Nay, there are thousands hurrying, in full speed, after him; and in all human probability, will soon overtake him. To those who are anxious to avoid his present state, such a history would be invaluable. It would disclose to their view the very commencement with all the subsequent and progressive steps which lead to misery and disgrace.

It may be thought strange that the history of the idle, the profligate, the debauchee, the vagabond, or the beggar, should be considered more useful to mankind than the history of Washington. But what advantage, it may be asked, can the merchant derive from the history of that great man? When he reads that Washington was an able and judicious commander of an army, will he, in consequence of this information, be a better merchant? Will he better understand the value of goods, and at what per cent. it will be his interest to buy and sell? When the farmer is informed that the General knew the precise moment when to advance or retreat, will he better understand when to plough or sow, or conduct any other operations of his farm? When the mechanick learns what measures Washington pursued as a statesman, will he better know how to handle his tools, and prepare his materials? Either of these would render themselves perfectly ridiculous by attempting to adopt, in their respective occupations, the rules and maxims which governed the public conduct of Washington. The attempt would be absurd; because there is no similarity in their circumstances and pursuits. Generals and Statesmen may read with advantage the history of *The Father*

of his country. It will be their glory to imitate the noble example which he has left them. But to the merchant, the farmer and mechanic, it may be more useful to read histories relating to their own occupation. Of the multitudes formerly engaged in the same business, some, from small beginnings and almost from obscurity, have risen to respectability and affluence; while others with equal, perhaps far superior prospects, have gradually descended to indigence, to disgrace and misery. To those engaged in the same pursuits, placed in similar circumstances, it must, at least it ought to be very interesting to know the causes, and in what manner they operated, which have produced such very different results.

True, such a history would be very difficult, perhaps impossible to obtain; for it ought to set before the mind in the most striking light, not only the conduct, but also the thoughts and passions, with all their secret workings, from which, as a necessary consequence, that conduct flowed. It is probable, if not certain, that one single thought draws after it all that train of consequences which end in the ruin of thousands. One thought retained in the mind, may excite its correspondent passion: the gratification of this passion, at least for once, merely by way of experiment, may not appear connected with any disastrous effects; especially if it be accompanied with a resolution, as it probably will be, that it shall be *but once*. This indulgence however, strengthens the passion, and renders the thought more habitual. The clamours of this passion become louder and louder, and gradually silence the voice of conscience. A second and third indulgence is permitted on the same condition, and with the same success. The door is opened for other thoughts, and passions of a similar nature; these lead to other practices, at first, it may be, cautiously, and for sake of amusement; but afterwards more freely, and for the sake of pleasure. These practices necessarily associate the deluded individual with the base and worthless part of mankind; and in the same degree, he is shunned by the virtuous and the good. In a few years he is surprised to find himself a disgrace to his friends, and a burden to society—an event which he did not expect when he commenced his career. All this is confirmed by the brief history sometimes given by the victims of public justice, who end their days under a gallows! All this too might have been avoided by the careful observance of that precept, worthy the wisdom of God—*Keep thy heart with all diligence; for out of it are the issues of life.*

N. S.

## No. II.

PSALM, cxix. 59.

*“ I thought on my ways and turned my feet to thy testimonies.”*

Serious thoughtfulness would have a happy influence in checking the progress of vice, and in preventing the repetition of crimes such as have heretofore furnished materials for the greater part of the history of every nation. The minds of men are not indeed entirely inactive: they think; and many have discovered by their investigation of abstruse and difficult subjects, a capacity of profound thinking; but one subject, it seems, is apt, alas! too apt, to escape their serious reflections—They think not on their own ways. Here it seems to be assumed as a point conceded, that there is no danger of being mistaken: and consequently, no necessity for watchful caution. The path of life is not explored and deliberately chosen; no rules have been carefully examined and adopted for the regulation of the conduct; no care taken to distinguish between the good and bad in human actions: and yet, thoughtless mortals of this description, are to be found every where, who, having compared themselves with others more careless, if possible, and more vicious than themselves, admit not the necessity of an alteration in their character or ways.

To a person habituated to the perusal of the Bible, it would appear to be almost impossible for one who had taken the most cursory view of the contents of that holy book, ever to emancipate himself entirely from the restraints it is calculated to impose, or possess hardihood sufficient to bear him on to the end of his mortal career, without one serious anticipation of a future remuneration for a life of this description.—

A knowledge of the sacred oracles will have an effect.—Thousands are checked in their vicious courses, and prevented from proceeding to that extent in criminal indulgence which they would otherwise reach, by intruding fears that they will find at last the impossibility of excusing their criminal inattention to the rule of life, to him who has authoritatively prescribed that rule, and accompanied it with the most awful sanctions.

But there is a material difference between the exercises of a mind contemplating barely the punishment threatened against the persevering transgressor, and those resulting from a review of personal conduct, dispositions and temper so opposed to a law which is holy, just and good, as to deserve everlasting punishment.

**Exercises of the first class, there is much reason to conclude, are not unfrequent in any place, where the light of revelation shines: and there is also much reason to apprehend that the fear of future punishment, and the partial reformation which is its natural result, have often been mistaken by those who have been the subjects of them, as unequivocal evidences of a saving change of heart; though their evil courses have never been abandoned: they have never turned their feet to the divine testimonies.**

Let it not be imagined that any and every kind and degree of solicitude respecting our ways, is a certain indication that we have adopted the right course. "The way of transgressors is hard;" they are often sadly embarrassed and perplexed in their dark and downward course.

The Psalmist thought on his ways in reference to a rule by which his ways should have been directed. Have you ever been brought to this point? Under the full conviction of your responsibility to God, and your indispensable obligation to yield a cheerful and unreserved obedience to all his requisitions, have you endeavored to ascertain distinctly what you are, and what the Lord would have you to do? Here the heralds of the cross have ever found a most formidable difficulty. Most of their hearers know so much of their own ways as is sufficient to lead to a suspicion, at the least, that, if weighed in the balance of the sanctuary, they will be found wanting. To commune with their own hearts, and compare their tempers and affections with a standard so pure and holy as they suspect the law of God, would, on enquiry, be found to be, are exercises, which, by no means, comport with their present peace. "They hate the light, and turn from it, lest their deeds should be reprov'd." Who can justify folly like this? What can be pleaded in vindication of such conduct? And yet how few can plead *not guilty* to the charge? Where shall we find a parallel of this conduct? God from heaven has announced a law to regulate the hearts and lives of men, and threatened the violaters of this law with his righteous and everlasting displeasure; and men dare so to trifle with his authority, and so to contemn his wrath, as, not even to deign to enquire, whether they have done or left undone what he commands—whether his law condemns or justifies them—Alike indifferent whether Heaven or Hell is to be their award in the last day. Alas for them! "their feet shall slide in due time." They will too soon have reached the verge of the precipice to which they are thoughtlessly advancing, unless divine compassion interpose to divert their course. Pause, they must, and consider their ways, or soon plunge to rise no

more.—But, amidst the thoughtless croud that throngs our streets, and spreads through every part of our favored, guilty country, there is here and there an individual found, “who has thought, who continues to think on his ways.”

To a person that takes a lively interest in the affairs of his fellow-men, it would doubtless afford a high degree of rational satisfaction, to receive in detail, from a number of those singularly thoughtful individuals, a narrative of the various instruments and means, which had been employed and blessed, to bring them to serious thoughtfulness. However different the several narratives might reasonably be expected to be in many respects; how much more numerous in one case than in another, the incidents might be, which would seem to have a bearing on the final result; the issue in every instance would be the same. The attributes of God; the purity of his law, its spirituality and its extent have been recognized; and the most indubitable evidence thus placed in full view of the transgressor, that he must *turn* or *die*. Nay, he is not only convinced that the law by which he is doomed to death is a pure and holy law, but that it is just and good; that his crimes deserve the eternal punishment threatened in the law; and that his Judge would be just in inflicting the vengeance threatened. Oh! with what tender solicitude is the trembling sinner, agonizing under these views of his guilt, and the anticipation of endless destruction, regarded by all who have themselves been snatched as brands from the flames, who have still a lively recollection of the “*wormwood and the gall*,” and whose prayer for their fellow-creatures is, that they may be saved. Whilst the croud around him have not God in all their thoughts, nor think of any thing less than of their ways, the convicted criminal can think of nothing else.—Wherewithal shall he come before the Lord and bow in the presence of the most high God? Will the Lord be pleased with thousands of rams, or ten thousand rivers of oil? Shall he give the fruit of his body for the sin of his soul? Alas! could all these means be employed by him, all would be in vain. The blood that speaketh better things than the blood of Abel, must be applied to cleanse his soul from guilt, and calm his disquieted bosom.

Be assured, that Jesus Christ is not merely a nominal Saviour. The condition of sinful man made every thing that he did and suffered, necessary for our salvation. The sword of divine justice would have guarded the portal of heaven, and forever prevented the entrance of a single transgressor, had not Jesus appeared in our nature, to atone for human guilt:

had he not been exhibited to the world, as *the way to the Father*.

In turning from sinful courses, and from sin itself to God, and to his testimonies, encouragement is taken by the returning penitent, from the invitations of the gospel of Christ :— invitations founded on the full satisfaction he rendered to divine justice, in behalf of all, who believe in his name. “ He came to seek and to save the lost.—He is able to save to the uttermost, all that come to God by him ; and him that cometh we will in no wise cast out.” Encouraged by such declarations, the sinner convicted and trembling, may well exclaim, Lord ! to whom shall I go but unto thee ? thou hast the words of eternal life. Is the trembling sinner at length enabled to repose his confidence in Jesus Christ the righteous, as the propitiation for his sins ? Does he hope, that notwithstanding all his crimes and pollution, he shall be acknowledged by Jesus Christ as his disciple, and enter into the joy of his Lord ? May we not ask, what practical influence will these hopes have on his conduct ? The query has already been answered in the most satisfactory manner, by the great apostle of the Gentiles. “ 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 who live, should not henceforth live unto themselves, but unto him that died for them and rose again.” A sense of obligation to Jesus Christ, renders his yoke easy and his burden light to his disciples. His cross presents a motive to obedience, that would seem to supercede the necessity of any other.

“ Not with the terrors of a slave,  
Do they perform his will ;  
But with the noblest powers they have,  
His sweet commands fulfill.”

Situated as christians are in this world, a powerful cause must be in constant operation to preserve them from fatal injury from the multifarious and subtle devices of their spiritual adversaries—from the temptations of the world and from the treachery of their own hearts. The gospel of Christ, affords the remedy for this train of evils. The Spirit of grace under whose benign influence, the disciple of Christ was inclined, in the first instance to turn to God ; has consecrated the breast of each disciple as his temple ; and what spiritual blessing needed by us, and for which he has taught us to pray, may we not expect to obtain through his powerful operations ? Where the Spirit dwells, all sin is viewed with abhorrence ; the divine testimonies are excellent : “ *sweeter than honey or*

*the honey comb*," and are without exception, and unhesitatingly chosen as a complete and permanent rule of life. Thus the disciple of Christ is able to give to every man that asketh him, a reason for his hope. He carries with him wheresoever he goes the testimonials of heaven, justifying his profession. An epistle not written with ink, or engraven on stone, but indelibly stamped on his heart by a divine operation. Ye, said an apostle, "are our epistle known and read of all men." His name, said the angel that announced his advent, shall be called Jesus; for he shall save his people from their sins." Such a Saviour and such a salvation you know that you need, if indeed you have thought on your way: Every day's experience, deepens the impression of your insufficiency to accomplish any thing without him. With these views and impressions you can only cast yourself at his feet, and hope, and wait for his salvation. You shall not wait, nor hope in vain. Approving of his laws; pleased with his character; abhorring every sin; and availing yourself of all the aid which your condition requires, and which the scriptures encourage you to expect, that you may perfect holiness in the fear of God; you may banish your fears. He that has commenced this good work, will complete it. None shall be found able to pluck you out of his hand, or separate you from his love.

And if these sayings are true and faithful; if notwithstanding the barriers thrown between you and heaven by your sins—barriers which you once thought it impossible to surmount—the Lord has already done far more abundantly for you, than you could once possibly have anticipated; and now assures you, that he will never leave, never forsake you; that he will guide you by his counsel and afterwards receive you to glory; will you not resolve to devote yourself thro' the remnant of your days unreservedly to his service? Oh! how much are they mistaken, who give into the opinion that a christian can take encouragement to sin, because grace abounds. Can it be supposed that man, when absorbed by the consideration of his unspeakable obligations to a divine Benefactor; when quite unable to express his gratitude for gifts already received, and for treasures in reversion, which eye hath not seen, nor ear heard, nor heart conceived; when thus viewing with amazement the exuberance of the divine bounty; in this singular situation, can it be suspected, that he will be most likely to cherish, with a fostering hand, the seeds of corruption? He who can adopt this opinion, certainly never can have felt gratitude to a benefactor. Nay, there is even reason to apprehend that he would not be able to discern the connection between a cause and an effect in any

instance. Christian Brethren! be careful to silence this objection against the gospel of the grace of God, by a holy life. Never forget that the fruits of holiness are the only sufficient evidence that you have been brought to entertain correct views of your evil ways. Only the sinner that confesses and *forsakes* his sins, shall find mercy. And that you may always be disposed to turn from sin with due abhorrence; endeavor to view it in all its deformity, as it is exhibited throughout the sacred volume; and especially, as it is represented, on the cross of your expiring Saviour. Think often of your own sins—their number, and their aggravations. Recollect the solemn vows which you have so often repeated, binding yourself, to turn from all iniquity, and to devote yourself unreservedly to the service of God. Have these vows at any time been forgotten? Has your grand adversary succeeded in his devices against you? Have you brought on yourself the guilt of a covenant-breaker? And, after having experienced the chastisement of your Father's rod; humbling yourself with deep contrition at his footstool, have you again enjoyed the light of his countenance? Whilst you exclaim in grateful astonishment, "*Hitherto the Lord hath helped me,*" will you not add,

" Now I am thine, forever thine,  
Nor shall my purpose move ;  
For thou hast loos'd my bonds of pain,  
And bound me with thy love."

Keep the testimonies of God continually in view; hide them in your heart; that you may not forget or transgress them. Commune often with your own heart: let the mind be in you which was in Christ Jesus; walk as he walked and be attentive to the interests of his kingdom. Advance those interests as far as the talents, with which he has furnished you, may enable you to do so; and be assured that neither your safety here, nor your eternal felicity in the world to come will be neglected by him. O that you may be permitted to praise him there, for converting grace afforded to you here. There may you look back on the way in which he is now conducting you through this wilderness, and give to him that tribute of praise which, in sincerity and in ardour, will be conformable, in some degree to the love exercised towards you; and which you can only say now, is beyond conception.

But what shall we say to those who have never been induced to turn their feet to the testimonies of God? What can we say that they have not often heard in vain? O! ye inconsiderate, ye thoughtless transgressors; hear, we entreat you, the

warning voice of a God of mercy ; accompanied with a declaration which one would almost be tempted to consider sufficient to disturb the silent slumbers of the dead—"As I live, saith the Lord, I have no pleasure in the death of the wicked ; but rather that the wicked should turn and live. Turn ye, turn ye from your evil ways ; for why will ye die ?"

Do I hear a number of you say, we intend to think on our ways, and to turn from all iniquity. We should find it impossible to enjoy a moment's tranquility, did we not expect to forsake sin and to be prepared for an admittance into Heaven, before the time of our removal from a state of probation !—You acknowledge, then, that you are at present going in an evil way ; in as much as you say you intend *hereafter* to forsake it. But is it probable that at any future period you will be found more inclined to turn from your evil ways, than you are at present ? A traveller has missed his path ; he is assured by one, of whose knowledge and veracity he entertains no doubt, that if he persist in his present course, instead of reaching the place for which he set out, every step will remove him further from it : he replies, "I believe every word you have said, and have long since resolved to endeavor to get into the right way ;" and having said this, takes leave of his friend and counsellor, and with accelerated speed pursues his former course. Is this man displeased with the road in which he is travelling ? Has he made up his mind ever to retrace his steps ?

While the sinner is making these promises of future amendment, he not only calms his fears, but very probably is practising a delusion on himself. He doubts not his own sincerity in promising to turn from sin, and therefore secretly infers that he not only apprehends the danger of continuing in sin ; but that he actually abhors it for its intrinsic vileness. But a firm belief of the declarations of scripture respecting the danger and the vileness of sin has never failed to stop the sinner in his sinful course, nor to induce him to turn to God. How does it happen then, that your case is entirely unexampled ? Or by what new process, hitherto unknown, do you expect to be inclined to turn from sin, after having weighed every motive arising from its danger and its vileness without repentance ?

What ! would you have it believed that you hate sin, whilst you continue to indulge it ; that you really intend to turn from it, though at present you pursue it as your chief good ? Singular mortal you must certainly be, who pursuest and forsakest the same way ; who at the same time lovest and hatest sin. Let no man deceive himself. The vain excuses made

by sinners now, will not avail them in the day of judgment. The love of sin is the sole reason why it is practised or indulged. And if you are not induced to turn from sin, by the motives presented in the Bible, we must suffer you to take your course, not without a fear that you may be left to a fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

---

## ESSAYS ON DIVINITY.

### No. II.

#### ON THE IMMORTALITY OF THE SOUL.

[The author of these essays, has chosen to present his second number, in form of a Sermon on 2. Tim. 1. 10. *Who hath abolished death, and brought life and immortality to light, through the gospel.* After the exordium, which he has chosen to omit, he proceeds thus.]

What I have in view, on this occasion, is to present to your serious consideration only a few of the many arguments, which might be adduced to establish the *Immortality of the Soul.*

That God our Maker, is a pure and perfect Spirit, will readily be admitted. And can it be incredible, that his *moral offspring* should resemble himself—should be *immaterial* as he is *immaterial*; and *immortal* as he is *immortal*? This, surely, would not be too much for us to expect from a Being of unlimited beneficence.

But we are not left to rest the momentous case, merely or chiefly, upon considerations of this nature. According to the correctest information, it is in our power to obtain upon the interesting subject; that delicately organized fabric, which we denominate the body, does appear to be animated by an immaterial principle, or spiritual subsistence—by a soul that has nothing mortal or capable of dissolution in its constitution.

In support of this opinion, we might introduce the most respectable authority—that of the greatest philosophers in the world. But is it necessary? Do we need authority, or the illuminations of profound science to satisfy us, that no arrangement or modification of the particles of dust under our feet, could transform them into the understanding, the imagination, and the affections of a rational creature? I think not.

We do not, however, undertake to affirm that the immateriality of the soul is, in itself, considered a conclusive evidence of its immortality. Nor would the reverse prove it to be *mortal*. The great Author of its existence can, certainly, according to his sovereign pleasure, either perpetuate or destroy the work of his own hands, let its constitution be what it may. But since the soul of man appears to be so constituted as to have no natural tendency to dissolution; or, in other words, since it appears to possess all the natural energies, of an imperishable existence, we may justly consider this as strong presumptive evidence at least, that it is intended to exist forever.

And such appears to have been the apprehensions of all ages and nations. Examine the reports of Missionaries and travellers of every description; consult the annals of the ages that are passed; "You may discover tribes of men without policy, or laws, or cities, or any of the arts of life." But scarcely will you find a single tribe sunk into such profound darkness as to have no apprehensions of a future state. And, what is very remarkable, some ancient Pagan writers represent the doctrine of the soul's immortality, as a very ancient tradition in their days—as handed down to them from ages immemorial. It is also remarkable, that the higher we ascend into antiquity, the more rational and consistent, upon this subject, do the sentiments of the unlightened heathen appear to be—Striking evidences, surely, that the doctrine which I have undertaken to advocate ought, by no means, to be considered as the device of crafty politicians or despotic rulers, but as a very important article of some Divine Revelation.

Traditionary evidence in favor of a doctrine or a fact, is, for the most part, it will readily be acknowledged, of little or no authority. In the present case, however, it appears to be otherwise—It must by no means be imagined, that a truth of such vital importance to all the earth, would be concealed from the first parents of our race. And can it be supposed, that a father acquainted with the immortality of the soul, would follow a son or a daughter to the grave, without informing the surviving members of his family, that the separation made by death between friends and relations, is only a temporary, not an eternal separation? Or if one father should be thus lost to all the sentiments of humanity, could it ever be a general case? This seems improbable in the extreme.—Thus we see how readily this interesting doctrine might be handed down from the first man to our own times; or, at least, until the art of writing furnished a more certain medium for the communication of religious instruction to the latest

posterity. Were we, however, to consider the general suffrage of all ages and nations in favor of a future state, only as a well-attested fact ;—and that without any reference to a divine revelation, it would still be valuable evidence in its favor : for it cannot reasonably be supposed that a beneficent Creator would place all mankind in a situation that could scarcely fail to lead them into gross error in a matter of such essential concernment.

Man is certainly intended to answer some important purpose in the great scale of animated existence. This might be inferred from the admirable structure of his body ; but it appears with more resistless evidence from the powers of his mind. Look abroad in the earth, and consider attentively, the sciences which have been discovered ; the arts which have been invented ; and the astonishing works which have been performed by the creature Man. Are these the exploits of a creature of a day !

But it is chiefly his moral powers which, in this view, claim our most serious attention. Man is endowed with the capacity of distinguishing between truth and error ; right and wrong : Man is capable of knowing, and resembling his Creator ; and of being perfectly happy in him. Of such capacities we find no traces among the most sagacious of the inferior animals. A plain indication that he is intended to answer some purpose of peculiar importance.

But what is the important purpose which the Creator intends to accomplish by this greatly distinguished, this highly favored creature Man ? Is it that he might flourish a few days like a flower of the field, and then fall into the dust and be no more ! - Is it that he might just cast his astonished eyes over the wonders of a fair creation, and then close them in eternal night ! It is certainly more reasonable to conclude that Man is possessed of principles of life, which death cannot destroy ; and that he is intended to answer some great, some important purpose in a future state.

That the Creator and Ruler of the world is just, as well as good, none but an *atheist* will undertake to deny. And a just God, will, most assuredly reward or punish every man according to his works. This, however, is not done in the present life. The superior happiness which good men commonly enjoy in this world, does indeed, show that the righteous Lord loveth righteousness, and hateth iniquity. And this is the same thing as to say, that the great work of retribution is *begun*. But it is not uncommon to see very abandoned characters in high prosperity, while some of the most upright on earth are in great distress. And shall the wicked

always escape with impunity? Shall the hope of any righteous man perish forever? Shall the great work of retribution, so evidently begun in this life, be interrupted by death, and never resumed again through the ages of eternity! A sentiment so utterly irreconcilable with all our ideas of divine justice ought to be rejected with abhorrence.

What are we to think of the remonstrances of an accusing conscience, by which the wicked are so miserably harassed? Are they vulgar prejudices and mere illusions? If so, the well-informed might easily rise above them. But so far is this from being the case, that the empire of conscience is much enlarged, and its authority greatly increased, by extensive and correct information.

By a long course of wilful transgression, the moral sensibility of the heart may, indeed, be much impaired—so much, that conscience will become seared as with a hot iron. But this is an instance of presumptuous violence. Nor is it seldom the case, that this violated, this insulted power resumes, in an unexpected hour, its lost authority, and avenges its wrongs upon the daring transgressor.

And here it merits particular attention, that the remonstrances of an accusing conscience do not rest in the mere representation of the demerits of the offender. No; they point directly to the penal inflictions of a future state. And can it be supposed, that God Almighty would implant a false monitor in the human breast! Can it be supposed that a Being of perfect rectitude, who has the hearts of all men in his hands, would have recourse to imaginary fears or delusive hopes for the support of his own moral empire, and the interests of virtue in the world! This, surely will not be imagined. Have I, then, misrepresented the office, or magnified the power, of conscience. I think not. And if not, it will inevitably follow, that the present life is not the only state of existence allotted to man; but that there is a state of future retribution, where every one will be rewarded or punished according to his works.

Very deeply is a sense of religious obligation impressed upon the heart of every *theist*; upon the heart of every man who believes in the existence of a God—so deeply, that it can never be totally erased. But why should we worship God, or render him any service, if the present life be the only state of existence allotted to us?—*Why*, did I say?—Religion, genuine religion would, it appears to me, be upon that supposition absolutely impossible. What are we to understand by that sacred name? Any observances or professions of regard in which the heart has no share? No: my brethren; it is

the homage, it is the devotion of the heart, which alone can be acceptable to a Being of infinite perfection. But can we love supremely, and worship as our God, a being to whom we sustain only a momentary relation; and from whom we have nothing to expect beyond the grave? Certainly not. And yet, do we not evidently perceive, that the fear of God, and the restraints of religion, are indispensably necessary to strengthen every virtuous principle; as well as to deter the vicious from the most daring crimes! Yes; my brethren, take away the fear of God with all hope of a happy, and all fear of a miserable immortality, and the firmest supports of virtue, and good order, and peace among men, will fall to the ground. And can it be admitted that falsehood would be more conducive than truth to the great interests of virtue? Can it be imagined that truth would obstruct, and that falsehood would promote the happiness and repose of the world? Nothing can be more absurd.

The powers of the human mind, appear to be capable of immense improvement. But how very inconsiderable are our utmost attainments in this imperfect state! While our thirst for knowledge is absolutely insatiable, how little can we know! What uncertainty attends in many instances, our utmost exertions in the acquisition of knowledge! There is not a spire of grass in the field; a grain of sand upon the sea shore; or an atom in the air, but can baffle and elude the researches of the profoundest philosopher on earth. How little can we know in this imperfect state, even of the God who made us! and while our knowledge of him is so very imperfect, our love to him and, consequently, all our virtues must, necessarily, be imperfect too. And shall it never be otherwise? “As the heart panteth after the water brooks, so does the soul of a righteous man, pant for the knowledge of God; for likeness to God; and for communion with him. And is it all in vain? Are the most generous and sublime affections of the human heart, the most chimerical and absurd? It cannot be. Turn your attention to the inferior animals. In no instance, do we find among them a single power or propensity without a correspondent object. And is this the case with their lord and master? Is he fated to hunger where there is no aliment,—to thirst where there is no refreshing fountain? Is the highly favored creature man, destined to pant with intensest ardour, for those intellectual and moral attainments from which he is precluded by the law of his nature! It is, certainly, more reasonable to believe, that there is a future state, where all the powers of the soul will unfold their latent energies; and find their correspondent objects;

where every wish will be crowned ; and every desire perfectly satisfied.

Very strong is the desire of an endless life, which the Great Creator has implanted in the heart of man. And why ? That it may be disappointed forever ? Would this accord with the goodness ; nay, would it accord with the justice of God ? Wantonly to excite in the minds of our fellow creatures expectations which we do not intend to fulfil, is justly reputed dishonorable and base. Shall we, then, presume to charge our Maker with any thing of this nature ! We dare not do it.

Now are not these arguments, to mention no more, sufficient to establish the Immortality of the soul ? Can it be reasonably supposed, that a Being of Infinite perfections would bring into existence a race of creatures, formed after his own image—give them intellectual and moral powers—give them the capacities of endless progression in knowledge, and virtue and happiness—inspire them with an ardent desire to live forever—excite them to virtue by the most enchanting hopes—deter them from vice by the most overwhelming fears ; and, then, when the righteous, after a series of painful labours and hard conflicts, imagine themselves just about to grasp the prize—will he array himself in vengeance, and *blast their hopes forever!* That be far from him ; and the impious thought be far from us !

Should any one be still dissatisfied ; let him go to the dying bed of a friend or acquaintance, and attentively observe what passes there. If the soul die with the body, it will, no doubt, uniformly languish and decay with it too. But is this the case ? So far from it, that when the death of the body is far advanced, the soul appears, not unfrequently, to possess undiminished vigor, and display the utmost force of affection.—That the soul, when it has arrived at the verge of the grave, should have some presentiments of its future condition, is by no means incredible. And oh ! how often do some of the boldest Infidels shrink with horror in their last moments, from the dreadful realities of a future state, which in the time of their health, they had been accustomed to treat as idle tales ! But mark the perfect, and behold the upright : for the end of that man is peace. He seems, not unfrequently, to be in the very *suburbs* of that immortality, which his Saviour has brought to light through the gospel. Of this, Paul himself is a striking instance : “ I am now, says he, ready to be offered ; and the time of my departure is at hand. I have fought a good fight—I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which

the Lord, the righteous Judge, shall give me." "Behold, I see the Heavens opened," said Stephen in the hour of his martyrdom, "I see the Heavens opened, and the Son of Man standing on the right hand of God." After these illustrious witnesses, might I be permitted to introduce a testimony from our own times? "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory," said one of the first ornaments of her sex upon observing her arms a few hours before her dissolution. "I sleep in Christ," said the dying Rutherford, "and when I awake, I shall be satisfied with thy likeness." Thus may experience be introduced as an additional evidence to establish the doctrine of the text.

It must not, however, be imagined, that the arguments which have now been advanced in favor of this doctrine, are so conclusive, as to supersede the necessity of additional evidence. It would, certainly, be a great advantage to be furnished with proof still more irresistible, as well as more palpable; and this our Lord and Saviour, Jesus Christ, has been pleased to afford us. Yes, "he hath abolished death, and brought life and immortality to light through the gospel." He does not, like some of the most celebrated Pagan moralists, hesitate, or speak doubtfully upon the all-important subject. No: he assures us, in the most peremptory terms, that there shall be a day of future retribution, when the wicked shall go away into everlasting punishment, and the righteous into life eternal. Nay, he has done more. By submitting to death, and rising from the grave, he has furnished us with evidence of the reality of a future state, which cannot fail to be satisfactory to every diligent and unprejudiced inquirer. And O! how different is the immortality brought to light by our Saviour from the wild dreams and incoherent fancies of the benighted heathen upon this subject!

And now, my brethren, what is it that you desire most?—Is it large possessions? The vast, the unbounded treasures of eternity are brought to light by Jesus Christ, and freely offered to us in his gospel. Do you wish to have your names enrolled in the annals of unfading glory? Obey the gospel, and it shall be done. Is pleasure the object of your fondest wish, of your most affectionate desire? In the regions brought to view by Jesus Christ, true pleasure forever rolls its living stream. Is knowledge the object of your highest ambition? There the rays of intellectual light shine forever pure and unclouded. Do any of you hunger and thirst for righteousness? In those blessed abodes you shall be filled and perfectly satisfied.

Surely, then, we need not complain of the shortness of the present life, or on account of the afflictions with which it is attended. The present life is long enough to allow us time to prepare for a future state. And when this great work is accomplished, why should we wish to live any longer in this imperfect state? The afflictions of this life, are indeed, numerous and great. But, a few hours of that happy immortality, brought to light by Jesus Christ, will be a rich recompense for all.

Nor need any real Christian be afraid of death; for it is abolished by his Saviour; disarmed of its sting, divested of its terrors; and thus made to become the way of joyful entrance into eternal life.

What a glorious prospect is now presented to our view!—Can it be possible? Is it not too much for poor mortals to expect? But can any thing be too much for an affectionate disciple to expect from a Redeemer who died for him?—Are we the true disciples of Jesus Christ? If we are, how different in a very little time will be our state from what it is at present? Released from all that annoys and distresses us here; in full possession of all that the powers of an immortal mind in a state of absolute perfection can wish—But our thoughts labor in vain to grasp the mighty bliss! Yes, my brethren, this in a few years; it may be in a few days, will be our happy condition: or in the territories of eternal death we shall be lifting up our eyes to behold the Heaven we shall have lost by our crimes.

And can it be a matter of indifference, can it be a matter of little or no consequence, in which of these widely different situations we shall find ourselves after the day of life is passed? No: my brethren. It is a matter of no essential consequence what our situation in this transitory state may be—what we enjoy, or what we suffer here. But what our future condition shall be, is not a matter of inconsiderable importance. It is every thing to us.

What solemn, awful ideas present themselves to my mind wherever I turn my eyes—the living traces of an immortal mind—of a soul that must survive the ruins of the frail tenement it now animates—that must survive the ruins of the world, and live forever—live forever in a state of happiness or misery unutterable!—But what can I do for these immortal spirits? Had I the eloquence of an Angel how would I fill my mouth with arguments! Ah! why such toil for the trifles of a moment, while everlasting interests are neglected? What will it profit a man though he gain the whole world, and lose his own soul? Learn, my brethren, before

it shall be too late, to reverence yourselves. Try to form some right conceptions of the *worth* of the soul, and henceforth let the *care* of the soul be with you the one thing needful.—AMEN!

---

 REVIEW.

SKETCHES OF THE LIFE AND CHARACTER OF PATRICK HENRY, BY WILLIAM WIRT, OF RICHMOND, VA.

(Continued from page 36.)

In his new character of Governor of the Commonwealth, our orator had but little opportunity for the display of his peculiar talents. Very soon after his election, indeed, Lord Dunmore was driven from his refuge on Gwinn's Island, and from the State, to which he never returned; and we had no enemies to encounter from abroad. Of course, there was no field for military enterprise during the administration. He continued, however, to give the whole force of his character and zeal, to aid the general cause of the Revolution, in all the various modes which his station required or permitted; and was doubtless very substantially, if not splendidly useful. His correspondence with General Washington, upon the subject of the intrigue against him, displays the frank and honest character of his mind, in a very interesting light. Indeed the friendship between these two distinguished patriots, with their mutual confidence in each other, must be ranked among the highest honors of both. He continued to hold his office, by successive annual appointments of the Assembly, for three years, when he became inelegible by the constitution, and retired from his place with untarnished reputation.

In the mean time, some important changes had taken place in his domestic situation. His father had died about the year 1770, after witnessing the first dawns of his fame. His wife too, had died in 1775, after having borne him six children. After this event, he sold his farm of Scotch Town, on which he had resided in Hanover, and purchased eight or ten thousand acres of valuable land, in the new county of Henry, which had been established, and named after him by the Assembly, during his administration. In 1777, he had married Dorothea, the daughter of Mr. Nathaniel W. Dandridge, (the same, we presume, in whose case he had appeared before the Committee of Privileges and Elections in 1764;) and he

now retired with her to his new estate of Leatherwood, where he resumed the practice of the law. In the year 1780, we find him again in the House, as a Delegate from his county, and among the most active and useful members. And here he seems to have held his place, (which was certainly his proper one,) for several successive years. In the mean time, he had the satisfaction to see the Revolution which he had begun, completed by a happy and honorable peace; and it is hardly possible to refrain from envying him the feelings which he must have enjoyed on the occasion.

The new situation of things, however, was attended with many embarrassments and difficulties; and the whole force of his mind was bent to remove them. With this view, he was the first to move the propositions for permitting the return of the British Refugees, and taking off the restrictions from British Commerce. Both these measures, it seems, were warmly resisted in the House; but he urged them home with a force of eloquence, and felicity of address, that vanquished all opposition. His conduct, on this occasion, is beyond our praise, and marks at once the liberality of his mind, and the soundness of his political views.

In the Fall session of 1784, he proposed and supported some other measures of a more doubtful character. His plan for the promotion of intermarriages between the whites and Indians on the frontiers, was probably not altogether judicious; though it proves the benevolence of his mind. And as to his support of the resolution for the incorporation of *all societies of the Christian religion, which may apply for the same*, we agree with our author, that it furnishes no ground for the charge which has been brought against him, of a "leaning towards an established church, and that too, the aristocratic church of England." Indeed, we can see no fair objection to such a measure, so far as it might secure to any society of christians, and to *all societies equally*, the more easy and certain enjoyment of the *voluntary donations and contributions* of their members and friends. This is found to be useful and convenient in a thousand cases of a civil nature, and we cannot readily comprehend, why it might not be equally beneficial in the temporal concerns of the church. At the same time, we would take all possible care, to guard against any infringement of the rights of conscience in individuals, and every shadow of pretension to *spiritual* jurisdiction on the part of our rulers. Indeed, we not only admit, but contend, that true religious liberty, clearly understood and well-defined, as settled in our Declaration of Rights, and the Act of Assembly for establishing religious freedom, can hardly be too

highly prized, or too zealously maintained.\* The bill "for incorporating the Protestant and Episcopal Church," indeed, which was framed under the resolution in question, contained some features of a partial and otherwise offensive nature, and was therefore warmly opposed by the enlightened members of other denominations.† But the act was not reported till he was no longer a member of the House, and we see no reason to charge him with its faults.

With regard however, to his proposition for a general assessment, as it was called, and which led to the bill "for establishing a provision for teachers of the Christian Religion," we cannot consider him as precisely innocent. The scheme indeed, was certainly plausible enough, and had an air of equality very pleasing to a man of his liberal feelings. At the same time, it unquestionably involved some principles which must have proved injurious to our system of religious freedom. Its tendency too, in the state of things at that period, might probably have been to prolong an ungracious distinction in favor of that church, to which he had no partial attachment. At the same time, we are certainly far enough from ascribing any unworthy motives to him, or to those who acted with him on the occasion. We will just take the liberty to add however, as a revival of the scheme is sometimes talked of, that we have strong and unanswerable objections against the measure, in any possible shape which it might assume. We are, indeed, most heartily opposed to any thing, and every thing, that has even the appearance of compulsion upon the free consciences of men, to extort their support of any form of worship whatever, and particularly of that which we believe to be decidedly the best.‡

On the 17th of November, 1784, our orator was again elected Governor of Virginia, and entered upon the duties of his office on the 30th of the same month. In the Fall of 1786, however, while he was yet eligible for another year, and would doubtless have been elected, he declined the honor, and

---

\* For the views of the Presbyterians of our State upon this interesting subject, see a pamphlet entitled "An Illustration of the character and conduct of the Presbyterian Church in Virginia," by the Rev'd John H. Rice, (Richmond, Du-Val & Burke, 1816,) and the official documents therein quoted.

† See particularly the Memorial of the convention of the Presbyterian Church in Virginia, addressed to the General Assembly of the Commonwealth, upon the subject of this act. It is quoted in the Illustration &c. p. 34 &c. and is worth reading.

‡ See the Memorial &c. already referred to. See also another excellent Memorial upon the subject, of the General Assessment, drawn up by Mr. Madison, our late President, quoted in Benedict's History of the Baptists, vol. 2. p. 474.

retired from service. His conduct in this instance, is ascribed to his pecuniary embarrassments, resulting entirely from the necessary expences of his situation, and the scantiness of his salary. Our author accordingly, takes occasion to make some seasonable and judicious reflections upon the parsimony of our provision for the support of public officers in Virginia, which we recommend to the attention of those who can correct the evil.\* Shortly afterwards, on the 4th of December, he was appointed by the Legislature, one of seven deputies from this Commonwealth, to attend the Convention proposed to be held in Philadelphia, the next May, for the purpose of revising and amending the Federal Constitution; and his name was placed second on the list, and only after that of General Washington. The same cause however, which had compelled him to resign the office of Governor, prevented him from accepting this new, and flattering appointment.

He now retired to the county of Prince Edward, and after a short interval, resumed the practice of the law. This profession indeed, now more than ever foreign to his habits and feelings, was almost literally forced upon him, by the state of his private affairs. At the same time, his great and established reputation enabled him to indulge his wishes, so far as to engage only as counsel, and chiefly in causes of some importance. He attended regularly on the District Courts of Prince Edward, and New London; but was occasionally invited to others at a distance, in cases of great interest, particularly in criminal defences; and his eloquence continued to adorn the bar and the State.

In the mean time, the new Federal Constitution which had been framed and adopted by the General Convention, had come forth, and was now presented to the States for their acceptance. The Virginia Convention, which had been called in consequence, was held in Richmond, the 2d of June, 1788, and he was a member of it from his county. He had been led, it seems, to accept, and perhaps to seek this appointment, only to prevent, if possible, the adoption of that instrument, against which he had conceived the strongest prejudices. Of course, he exerted his whole power on the floor, to effect his object. Happily for the nation, however, his eloquence and argument were unavailing. Of his eloquence, indeed, we have still no record on which we can rely. The "Debatcs" (taken by Mr. Robinson,) are ob-

\* Our General Assembly, we see, have already taken the hint; though not as fully as we could have wished.

viously very defective in this respect, and even injurious to his reputation. And as to his argument, it is perhaps impossible to allow it its due merit, when it has been so entirely discredited by our experience. It is due to him, however, to observe, that the success of a measure is not always a demonstration of its wisdom. And it is more due to him to add, that his opposition was frank and manly, conducted with moderation and temper, and at last relinquished with cordiality and grace. The Constitution was adopted; and at the same time, upon his suggestion, a Bill of Rights, and Amendments, (pretty much as we now have them,) were prepared for the ratification of Congress, as a further safeguard of our liberties and rights.

In October following, the Assembly met, and Henry was still a member. And here, again, he brought forward a resolution requesting Congress to call a Convention, for the purpose of revising and altering the Constitution; and it was adopted by the House. Indeed, his popularity and influence were not diminished by the part he had taken, and the general confidence in his ability and integrity, remained unshaken. He continued to hold his seat for two years, and in the spring of 1791, declining another election, retired once more to private life.

In the Fall of this year, our orator appeared before the Circuit Court of the United States, held at Richmond, in the case of Jones and Walker. This was a cause of great difficulty, and greater interest, as it involved the general question with regard to the payment of British Debt, which then agitated the whole State. He was counsel for the Defendant, and of course on the side of the country. Here was a fine opportunity then, for the display of his talents, and he improved it well. We have no room, however, to follow his argument, which is universally reported to have been able, copious, and eloquent in the highest degree. He afterwards argued the same cause, at another session of the court, in 1793, and with nearly equal effect.

In the mean time, he had also appeared in many other causes of a less public nature, in which he displayed the force and versatility of his eloquence, to the delight of all his hearers. The cases, however, which our author selects for notice, can hardly be the best, or they must be very imperfectly given. At least those of Hook, and the Turkey, might have been omitted without any serious disadvantage. Such things, to be sure, may do well enough to amuse the gentlemen of the green bag, when they meet together in a sociable way; but are hardly worth printing for sale.

At length, in the year 1794, our orator found himself in a situation to live without his profession, and retired at once from the bar, to the little circle of his own family and friends. And here, he indulged himself with new satisfaction, in all those social and domestic pleasures for which he had always felt the purest relish. The picture, indeed, which our author has drawn of him, as he sat under his old walnut tree in the yard, is absolutely delightful, and gratifying to all the best feelings of our hearts. This repose, however, was too happy to be permanent, and was soon disturbed for the last time.

Since his retirement from public life, new parties had risen in the country, and were now dividing and distracting our public councils, by their conflicts; and our orator was soon compelled to decide between them. As early as 1794 indeed, he had differed with the popular leaders in this State, upon the subject of Jay's treaty, but without losing their confidence. At last, in the Fall of 1796, he was once more elected to the office of Governor, which however, he did not accept. By the way, we have a very interesting view of his sentiments about this time, in his letter to his daughter, Mrs. Aylett, which does great honor to his heart. But the breach between the parties was daily increasing, and as the views of the leading Democrats became more apparent, he became more decided to oppose them. His sentiments were of course soon known, and the Federalists were naturally willing to keep him in their ranks. The embassy to Spain was accordingly offered to him, during the first administration, and that to France during the second.—But neither of these appointments could draw him from his favorite tree.

At length however, the famous resolutions of the General Assembly in 1798, upon the subject of the Alien and Sedition Laws, awakened all his fears; and he resolved at once to make a last effort for the peace, and happiness of his country. Accordingly, in the spring of the following year, he offered himself at the polls in Charlotte, as a candidate for the House of Delegates. On this occasion, he declared his sentiments to the people, in a speech which went to their hearts. He was, of course elected by a commanding majority. This was the last act of his public life. The disease which had preyed upon him for some time, now hastened to its crisis; and on the 6th of June, 1799, he died.

And here we feel ourselves happy, in being able to express a hope, that he died *the death of the righteous*. We know indeed, the fallacy of human judgment upon this awful subject; and we are not of those who think it right to compliment the

dead, at the cost of the living. But in the present instance, we trust there is some room for the indulgence of hope, on the principles of the gospel. We have reason at least to believe, that some time previous to his death, his mind had been deeply affected upon the subject of religion. Our author tells us, that a friend who visited him not long before he died, found him reading the Bible. And here, said the dying man, holding it up, "is a book worth more than all the books that were ever printed. Yet it is my misfortune, never to have found time to read it, with the proper attention and feeling, till lately. I trust in the mercy of Heaven, that it is not yet too late." It was in this last sickness too, if we remember our information correctly, that feeling his mind gradually sinking under his disease, he observed to those who watched by his bedside, and with great solemnity, "O! how wretched should I be at this moment, if I had not made my peace with God." Such expressions as these, uttered by such a man, with grave composure, upon deep reflection, in the view of death, and probably after some years of attention to the state of his heart, may perhaps excuse the hope which we love to indulge, that he has *received the atonement*; and is now at rest in the Paradise of God.

There is yet, one circumstance connected with his history, which we hardly know how to notice as we ought. At the session of the Assembly immediately after his death, a resolution was offered to the House of Delegates, to procure a marble bust of the deceased patriot and orator, to be placed in a niche of their Hall. Obviously, nothing could have been more proper and graceful on their part, than this small tribute of respect to his memory. Yet it was refused!—and the resolution, if not formally rejected, was thrown upon the table, to sleep forever. But this act of ingratitude could not injure the dead. Indeed, if we may judge the feelings of others by our own, it must even redound to his honour; and the name of Henry will only be the more forcibly recalled to Virginians, as was that of Brutus to the Romans, by the absence of his statue.\*

---

\* While we are writing, we see by the papers, that a similar resolution, which had passed the House of Delegates, the present session, has just been rejected by the Senate. *Tantane animis celestibus ire!*

[We are sorry to be obliged, on account of a disappointment in the forwarding of the manuscript, to refer our readers to the next No. for a conclusion of this article.]

## LETTERS FROM THE SOUTH,

Written during an excursion in the Summer of 1816, by the Author of  
JOHN BULL, and BROTHER JONATHAN, 2 vols. New York. Eastburn  
& Co. 1817.

In opening a book written by a native Author, we feel something of that sort of solicitude, which one feels, when a much loved and honored friend has been accused of criminal conduct, and an investigation is commencing, which shall decide the question of his guilt or innocence. So tremblingly alive are we to all that concerns the honor of our country. The illnated remarks of foreign critics on American writers, are too well known to be repeated. And it cannot be necessary to dwell on topics calculated to excite, or strengthen feelings of hostility ; and to deepen prejudices, the existence of which, can produce no good, and may do much harm. We beg leave, however, to declare for ourselves, that the miserable trash vended under the title of "Travels in the United States," has always appeared to us, too low and pitiful to excite anger, and scarcely of value enough to provoke contempt : except perhaps, when some foreign Journalist, rakes them up from the pool of oblivion, and culls out the most offensive parts for the sake of exasperating the enmity which exists between different countries. Then, indeed, no virtuous mind can avoid feeling indignation ; and few will think proper to restrain the expression of it.

So unworthy have most late accounts of travels in our country proved themselves to be, that when a new work of this kind is announced, one hardly is sensible of any curiosity, except to see what new form of abuse, European ingenuity has been taxed to produce. The case however, is very different, when report is made that a gentleman of genius, and learning and wit, and many other fascinating qualities, has travelled from *the north countrie*, on purpose to survey us southern men, and our manners ; and has published a book about us, on his return home. We open the work with high hopes of deriving edification from his wisdom, amusement from his wit, and a still higher enjoyment from the expression of kindly sentiments and liberal views. We hope, too, that a work of this kind will have some effect in destroying the silly and injurious prejudices which exist among us. We shall be glad, should the example before us be followed ; for we heartily concur in the opinion, that our citizens had much better make the tour of the United States, than that of Europe. It is high time to abandon the folly of teaching our youth any thing and every thing, but the history, geography

and present state of their own country.—But it is time to drop the subject of our own feelings, and take up these Letters from the South.

The Author sets out with something of pretension, which we certainly should not notice, were it not for his egregious failure, in the very points, wherein he most commends himself to our approbation.

“In my opinion,” says he, “too little attention, by far, is paid to Classical Literature, and Belles Lettres, and to this neglect in all probability, may be traced, in some considerable degree, the want of that classical and Belles Lettres taste, which, in all polite nations, is considered the great characteristic of a well educated gentleman. The most vulgar of men may be a great practical mathematician, but I never yet met with a man, eminent as a classical and Belles Lettres scholar, who did not possess a considerable degree of refinement of mind and manners. Polite literature ought, therefore, I think, to be encouraged and rewarded in our Colleges, equally, at least, with those sciences which are exclusively and practically useful. If not necessary to the wants, it is essential to the beauty and grace of society; is a decisive evidence of politeness, taste, and refinement; and equally contributes to the taste and happiness of a nation.” pp. 64. 65.

This passage immediately follows an anecdote of one of the author's school-fellows, who *demonstrated* himself to the head of his class, and got the first honor; “though between ourselves, says he, I was obliged to write his valedictory.”—We have nothing to object to this representation of the importance of polite learning. In our opinion, however, the fault in the public schools of the country is not, that mathematical studies are too highly valued; but that classical literature is too little in favor. But however this may be, we will see what effect the author's predilections has produced on his own taste. Scattered through the volumes before us, are such expressions as these: “Son to—the Lord knows who”—“It is a dom lie”—“Oliver has buried himself in Monsieur Cuvier's Golgotha, where he appears to be making a mighty shaking among the dry bones—A miser is described as a man of *saving grace*—An Irishman, honey, true blue, pluck, liver and lights, midriff and all—how he got here the Lord only knows—your letter made me laugh like a whole swarm of flies,”—and others of similar cast! Yet the author is by no means destitute of fine feelings, and nice sensibilities. But his ambition is to be a wit. And this is not a solitary instance of want of success through eagerness of desire. Were it not for this passion, surely a writer of his talents would not mistake profane expressions, poor puns on scripture phraseology, and low and vulgar cant, either for wit or humor.—The joke about Lorenzo Dow and Dorothy Ripley, is at best a very poor thing—But it deserves another character, when it is dragged in for the purpose of ridiculing such institutions

as the Religious Tract Societies. We are given to understand, however, that various other Societies established in the present day, meet with no more favor in the author's eyes than that just mentioned. Nor is this wonderful, when we know that the Bible Society has been denounced by Reverend and Right Reverend Clergymen. But we suspect that the doctrines of some of those very men, against whom the author expresses such antipathy, have had an undue, though perhaps unperceived influence on his mind. Most of the Reviewers find no favor in his sight; and those of Europe, who have met with the highest approbation among us, are particularly obnoxious to his censure. We think the sentence of condemnation passed on them, quite a sweeping one; but would by no means affirm that it is wholly unjust. Any one who should form his religious sentiments, for instance, according to the standard of either the Edinburgh or Quarterly Review, would vary widely from the Theology of Paul, and Paul's master. With respect to our author, we were not a little surprised, after his denunciations, to find a repetition of the obsolete sarcasms of the Edinburgh Review against Missionary Societies; and other institutions intended more widely to diffuse the Christian Religion. We call them *obsolete*, because, in the midst of opposition and invective, the friends of these associations have steadily pursued their course, and experience has so established the wisdom, and the efficiency of these benevolent exertions, that they who first raised the cry, have been shamed into silence. We are sorry to find this stale subject taken up by an ingenious and respectable countryman of our own, as a play-place for his wit. In the beautiful parable of the good Samaritan, we are taught to recognize every man as a neighbor, to whom we have the opportunity of doing good. Nay, we are assured by authority, which our tourist will respect, that "God hath made of one blood all nations, to dwell on the face of the earth." As christians then, every human being is to be recognized by us as a brother. Of course, according to the extent of our ability, we are bound to do good to all. Now, when men wish to accomplish any great object, whether it be the extension of commerce, the construction of roads, the opening of canals, or the promotion of science, it is quite ordinary for them, conscious of individual weakness, to form companies to effect their purposes; and it is well. When the object is to execute schemes of ambition, and exalt themselves at the expense of others, they associate, and spread destruction far and wide. Success here ensures glory. But when the purpose is to instruct the ignorant in a pure faith, and a sound

morality ; to rescue from misery and ruin the victims of vice ; to raise woman from the degraded state of a mere instrument of man's gratification, to her proper level ; to shed the consolations of heavenly mercy on the afflicted ; and to make the poor and the outcast, rich in the grace of God, and the hopes of the gospel—then indeed, nothing can be more ridiculous !!

We do, indeed, agree with the author in respect to the indiscriminate charities which are lavished on the idle and the profligate. None have a right to give a premium for laziness and indolence. But when charity is directed to the culture of the moral and intellectual powers of its objects ; when it is efficient in training them for the discharge of the various duties of life ; and fitting them for a higher and happier state of existence, it surely is worthy of veneration and esteem.

We are not sure, too, whether it is exactly wise in the people of this country to direct their exertions to the conversion of the Hindoos, and other Eastern people. There is so much to be done in our own country, and on our own continent, as to raise the doubt whether the path of duty pointed out by Providence would lead us to those distant regions. We do not, however, venture to determine any thing at present on the subject. As to the general design of christianizing those people, we have no doubt. It is a mere notion taken up without sufficient examination, and maintained with no little obstinacy, that the *Hindoo Caste*, can never be broken. The opinion would not be hazarded by a cautious reasoner without very careful examination. Our author knows well that it requires more time and attention, than most men are willing to bestow, to ascertain the real character and true condition of any people ; and especially of those whose language, customs, and manners are foreign and strange. The grave narrative of many a traveller has turned out to be a mere idle fiction, or at best an ingenious conjecture, which after living for its day, has given place to something equally unfounded. Much speculation respecting the effects of Missionary exertions has been built on this slender foundation ; and many biting sarcasms, (for which the authors, perhaps, blessed themselves, and as they wrote them, said within themselves, " We are the men, and wisdom will die with us ;") have arisen out of gross misrepresentations. No man ought to write on a subject, until he knows something about it.—This truism contains advice, which the race of authors greatly need. Now we venture to affirm, that had the writer of these Letters from the South, examined the subject of Mis-

sions, Bible Societies, and Religious Tract Associations, so as to know their objects, and the *practical good* which has already resulted from them, he has too much benevolence, *notwithstanding his wit*, to have spoken so lightly of these labors of love. Surely the energies of the civilized world have been employed long enough in upholding the pretensions of unhallowed ambition; the labor of man has been sufficiently taxed in support of expensive and bloody wars. The sacrifice of six millions of human beings, and the waste of more than a thousand millions of money is sufficient to satiate those who most loudly demand that their glory should be proclaimed by the sufferings, and sorrows, and blood of their fellow-men. And now that the storm has passed away, and the nations rest in peace, it is surely consoling to perceive the powerful feelings which had been raised by recent events in the Christian world, directed by the benevolent genius of our religion to the melioration of the moral condition of the whole race. When, amidst the clash of arms, and the various horrors of war, we heard, as we did hear, "the gospel trumpet's silver sound," we hailed the omen with joy, and thought it indicative of the approach of better times than had for ages blessed the world. And when in the present state of repose, we find that christian zeal keeps up, and increases its ardor, and that this heavenly benevolence is multiplying its objects and its means of doing good, we must express our gratitude that it has pleased the Sovereign Disposer of events to cast our lot in the present age. And really we cannot but rejoice when we contemplate the Hottentot raised from his brutish state to a participation of the hopes and joys of the religion of Jesus; and the iron bands of Hindoo superstition giving way under the powerful influences of the gospel. And we are well satisfied with these feelings. We think that a people under the impulse of christian benevolence, voluntarily denying themselves what is called pleasure, and contributing of their substance for the emancipation of immortal beings from the thralldom of a gross and degrading superstition, affords a spectacle of high moral sublimity. We envy not those who do not delight to claim kindred with souls of this most exalted benevolence. The Letter Writer is unmercifully severe on his Aunt Kate on account of her zeal in this cause; and we must tell him that he is an ungracious boy to speak thus lightly of an aged relative.

These animadversions may perhaps, be regarded by some as evidences of the stale remark, that "Theologians never forgive." As to this matter, we have always thought that general censures were unworthy of notice. The declaration

that no *Wit* is good-natured ; no *Lawyer* honest ; no *Statesman* uncorrupt, is worth just as much as that introduced with so much confidence by the Author. We shall, however, take this opportunity of observing, that when it is proved that any man bearing the sacred office of minister of the gospel, acts unworthily of his calling, for ourselves, we have no wish to shield him from the censure which he merits. A cause so holy as that of religion, is not to be identified with any man, and thus dishonored by the impure connection. At the same time, we protest against the readiness with which idle people take up idle reports to the prejudice of the profession, and circulate them. Yet, we are ready to acknowledge, and it is done with gratitude, that the cry so often raised of persecution of ministers of the gospel, and contempt cast on them, is unreasonable and senseless. The respect of all, whose respect is worth any thing, is given to those who deserve it ; and we have just remarked, that we have no desire that the undeserving should receive the honor due to merit alone.

Although fatigued with finding fault, there are other matters which we cannot pass over without disapprobation. At pa. 139. vol. 2. the writer undertakes to reply to the charge, "of contempt of the church, or rather of the *dignitaries* of the church, who (*whom*) you say I have not treated with sufficient respect." Who are intended by the term *dignitaries*, we know not. Our distinguishing doctrine in ecclesiastical polity is the *equality of church officers*. This remark is made simply for the sake of showing that the matter is one in which we can have no *personal* concern. We are as willing as any can be, to see unsupported pretensions put down. Yet, we declare against any indiscriminate censure of the clergy in any society ; and should think, that no man with proper feelings would make general remarks to the discredit of a useful profession. But this is not the point which concerns us. The following quotation, contains as many erroneous sentiments as could well be crowded together in the same space.

Notwithstanding all the libels uttered in the pulpit against poor human nature, and the alleged depravity, as well as infidelity of mankind, I cannot but feel and know, that there is a natural religious feeling pervading the whole human race. All nations, savage or civilized, that I have ever read or heard of, pay worship to a superior being ; it seems a universal sentiment indeed ; and therefore, do I disbelieve that testimony, came whence it may, which goes to establish their propensity to unbelief.

Libels on human nature ! They are such as these "The heart of man is deceitful above all things, and desperately wicked—The whole world lieth in sin—There is none righteous, n o, not one : there is none that understandeth, there is

none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." It is in this way, that human nature is described in the pulpit, and it is called a libel! We venture however, to affirm that the history of the species, and the establishment, through necessity, of human laws for the security of property, and the protection of life, afford striking comments on the authoritative declarations of the Bible.—But all nations worship *some superior being*; therefore the testimony, *come whence it may*, that goes to establish their propensity to unbelief, is unworthy of credit. It is granted, that men are prone to credulity and superstition; and perhaps none more so, than those who are ordinarily denominated infidels. It is admitted, too, that in the propensities of the species to what may, loosely be called religious observances, we can, under the guidance of Scripture, discover traces of the original constitution of man, as formed in the image of his Maker, and bearing his likeness "in knowledge, righteousness, and true holiness." Yet, surely the superstitions which have abounded in the world, are not to be compared with the belief of the gospel. And it is not good logic to say that, because men are prone to idolatrous rites, to gross and obscene observances; therefore, they are inclined to that "faith which worketh by love, purifieth the heart, and overcometh the world. The tourist seems to have forgotten, if he ever knew the truth, that "*with the heart man believeth unto righteousness*;" and that holy living is the only proper evidence of genuine faith. In this view of the subject, there is much reason frequently to urge the caution, "Take heed, lest there be in *any* of you an evil heart of unbelief in departing from the living God."

From the Author's statement, it would seem that he had adopted the opinion, that provided some superior being should be worshipped, it is immaterial whether that being is

### *Jehovah, Jove, or Lord.*

Against this sentiment we must enter our solemn protest.—Far be it from us to assume the office of the Judge of the Universe! Secret things belong unto the Lord our God.—But who that has a heart capable of the charities of life, can with similar feelings contemplate the sincere and humble christian, worshipping in spirit and truth, the God and Father of our Lord Jesus Christ; and the devotee of the Indian Moloch, crushed beneath the wheels of the blood-stained car, and writhing in the agonies of death: or the

christian widow, soothing the anguish of her bereavement, by the hopes of the gospel, and the faithful discharge of the duties of life; and the relict of the Brahmin, burned alive on his funeral pile? And who will pretend to affirm that the scenes of cruelty and uncleanness that are exhibited in heathen temples; and the pure and spiritual worship enjoined by the gospel, are equally acceptable to the Sovereign of the Universe? We do not pretend to know precisely what is meant by affirming that He is "all intellect;" but having learned from the Bible that the moral attributes of Deity constitute his highest glory, we cannot believe that cruelty and lust are regarded by him in the same way with benevolence and purity of heart.

In the letter from which the above extract has been made, the stripling Divines of the present day, have been sorely scourged because, *instigated by pure envy*, they declaim against enjoyments of which they are not permitted to partake. The author here, certainly permitted his good nature to forsake him. Every traveller finds wayward accidents to ruffle his temper. We therefore, "although theologians," heartily forgive this exhibition of peevishness. Indeed, we are quite amused on this subject. *Envy*; does he say? No verily, we are conscious that we should appear so perfectly ridiculous, scraping, and bowing, and capering in a ball room; or raising a horse-laugh in the circus, that we have not the least desire to engage in these rational amusements. We may not have intellect enough for these gratifications—and we confess that the conversation of a well-trying friend; or the perusal of the Author's beautiful description of a scene of nature among the mountains affords to us much higher pleasure than all that he calls innocent gratifications. So *new-fashioned* according to this writer, is our taste!

The declamation which we have heard from the pulpit on this subject, although sometimes intemperate, has proceeded from a conviction that a love of what is called pleasure hardens the heart; destroys its finest charities; and extinguishes a spirit of devotion. Instead, then, of being the bitter fruit of envy, it is the offspring of benevolence; and even if mistaken, deserves respect. They who regard religion as a sort of poetic feeling; and are pleased with its services, only when they afford a luxurious treat to the imagination; may be unable to see any inconsistency between it, and the love of pleasure. But quite other views are entertained when it is experienced in its vital influences; and the precept "Love not the world, nor the things of the world" comes home to the conscience with divine power.

But how has it happened that these grave discussions are brought into a Review of Letters from the South? Gentle reader! it is because the author has thought proper to discourse of these and fifty other things, which the title page would not have given thee reason to expect; of which honest Isaac Walton, Aunt Kate, Geology, and Banking, are most conspicuous.

The observations which we have thought it our duty to make on the erroneous, and we must add, sometimes pernicious sentiments, thrown out by the author, have occupied so much room, that we must hurry through the rest of our task.

In the general strain of the author's style, there is a plainness and simplicity highly commendable—and the more so, because the taste of most readers among us demands a profusion of figures and flowers; and all the parade of ambitious ornament. Besides this good quality, there is a sprightliness and vivacity which effectually prevents the reader from dozing over this writer's pages. He is a lively companion, whose unlucky pranks, sometimes heartily vex one; but whose good humor soon ensures forgiveness.

We were particularly pleased with the warmth of his patriotic feelings, his freedom from many of the prejudices which infect different parts of our country, and his cordial good-will towards all the members of the great American family. His feelings respecting our domestic slave-trade are perfectly in unison with our own; and we trust that his book will aid in giving them universal diffusion.

The *world-maker* is not a common character among us; still however, we are glad to see this folly so well exposed.

Upon the whole; these volumes may serve for passing off an hour very pleasantly; and in some respects, not unprofitably. But we can by no means recommend the author as a safe guide in matters of religion.

## Religious Intelligence.

### FOREIGN.

[In order that our readers may fully understand the Abstracts of Religious Intelligence which we shall hereafter give; we have thought it expedient to publish the following summary, which has been drawn up with great care for the "London Missionary Register." It affords a sort of tabular view of Missionary Institutions, to which it may on many occasions be convenient and satisfactory to refer.]

#### ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

##### AFRICANER'S KRAAL.

In South Africa—near the Great River—about 550 miles from Cape Town—the residence of the Chief Africaner.

*London Missionary Society.*—1815.

E. Ebner.

##### AGRA.

A large city in India, on the banks of the Jumna, nearly 800 miles N. W. of Calcutta, now in a ruinous state; inhabited chiefly by Hindoos and Mahomedans.

*Baptist Missionary Society.*—1811.

Messrs. Peacock and M'Intosh.

The Missionaries have a European School, which nearly enables them to support their families, and thus to establish gratuitous Schools among the Natives. One of these is supported by a Christian Lady. Several persons have been baptized.

*Church Missionary Society.*

In 1813, under the kind direction of the Rev. Daniel Corrie, the Company's Chaplain at this Station, Abdool Messeeh, (Servant of Christ,) a converted Mussulman, became a Reader of the Scriptures, and Superintendent of Schools. He is assisted by his nephew, Inayut Messeeh (Gift of Christ,) and Nuwazish Messeeh, (Kindness of Christ.) Abdool's labors have excited great attention and inquiry; and, in various cases, have been eminently blessed of God. The loss of Mr. Corrie's counsel and encouragement has been much felt by Abdool—even the best of the Native Christians depending

much on the countenance and guidance of their European Friends. In order to awaken attention, and conciliate the Natives, Abdool administers medicine gratuitously to the poor. He has done this with much success, several hundreds having received relief in different disorders. Several of these patients have departed in the Faith; as Abdool takes occasion, from their bodily complaints, to lead them to the Great Physician. Other Native Converts have lately died in peace.

The Society possesses a building, called the Kuttra, where Abdool resides, and where worship is held. Schools are opened in the Kuttra, and in three other places. Two Native Converts, Burruckut Ullah, (Blessing of God,) and Molwee Munzor, (the Helped,) assist at Agra.

Some pious and intelligent European Residents countenance and direct these labours.

##### ALLAHABAD.

A city of India—at the junction of the rivers Ganges and Jumna—about 490 miles W. N. W. from Calcutta—population about 90,000—resorted to annually by Hindoo Devotees, on account of the junction of the rivers; many of whom are drowned, by suffering themselves to be conducted to the middle of the stream, where they sink with pots of earth tied to their feet.

*Baptist Missionary Society.*—1814.

N. Kerr. Kureem, Native.

The Gospel seems rather welcomed here, than repelled.

**AMBOYNA.**

In Insular India—about 3230 miles S. E. from Calcutta, and near the S. W. point of the Island of Ceram—the greater number of the inhabitants Mahomedans—population about 45,000, including about 17,000 Protestant Christians, in consequence of the Dutch having possessed the Island: some estimate these at 20,000: they had neither Ministers nor Schoolmasters. The Island is now restored to the Dutch, who have granted their protection to the Missionaries employed therein.

*Baptist Society.*—1814.

Jabez Carey.

Early in 1814, Mr. Jabez Carey left Calcutta for this island. He was sent by the British Government, in compliance with the desire of Mr. Martin, the Resident of Amboyna, formerly a Student under Dr. Carey, in the College of Fort William. Mr. Trowt has joined Mr. Carey. The Resident has established a Central School at the Capital, on the British system. Five or six islands will be benefitted thereby.

*London Missionary Society.*—1814.

Joseph Kam.

**AMERICA (NORTH.)**

Various attempts have been made, in later years, to evangelize the Indians in or near the territories of the United States, by the Scottish Society for Propagating Christian Knowledge, the New York Missionary Society, the American Presbyterian General Assembly, the Western Missionary Society, and others. The Rev. John Sergeant, the Rev. David Brainerd, and other Missionaries, greatly distinguished themselves by their labors among the Indians.

**ANTIGUA.**

An island in the West-Indies. The late Nathaniel Gilbert, Esq. of this island, strenuously exerted himself in promoting the cause of Religion.

*United Brethren.*—1756.

The Stations are, at **ST. JOHN'S**, **GRACEBAY**, and **GRACESHILL**.  
Cha. Fred. Richter, Joseph Newby,  
James Light, W. F. Sautter,  
C. F. Stobwasser.

The labors of the Brethren among the Negroes continue to be prospered.

*Wesleyan Methodists.*—1786.

Sam. P. Woolley, Jonathan Raynar, John D. Allen, Moses Raynar.

"True piety," says the last Report, "increases. The comforts resulting from a life devoted to God are happily experienced by many.—Many have cast in their lot among us, in the country; but, in St. John's, comparatively few, though the congregations are very large. However, we trust we shall see better days in St. John's." The last return was 3177 persons in connexion with the Society.

*Church Missionary Society.*

Mr. William Dawes, formerly a Member of the Committee, has exerted himself, during several years' residence in Antigua, in promoting education, particularly at English Harbor.

**ASTRACHAN.**

A city in Russian Tartary, situated on the Caspian Sea, distinguished for its extensive commerce.

*Edinburgh Missionary Society.*—1814.

John Mitchell, John Dickson.

A printing-press is established, at which an Edition of the Psalms, in Turkish, has been printed. The Tartar New Testament printed at Karass, with Tartar Tracts, are widely dispersed by means of Persian Merchants, who carry them, as they will the Persian Scriptures and Tracts when ready, to Derbent, Shirvan, Ispahan, &c.

**BAHAMAS.**

A chain of Islands in the West-Indies.

*Wesleyan Methodists.*—1788.

**NEW-PROVIDENCE.**

Wm. Wilson, sen. Wm. Dowson,  
Wm. Turton.

**ELUTHERA.**

Joseph Ward.

**HARBOR ISLAND AND ABACO.**

Roger Moore.

**LONG ISLAND.**

Michael Head.

By the last Returns, there were 1134 Members.

**BALASORE.**

A town in the Province of Orissa, in India, about 120 miles S. W. of Calcutta, and in the vicinity of the Temple of Juggernaut; to which many hundred thousand Hindoo Devotees annually resort.

*Baptist Society.*—1810.

John Peter, an Armenian.

His labors, with those of a late Native Assistant, Kreesnoodaas, have been very successful. An edition of the Scriptures in the Orissa Language has been distributed. Before the Missionary came hither, even Portuguese worshipped the Idol. A Brahmin, named Juggunatha, has been lately baptized, and preaches the Gospel.

**BARBADOES.**

An Island in the West-Indies.

*United Brethren.*

SHARON.

1765.

Nicholas Ganson, J. A. Kaltofen.

*Wesleyan Methodists.*

William Westerman.

An alarming insurrection lately broke out at Barbadoes, which was suppressed with the loss of many lives. A futile attempt was made to connect this insurrection with Missionary exertions; but it is a fact, that deserves the notice of even the mere politician of this world, that Christian efforts to instruct the Negroes, have met, in Barbadoes, with more than usual resistance. By the last returns, there were only 54 persons members of the Wesleyan Society; and we know, from the Report of the Assistant Secretary of the Church Missionary Society, who landed at Barbadoes on his return from Sierra Leone, that the Missions of the United Brethren do not meet there with their wonted encouragement and success. Very little has, at any time, been done, towards the instruction of the Negroes; and, at the time of the insurrection, and for many months preceding, there was no Methodist Missionary on the Island. If the Slaves at Barbadoes had been diligently instructed, and bro't under the influence of the Gospel,

no such event would have taken place. Some of the Planters themselves have discernment enough to see this.

**BELHERAY.**

A town in the Mysore, in India. The language is Telinga.

*London Missionary Society.*—1810.

John Hands, Joseph Taylor, W. Reeve.

Mr. Hands is translating the Scriptures into the Canara Language; he has also established several Schools, in which he is assisted by Mr. Joseph Taylor, a native of the country, and his first convert. Mr. Reeve is on his voyage to India.

**BERBICE.**

In South America.

*London Missionary Society.*—1814.

John Wray.

**BERHAMPORE.**

A town in Bengal, about 120 miles N. N. W. of Calcutta.

*Baptist Missionary Society.*

Pran-krishna, Nidhee-rama, *Natives.*

A Station lately formed. Mr. Gardiner, born in the country, assists the Native Missionaries.

**BERMUDA.**

An Island in the West-Indies.

*Wesleyan Methodists.*—1788.

William Wilson, jun. William Ellis.

Number of Members, 96.

**BETHELSDORP.**

In South Africa, about 500 miles from Cape Town.

*London Missionary Society.*—1802.

James Read, J. G. Messer,  
— Hooper.

By the blessing of God on the Ministry of Van der Kemp, Read, Ullbricht, and others, hundreds of Hottentots and other Africans have been converted. Their improvement in civilization is great, and they practise no less than sixteen trades. The Settlement consists of about 1200 persons. Four hundred and forty-two adults, besides children, have been baptized. They are now building a School-house and Printing-office, and the Society has lately sent out a Printer.

**BETHESDA.**

In South Africa—formerly called Oorlam's Kraal—on the Great River—about 700 miles from Cape Town.

*London Missionary Society*—1808.

Christopher Sass.

**BOMBAY.**

The third of the British Presidencies in India, and the principal Settlement on the west coast of the Peninsula; population above 220,000; of whom about 8000 are Parsees, nearly as many Mahomedans, and about half that number of Jews; the remainder Portuguese and Hindoos, the Hindoos composing more than three-fourths of the whole population.

*American Board of Missions*.—1813.

Samuel Newell, Gordon Hall.

*Wesleyan Methodists*.—1816.

John Horner, (*sailed*.)

**BOSJESVELD.**

In South Africa—sometimes called Kramer's District—in the Drosdy, or District of Tulbagh—about 40 miles north from Cape Town.

*London Missionary Society*.

Cornelius Kramer.

**CAFFRARIA.**

A country in South Africa—700 miles N. E. from Cape Town.

*London Missionary Society*.—1816.

T. Williams, Tzatzoo, a *Native*.

**CALCUTTA.**

The chief of the three British Presidencies in India—the seat of the first Protestant Bishop's See in India, and of an Archdeaconry; the Diocese extending over all the Territories of the Company—population estimated variously, from 500,000 to 1,000,000—habitations of individuals, in 1786, not including the new and old Forts, and many houses belonging to the Company, were 78,700—of which those of the British subjects were 4,300, Armenians, 640, Portuguese and other Christians, 2650, Hindoos, 56,460, Mahomedans, 14,700, and Chinese, 10.

*Baptist Missionary Society*.

For the connexion of this Society with Calcutta, See Serampore.

*Church Missionary Society*.—1816.

W. Greenwood, C. F. G. Schroeter.

The concerns of the Society in the North of India are under the management of a Corresponding Committee at Calcutta, to whom is allowed the sum of 1500*l.* per annum; the European Residents and others adding several hundred pounds, to be applied in the most promising methods which may offer, in furthering the Society's designs. The Corresponding Committee are anxious to discharge the trust reposed in them in the most effectual manner. They have established, in behalf of the Society, various Schools, in Meerut, Agra, Chunar, on the Coast, and in Calcutta. At Kidderpore, near Calcutta, a School Room has been erected on land given by a Native; and a Teacher has been provided to carry into effect the New System of Instruction. A Christian Institution, as a Seminary for Students and Missionaries, with requisites for translating and printing, is in contemplation. An estate has lately been purchased, with this view, at the cost of 12,000 rupees, or nearly 1500*l.* Six Native Youths, who came down from Agra, with the Rev. Daniel Corrie, on his embarkation for Europe, are preparing as Missionaries, Readers, and Schoolmasters.—Serjeant M'Cabe has, at present, the charge of them.

*London Missionary Society*. - 1816.

Henry Townley, James Keith.

**CALEDON.**

See ZUREBRACH.

**CANOFFEE.**

On the Rio Pongas, in Western Africa, upwards of 100 miles N. W. of Sierra Leone—a Station among the Susoos.

*Church Missionary Society*.

Melchior Renner,  
John Godfray Wilhelm,  
Jellorum Harrison, *Native Schoolmaster*,  
Jacob Renner, *Native Usher*.

This Mission was first established by the Rev. C. F. Wenzel, now stationed at Kiskey Town, in Sierra Leone. Bashia, which was the first

settlement of the Society, and had been supported for several years, has been given up: the children being removed to Canoffee, a few miles higher up the river; that situation being better adapted for their instruction. The Society maintains and educates 100 Native Children at Canoffee. A Church has been erected there. Mr. Wilhelm is translating the New Testament into Susoo, and preparing Elementary Books.

[To be continued.]

In a Tract lately published in Paris, by Mr. Bail, the whole number of Jews throughout the world, is stated at a little more than six and a half millions. Of these, four millions are supposed to reside in Mahomedan Countries. The number in the United States is supposed to be three thousand. The calculation is conjectural; and the amount is probably much too large. It is curious that there should be so few of the descendants of Abraham in the only country in the world where perfect religious liberty is enjoyed.

The Methodist Missionaries at Port-au-Prince give a very pleasing account of the attention paid to their

ministrations by the people of that place; and of their desire to procure Bibles, and Religious Tracts, and to hear religious conversation.

The general aspect of *Intelligence* for the present month is highly pleasing. The Missionary cause prospers greatly. In the South Sea Islands, the word of God's grace to the poor Heathen hath been greatly blessed.

In the East Indies, the work of instruction by translating the scriptures, distributing Tracts, and teaching school, is carried on with great zeal and encouraging success. The Missionaries, by their prudence, perseverance, and benevolence, are putting their adversaries to shame, and every year encreasing the number of their friends. It is with particular pleasure that we notice the frequent record of instances of liberal feeling, and fervent brotherly love among christians of various denominations, in India. They join together in communion at the Lord's table; and very harmoniously assist, as far as assistance is practicable, in the administration of those rites which have caused separations, and excited heartburnings and jealousies in other parts of the world.

## DOMESTIC.

[It is our wish to afford information respecting the various associations for the promotion of religion in our country, and especially in Virginia, and the Southern States. We should thank our friends and brethren of all denominations for communications on this interesting subject. As has been before observed, we cannot generally enter into detail; but we shall endeavor to make faithful abstracts of the intelligence received.]

In the City of Richmond we are happy to observe increasing zeal, and activity in the work of christian charity. A Female Bible Society, auxiliary to the Bible Society of Virginia, has lately been formed; and has recently contributed upwards of two hundred dollars to the funds of the Parent Institution.

A Missionary Society, denominated the Auxiliary Missionary Society of the Presbytery of Hanover, in aid of the Board of Missions of the General Assembly, has been recently organized, and located in this place;

and a Female Association has been formed for encreasing the funds of this institution.

A Cent Society for the education of poor and pious youth for the Ministry of the Gospel, also exists among us, and pursues the object of its institution with laudable zeal. It is called the Female Cent Society of Richmond and Hanover—It may be added that an Association embracing the objects stated in the two last articles, exists in the Town of Manchester.

There is also among us a Society

for the aid of the Baptist Domestic and Foreign Missionary Society.

The Methodists, Baptists, Episcopalians, and Presbyterians all have Sunday Schools under their direction; which are attended by considerable numbers of children, who are taught as they usually are in institutions of this sort. We rejoice to observe the interest taken in these charities. Experience has already proved them to be in a high degree beneficial. It deserves particularly to be remarked that the objects of this benevolence are taught to be honest and industrious; to cherish feelings of independence, and instead of depending on charity for support, to look to the blessing of heaven on their own exertions.

It is known that Sunday Schools are established in all our large towns, but we have received no particular report from them.

We have received accounts of very pleasing revivals of religion in various parts of the country, and among various denominations, which we cannot now particularly detail. Several of these displays of grace have been made in New-England; and similar tokens of divine love have been exhibited in South-Carolina and Kentucky.

For the encouragement of those who take an interest in domestic Missions we have resolved to publish the following remarkable narrative, communicated by a much respected correspondent.

*Extract of a letter from the Rev. P. Camp, a Missionary, under the direction of the Board of Missions of the General Assembly, to his friend in Princeton, N. J. dated Springfield, Pa. January 14th, 1818.*

"DEAR SIR—I have been providentially prevented accomplishing my intended mission to Detroit. On my way thither in August last, I was induced by the advice of friends in Buffalo, to pass up on the American side of Lake Erie. In this I see the hand of Divine Providence. When I arrived at the *Cross Roads*, Chatauque Co. N. Y. the place being destitute, I proposed to spend the Sabbath there. A small audience

indeed, assembled on that day; but God was with us! The word took effect. When I rose to take leave of them, a great part of the audience burst into tears; and when I made some allusion to the prevailing sickness at Sandusky, they urged me to stay six weeks, and agreed to give me the wages of a Missionary. It was indeed Missionary ground, but not within my appointed field of labor. I asked with anxiety, what course does duty dictate? There appeared some promise of a revival.—This determined me to stay. I found that several retained the impressions of the Sabbath. I rode East and West, to the extent of ten or fifteen miles, laboring in season, and out of season; visiting families, &c. The droppings gradually increased. At the end of six weeks, many were under conviction, and several hopefully converted. I was urged by the people, and advised by some brethren, who came to assist me, to stay a little longer. I was reluctant to give up my mission to *Detroit*, but I saw the work of the Lord prospering here—the fields whitening, and no laborer.—It seemed to me they ought not to be left. Having asked counsel of God and man, I yielded to their request; and at the close of another six weeks, the wilderness began to blossom indeed!

Mr. Eaton, of the Presbytery of Erie, to which this region belongs, came to assist at the sacrament here, when the church was increased from six to forty-three members. He urged me to engage a month with the people at *North East*, fifteen miles West of *Cross Roads*, and then to take a month's mission from *The Western Board*, to which I consented. During the four weeks at *North East*, forty or fifty persons became seriously impressed; ten or more hopefully converted, and the work still going on. In performing my month's mission, I passed fourteen miles South of *North East*, where the Lord's appearance among the destitute, scattered settlers, was sudden, and wonderful. In seven days, which I stayed with them, ten were brought to entertain a comfortable

hope, and forty were impressed; the whole number of hearers not more than eighty.

I now re-visited *Cross Roads*, and *North East*; in the former place there are one hundred and seventy under serious impressions, of whom about seventy entertain a hope of acceptance: in the latter there are fifty under impressions, ten or more of whom are hoping. In Middlebrook, (14 miles South,) forty are impressed, fourteen of whom entertain comfortable hopes. I am now laboring at *Springfield*, forty miles West of *North East*, on Lake Erie; appearances were so favorable that I could not leave the people immediately; I have therefore consented to stay a little longer, and preach in three different places.

God has supported me in my labors, beyond my desert and expectation. Infidels have opened their mouths against the work of God; and against my preaching; but God has silenced them. *Blessed be the Lord God of Israel, henceforth and forevermore, who hath made my heart to rejoice and be glad in his work.*"

#### LITERARY NOTICE.

The Journal of Science and the Arts, edited at the Royal Institution of Great Britain, is re-published by

Eastburn & Co. of New-York. This is a quarterly publication conducted by some of the most eminent philosophers in England. We have seen the first three No's.; and would recommend it to our readers as a Journal in which they may probably find, as it shall proceed, whatever is new and curious in the discoveries of philosophy, as well as much that is interesting in the progress of the Arts.

Lord Byron's Muse continues prolific. A fourth Canto of *Childe Harold* is in the hands of the booksellers.

The Tales of My Landlord, have given great offence to many in Scotland. We have seen several sharp animadversions on the Author. And indeed it will not be easy to free him from the charge of having violated the truth of history, in the character both of Claverhouse, and the Covenanters.

*Rob Roy*, so long called for by the public, may be expected on sale shortly.

Whether the *historical* novels of the present day, are not calculated to do serious mischief is, a matter which deserves enquiry. We are, by no means, sure of their beneficial tendency.

### NOTICE TO CORRESPONDENTS.

We have received some brief communications for insertion; of which, more particular notice will be taken hereafter.

It is inconsistent with our plan to insert Obituaries, unless there should be something extraordinary in the lives, or the dying exercises of the subjects of them.

"AMICUS" has been received, and his remarks considered. We gratefully receive observations on the conduct of our work, when dictated by a friendly spirit. It is our most earnest desire, to make the Magazine a creditable, and useful publication. And we assure AMICUS, that we by no means suspect him of malignant feelings, or indeed of any but such as he avows. At the same time, we are not convinced of any impropriety in the insertion of papers on roads, canals, schools, agricultural and domestic economy, or any kindred subject. If our Journal can contribute in any degree to the general improvement, even this will in our view, indirectly subserve the interests of religion and morality.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

Vol. I.

MARCH, 1818.

No. III.

---

---

ON THE CHARACTER OF JESUS CHRIST AS EXHIBITED BY  
THE EVANGELISTS.

A man of the most ordinary talents can state a fact which he has either witnessed or heard. And to relate a series of facts in regular succession requires no uncommon powers.— But a just delineation of character is not so easy. Of this one will be convinced by examining various attempts made in this way by authors even of considerable reputation. The numerous and miserable failures, which stand on record, evince the difficulty of the undertaking. Let him who doubts, make trial of his own strength—let him endeavor to draw the character of any distinguished man of his acquaintance; or even of his lately deceased neighbor.

If this is an arduous work for the historian or biographer, it is much more so for the writer of fiction. To be able to imagine a character out of the every day track of life; to draw the intellectual and moral portrait, and exhibit it under numerous varieties of light and shade, yet always presenting the same features, and indicating the same spirit; to represent the discriminating principles and passions as operating according to truth and nature under numerous and considerable diversities of circumstance, is justly regarded as one of the greatest exploits of genius, and forms one of the most potent enchantments of works of imagination. It is on this account chiefly that Homer and Shakespeare have been celebrated as prodigies.

In the New Testament there is a character, not indeed professedly drawn, but presented with a boldness of feature, and vividness of coloring, that at once arrest the attention, and

N



charm the heart. No man of ordinary sensibility can read the gospels without being deeply interested in him who is first and last in this history, and in the system of religion connected with it. And we have often thought that the conception, and delineation of such a character, was as extraordinary as any fact recorded in the Bible. It is to be understood that this character is either real or fictitious. If the former, all that we wish follows of course; if the latter, we are pressed with difficulties which we know not how to solve. The undertaking of the Evangelists was bold and daring in the highest degree. Indeed the most adventurous genius never attempted a similar exploit. The sacred historians do not endeavor to exhibit to us a God in the glories of his eternal majesty, accompanied with the retinue of heaven—nor do they undertake to describe a perfect being, merely human; to show us how, in a great variety of circumstances he would act; and in all, exhibit him as acting a consistent part. But their attempt is to present a just view of a divine Personage, clothed with the nature of man, and partaking of all its innocent infirmities. The conception of this character is truly wonderful. And when it is considered into what minuteness of detail they enter; and into what a variety of situations they introduce him whom they call the Son of God, we are astonished at the boldness of the attempt, and tremble under apprehensions of a total failure. But let us see in what manner the biographers of Jesus Christ have performed a work so full of peril.

It is obvious that they must neither debase the Divinity by conduct unworthy of his wisdom, power, holiness, and goodness; nor exalt the human nature, so as to make the character unnatural and monstrous. The advent of this illustrious personage is sufficiently magnificent. An angel of light foretells his birth; and a heavenly host announces his nativity. But when we approach the abode of this new guest, we are alarmed at the poverty and meanness of his external condition. Those who appear to sustain the relation of parents are poor, and low; and no better lodging-place is afforded for him, whom a choir of angels ushered into the world, than the stable of an Inn. Nor do his circumstances change. He is always poor. "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." It is really surprising that the Evangelists should have thought of presenting their Messiah under this repulsive form. They themselves were born and brought up in a low condition; they knew the evils of poverty, and had often borne "the proud man's contumely." They could not

but have known how the admiration and favor of the world is attracted by pomp and parade, by wealth and power. Besides, it is the children of affluence and luxury who indulge in the pleasing poetic fiction of retired dignity, peace and happiness in a cottage: while the tenants of the cottage, hard-scuffled, as for the most part they are, to gain a scanty subsistence, associate riches and worldly grandeur with all their ideas of honor and felicity. In their estimation, it is not possible for a man to be great and poor. In opposition to these general principles, the fishermen of Galilee conceived the design of exciting the admiration, and esteem, and veneration of the world, by exhibiting a *character of moral sublimity*, divested of every thing that usually attracts the multitude, and calls forth its applause. And in pursuance of this design, they have presented a character invested with attributes of real greatness which inspire us with the profoundest awe; and of loveliness, which excite the warmest affections. There are no adventitious circumstances, no pageantries nor exterior ornaments, nor any thing but personal excellence. We are equally astonished, whether we regard the bold originality of the conception, or the felicitous execution of the purpose.

Again, the biography of Jesus Christ is the most interesting that has ever been written; and forms part of a very extraordinary book. A single and hasty reading of most authors is all that we desire. We can, indeed, derive pleasure from the repeated perusal of a few of transcendent excellence. But the gospel never becomes stale. Yet in the history of the Messiah, there is comparatively very little to excite the ordinary sympathies of human nature. In the works of fiction with which the world abounds, we catch the contagion of the passions which are pourtrayed. The feelings of lofty ambition, the heroism of a high-minded soldier, the display of strong natural affection, and the witcheries and enchantments of love, excite a deep and powerful interest, and of course afford a high, yet usually a very transient pleasure.— In the history of Jesus Christ none of these things are displayed to catch the attention. It is true that in the notices taken of other persons in the gospels, many incidents in domestic and social life are related with a simplicity and truth to nature, in a high degree fascinating. But these do not constitute the powerful, and indissoluble charm of these writings; and it still remains a question, why do they excite a never-failing interest; why do we dwell on them with unabating pleasure in the ardor of youth, the maturity of manhood, and the fastidiousness of age. The reason, we believe,

is to be found in the nature of that character which belongs to Jesus Christ, as it is drawn in the gospels; and in the truths connected with his life. Every perusal of his memoirs, if made with a right spirit, shows some hitherto undiscovered excellence, some new moral beauty. We are convinced that our conceptions had before been inadequate. In fact the character is inexhaustible. In proportion, however, as the sphere of our moral perceptions is enlarged, and our vision becomes distinct, the glories of this wonderful personage rise in our view. So that after the highest attainments of mortal man; after the completest course of moral and intellectual discipline, to which any one can be subjected, he distinctly sees that the purity, the holiness, the benevolence of the Messiah, are far, very far beyond his own. This view of the subject greatly encreases our surprise that the Evangelists should have been able to conceive and pourtray such a character as that of Jesus Christ.

The subject of the Evangelical history is clothed with power which knows no limits, and with knowledge which dives into the bosom of man, and discerns his most secret thoughts. These are difficult attributes to manage, and we cannot but feel anxious as to the manner in which the sacred historians will make their great prophet employ them. How a mere man with any pretensions of this sort would be disposed to act, we need not say. Christ never made these extraordinary endowments subservient to interest, or worldly applause.— This leads to the remark that one of the wonders in the character of Christ is his perfect *disinterestedness*; and one of the wonders in the history, is the complete developement, and perfect delineation of this rare quality. He who could multiply provisions at pleasure, heal all manner of diseases, raise the dead, and control the elements, had most ample resources. How easy was it for him to command the world.— Yet Jesus Christ never performed an action, uttered a word, or indicated a thought that terminated on self. He endured weariness, suffered hunger, and died in reproach; and never exercised his power on his own behalf. He exhausted the faculties of his human nature by going about, and doing good to others; removing their maladies; consoling them in affliction; and instructing their ignorance. We do not adopt the opinion that there is no such thing as benevolent affection in man; yet in the exercise of it, we see much of the workings, and defiling influences of self-love. This is the same thing as to say that human benevolence is imperfect. Exhibitions of this virtue by men, of the highest genius in works of fiction are, by no means, free from such defects as

show an inadequate conception of a perfectly benevolent character. Yet in that which has been drawn by the Evangelists, the reverse is true. There is not a moment's neglect or forgetfulness, nor the least failing in that perfect and entire conception of character, which enables a writer to make his hero act in consistence with himself at all times and in all circumstances.

Again, consciousness of any extraordinary endowments is almost certain in some way or other to betray itself. One may, in most instances, discover by the very air and gait of a man, whether he has, or thinks he has any remarkable gift. Self-sufficiency, arrogance, and impatience of opposition or control mark his conduct, and all his movements. But there is nothing like this in Jesus Christ. He bears himself with a meekness, patience and resignation unexampled in the records of history. He is the most unpretending person that ever was in the world. According to the history, he could wield the thunderbolts of Heaven; he held the winds in his fist; stilled the winds, and swayed all nature by his word; and made even death itself his vassal. Yet not a trait of vanity appears in his character; not a shadow of ostentation in the whole course of his conduct. He never murmurs at his lot; never complains of his sufferings; never avenges his wrongs. This extraordinary part of his character deserves farther consideration.

Meekness, then, has respect to injuries, insults or opposition—Patience, to sufferings—Resignation, to the appointments of Heaven.

Of the first of these, Jesus Christ had his full share. His works of benevolence were attributed to the worst motives—His most beneficent miracles, to a collusion with the powers of darkness—His good name was slandered—His enemies plotted against his person, and hunted for his life—Ensnaring questions were often proposed with an air of docility, and with professions of friendship. In the midst of all these trials, we see him always calm and unruffled, answering his adversaries with wisdom, which defeated all their purposes, and meekness, which might have softened a heart of stone. But the crowning instance was that afforded on the cross.—He had been condemned to death under a false accusation, and nailed to the tree between two malefactors—He was suffering all that expiring nature could endure—And this moment was selected for mockery and scorn—His murderers wagged their heads and said, “Ah thou that destroyest the temple, and buildest it in three days! come down from the cross, and we will believe. He trusted in God; now let God

deliver him"—“ Father forgive them,” said Jesus, “ forgive them, for they know not what they do !”

The exhibition of patience, understood as explained above, is so conspicuous in our Lord's conduct, that we can scarcely think it necessary to dwell on this topic. When he said, “ Foxes have holes, and the birds of the air have nests ; but the Son of Man hath not where to lay his head,” most obviously he did not *complain* ; but only announced a fact, that it might be discovered whether a person then addressing him, had fortitude to follow a master thus destitute. And while he was before the chief priests, Herod, and Pilate, all that he endured of injustice, contumely and reproach, although harder to be borne than the severest bodily pain, did not extort a complaining word from his lips. “ He was led as a lamb to the slaughter ; and as a sheep before her shearers is dumb, so he opened not his mouth.” In silent dignity, without sullenness or pride, he bore all that ingenious malice could inflict.

As to his resignation to the divine will, out of the abundant examples afforded in the history of his life, we shall select only the illustrious display of it, made in his greatest agony. “ The cup which my Father hath mingled for me, shall I not drink it ?—Nevertheless, not my will, but thine be done.”

Another trait in the character of Jesus, on which we may remark, is that of the most unyielding moral and intellectual fortitude. It did not suit his purpose nor his offices, to display the daring courage of a conqueror, and rush to victory where death was raining down its mortal darts on every side. This is a common exploit in the history of our species. But he daily exposed himself to danger, by reproving the vices and follies of men of power and influence ; and to derision and reproach, by uttering truths unpalatable to the multitude. The fashions, and customs, and sentiments, and passions, and prejudices of the world were all against him ; yet nothing moved him from the path which he had marked out for himself. He spake truth, offend whom it might ; but he reviled none. He neither flattered nor calumniated, but pursued the even tenor of his way, unmoved by threats, unallured by worldly smiles.

But again ; when men make great pretensions to sanctity, they often afford strong indications of spiritual pride. They stand aloof from others, and adopt the pharisaic language, “ I am holier than thou art.” One may observe men of this sort carrying a sanctified air and manner, moving with sanctified steps, and rolling their eyes in a most sanctified fash-

ion ; as though there were in all this any thing like religion. Now Jesus Christ was perfectly pure and holy. He never spake unadvisedly with his lips, nor acted under the influence of wrong passions. His heathen judge could find no fault in him ; and his Jewish persecutors were obliged to resort to both false and frivolous accusations to procure an unrighteous sentence against him. Yet we find in him, no pharisaical stiffness and pride—no contempt of sinful men—no separation of himself from his contemporaries. So that he was charged with being the friend of publicans and sinners. And indeed he was—thanks to God for it ! We rejoice in him still as the sinners' friend. Yet we see in him the greatest enemy of sin that has ever appeared in our world. In every form in which it could present itself, it met with his rebuke. Now, on examining the accounts which have been handed down to us by various historians, it will be seen, that among the Jews, in the time of our Saviour, all who made pretensions to superior sanctity, thought it necessary for the support of their claims, to live apart from the impure multitude. To this sort of separation the disciples had been accustomed. They were used to seeing the holy man, wrapped in his robe, wearing broad phylacteries, and shrinking with morbid sensibility from the touch of others. Instead, however, of making their Messiah imitate what they had been trained to venerate as sacred and holy, they, without at all letting down the dignity of his character, or lessening his purity, place him among men of all characters and conditions ; and exhibit him as free, and condescending, and kind to all. He never manifests the semblance of severity, except in relation to those designing hypocrites, who had imposed on the people by the affectation of superior sanctity. Is it not most surprising that untaught men should have differed so entirely from the prevailing sentiments of their age and nation ?

But this is not all—The full conception and just delineation of a character of perfect purity, is the unexampled exploit of the humble historians of Jesus Christ. Any one may, if it so please him, affirm concerning another that he is entirely pure. But this is not the thing. We must see how this person will act—he must mingle with men of all dispositions—his purposes must come into collision with theirs—and whatever is in his heart must be elicited by the conflict of opinions, by the force of temptation, and the excitement of opposition. In a word, the character must be fully drawn out and made to act with uniformity and consistency ; and the utmost harmony of coloring must be preserved in all parts of the portrait. This is most remarkably the case with Jesus

**Christ.** Whether we contemplate him in secret, holding communion with him who in a peculiar sense was his Father ; or in a private circle of friends affording his heavenly instruction ; or surrounded by the multitude that flocked after him ; or encountering the malignant opposition of the Scribes and Pharisees ; or teaching before the assembled nation, on the solemn festivals, he is every where the same ; and is as distinguishable by his words and actions, as, in the pictures which have been drawn of him and his apostles, he is distinguished by the *glory* with which the painters have crowned his head. So true is this, that after becoming acquainted with his manner, one need only hear his words to know that Jesus spake them. Other writers have attempted to present the model of a perfect character. And perhaps no instances of more egregious failure have ever occurred. In proportion as the hero or heroine has been removed from the common infirmities of human nature, the character has become spiritless and insipid. Nothing in nature can be more tame than the faultless men and women of fiction. It is needless to observe that it is not so with Jesus Christ. There is nothing tame in his character. It is displayed with a power which arrests the attention and deeply exercises every faculty of the soul. No class of men can read the history with indifference. From infancy to old age we are made to feel when Christ is set before us. When the love of goodness reigns in the heart, this wonderful personage is approached with all the veneration which we feel that we owe to Deity, yet with the confidence that we place in our nearest and dearest friend. We see and know that he is holy, harmless, and undefiled ; yet with all our consciousness of guilt, we can be easy no where but in his presence, and listening to the words which he speaks. But when hatred of holiness has possession of the heart, we are restless and uneasy where Christ is. A determined sinner, on reading or hearing the gospel, has an aversion excited in some degree like that of the Scribes and Pharisees, when Jesus Christ, by his blameless life, and heavenly doctrine, reprov'd their hypocrisy and spiritual pride—Thus did the fishermen of Galilee conceive and describe their Messiah.

Before concluding, we ought to offer a few remarks on the character of our Lord as a teacher. This is a subject which might occupy much time. We can only touch upon it at present.

We have read the Memorabilia of Socrates by Xenophon, one of the master geniuses of Greece, and other celebrated works of biography, but we have never seen any instructor

who can be compared, on any point, with Jesus Christ.—There was in him a dignity of manner, which awed into the profoundest silence and deepest attention, the thousands that waited on his ministry ; and at the same time a simplicity of diction, which brought his discourses to a level with the lowest capacity. He never lost sight of his great purpose ; and most happily seized the occasions that offered, to afford his lessons of heavenly wisdom. Instances of this are very numerous. Hills covered with vines ; fields whitening for the harvest ; laborers undergoing their toils ; and men exhibiting their characters before him, furnished the opportunity of conveying some of his finest moral instructions ; and delivering some of the kindest invitations of his grace. His teaching by parables was suited to the genius of the country, and adapted to the manners of the times ; and he has given us the most admirable specimens of this mode of instruction.—Of this the parable of the good Samaritan affords a fine illustration. But the *matter*, and not the *manner* is the principal thing. And here the enemies of christianity are compelled to bear a favorable testimony. How amiable is the character of Deity when presented by this teacher as our Father in heaven ! How wonderful is his love, as exhibited in the gospel ! How extensive, how holy, how just and good, the divine law, as expounded by Jesus Christ. By what new bonds of affection does he unite the race of man ! It is the gospel which breaks down the distinction between Greek and Barbarian, Jew and Gentile, Bond and Free, and makes brethren of the whole race. It is the gospel alone, which teaches a perfect and entire system of morality, and enforces it by the most powerful motives. It is the only system that proposes to make men happy by making them holy ; which values rites, and forms, and observances precisely as they are calculated to sanctify the affections, and improve the heart.

These observations might be extended much farther, but our limits forbid us to enlarge. On the whole, if we suppose that the writers of the New Testament were uninspired, we think that their work is the most extraordinary that the world ever saw. Nor can it be more difficult, in our view, to believe any miracle recorded in the New Testament, than that such men as Matthew and John, for instance, the one a publican, the other a fisherman, should have drawn in its just proportions, and filled up in all its parts, and exhibited in true and harmonious coloring, such a character as that of Jesus Christ—a character which rises in loveliness, and dignity, and glory, in proportion as it is known ; and for the

full comprehension of which there seems to be a necessity of the highest intellectual discipline, and much more of attainments in moral worth surpassing whatever has been made by man.

---

For the Virginia Evangelical and Literary Magazine.

### Remarks on the appointment of Matthias to the Apostleship.

The Apostles and first teachers of christianity, were often placed in circumstances, which required them to act, without explicit authority from scripture, or immediate communication from the Spirit to direct their conduct. They were left to ascertain the correct course from the exercise of reason, and from a knowledge of the general principles of religious duty. In such cases, they were liable to err; and if they erred through inattention, were to be blamed. None will venture to question the correctness of their conduct, when it proceeds from the direction of the Spirit; and if they allege for it the authority of scripture, this will equally secure them from blame; provided, that scripture be well understood, and is really applicable to the case on which they are forming a decision.

The conduct of Peter, and those who concurred with him, in the appointment of Matthias to the apostleship, has by some, been considered worthy of censure. But does he deserve this censure? In justification of his conduct, the following remarks are offered.

He professes to act in obedience to the authority of scripture. Having witnessed the fulfilment of those prophecies of the Holy Spirit, by the mouth of David, respecting Judas; having seen the habitation of the traitor become desolate; and observing that the same spirit directed another to take his office, he proceeded under this authority, to fill the vacancy. That these prophecies relate to the case of Judas, none will dispute. The only question then is—was Peter correct in applying to himself, and those who acted with him, that part of these prophecies, not yet fulfilled; did this authorize him to fill the vacancy?

It is true, the Apostles, in common with their brethren the Jews, owing to their prejudices, had entertained very erroneous views of the character and kingdom of Messiah; but these prejudices were now, in a great degree removed, and they had acquired more correct ideas of their ancient prophe-

atics. The divine Redeemer had "opened their understanding, that they might understand the scripture;" teaching them that "all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning him." The passage quoted by Peter—and *let another take his office*, is from the 109th Psalm; and has a very important relation to the Saviour. It was spoken by David as a type of Christ; and if he explained to them *all things* which were written in the Psalms concerning himself, is it not highly probable that this particular prophecy, received his explanation; and that he pointed out its application to the Apostles? For the space of forty days, they enjoyed his instruction.—Would not these interviews with their Master, naturally remind them of former times, when "the *twelve* were with him?" and would not this recollection induce them to ask advice respecting the vacancy—whether it was to remain, or to be filled? We think it scarcely possible, that a subject so closely connected with the death of the Redeemer, and so naturally associated with all their thoughts and feelings, would not occur at some of these interviews; and if it occurred, that special instruction would not be given respecting it. Luke informs us (Acts. i. 2) that he did not ascend till "after that he, through the Holy Spirit, had given *commandments* unto the Apostles;" and had "spoken of the things pertaining to the kingdom of God." Would no part of this conversation, would none of these commandments relate to this subject? We cannot assert that they did; nor can any person affirm that they did not. The Apostles were commanded to tarry at Jerusalem until they were baptized with the Holy Spirit; yet, none of the Evangelists, except Luke, have mentioned this commandment. Finding their office was to be continued—an office, to which many arduous and peculiar duties belonged; finding their commission was extended; that the world, and not the single province of Judea, was to limit their exertions; remembering too, that their original number was twelve, we think it very probable, either that they would ask, or that the Saviour, of his own accord, would give direction respecting the vacant office, and that in filling it, they acted according to this direction.

If, however, it be supposed that no direction was given, and that the scripture quoted as authority was insufficient, yet Peter may have received particular instruction from the Spirit to act as he did, although this is not mentioned. When the dissensions respecting circumcision had disturbed the Church at Antioch, Paul and Barnabas were chosen to visit and consult the Apostles and Elders at Jerusalem, on this

subject. In this election we see nothing but the exercise of human wisdom and discretion, without any intimation that the visit was in obedience to divine instruction ; and yet Paul informs the Galatians, (ii. 2,) that he “ went up by *revelation*,” that is, by special direction from the Spirit. Why may not Peter have been directed by the same Spirit, although the historian has not mentioned it ?

Matthias was “ numbered with the eleven Apostles ;” and appears to have entered immediately on the duties of the office to which he was ordained. The other ten, and indeed the whole number of disciples present at this time, appear to have cordially concurred in the measures proposed by Peter. If his conduct was unauthorized and criminal, were there none of the *hundred and twenty* able to perceive his error, or disposed to remonstrate with him, and even to “ withstand him to the face ?” Or, perceiving his error, were they disposed to submit to his authority so far as to become partakers of his guilt ? This will not be supposed. Nor is it easy to believe that they all fell into the same mistake in perverting the scripture ; or that they acted on this occasion without sufficient authority.

Matthias, after his appointment, associated with the eleven as an Apostle, and not merely as a Disciple ; as such he was with them on the day of Pentecost ; in this character he received the gift of the Spirit, and of tongues ; and no doubt, in the high and important office with which he was invested, took an active part in promoting the interests of that kingdom which is from above. His name, indeed, is never mentioned after this time ; but neither is the name of some of the other Apostles.

We think, therefore, that Peter, in this appointment, is *not* to be blamed ; but that his conduct received the approbation of the Church ; and, what is infinitely more important, of the Great Head of the Church. PHILO-PÉTROS.

---

### Reflections on Death-bed Scenes.

“ Let me die the death of the righteous ; and let my last end be like his.” This was the aspiration of Balaam ; and it has been adopted by thousands since the day of that worldly-minded prophet. The peace and joy which have cheered the dying hours of the truly pious in every age, have extorted from observers the wish that they might in the end partake of the same blessings. It is truly a goodly sight to be,

hold a christian, in the agonies of death, while he feels that one tender tie after another is giving way, and he is bidding a long farewell to all that is dear on earth, rising above his sufferings and sorrows, and at the moment of dissolution, exulting in all the triumphs of hope. Such scenes have been often exhibited, and on many occasions have produced very powerful effects. Yet many have regarded them as little as they did the ordinary occurrences of life, and have been disposed to deride those who esteem them as highly important. At the same time it is admitted that not a few have laid an unwarrantable stress on the mere circumstance of one's dying in tranquility. To conclude that, because in the hour of death, a sinner is visited by no terrors of a guilty conscience, by no fearful forebodings of future judgment, his everlasting happiness is therefore secure, is unsound logic, and bad *divinity* too. To make this inference safe, it ought to be proved beyond all reasonable doubt that the opinion which one entertains of his own condition, or of the ways of the Almighty, will form the rule on which the future judgment shall proceed. But surely no one will undertake to establish such doctrine. These remarks are offered because we apprehend that the sentiment on this subject which prevails to a considerable extent has an injurious moral effect. If it is reported that one has died, and the report excites any interest at all, the enquiry is immediately made, "Did he die in peace?"—"Yes! in peace—he was resigned—he was willing to go"—This is thought all-sufficient; and the exclamation, "How consoling this must be to surviving friends!" dismisses the whole subject; and the follies of life take their place in the affections, and resume their empire in the heart. The secret hope, in the mean time, is cherished, that "we shall die in peace too, and enter into our rest." This hope, it is verily believed, does unspeakable injury to the best interests of man; and we should gladly be instrumental in eradicating it from the heart, and dissipating its fatal delusions. Only a few remarks, however, can now be offered on this interesting subject; we hope that our readers will give to it their most serious attention.

The question concerning the final condition of the children of men, is a *question of fact*; and the whole subject is embraced under this general enquiry: how has God, the moral governor of the universe, determined that he will treat his rebellious subjects? We can conceive of only two ways by which any thing can be learned on this subject. Either we must have authentic communications of the divine determination; or we must, from our observation of the dispensa-

tions of the Almighty, infer what his future judgments will be. This last method only, is regarded as philosophical and just, by many in the world ; and on the conclusions formed in this way, they seem with very great confidence to rest their hopes of happiness hereafter. Many of them, however, would laugh to scorn a philosopher who should rely, for the support of a doctrine in physics, on an induction as slight as that on which they attempt to build for eternity.

To show that we ought to draw our conclusions with very great caution, when reasoning on this subject, let it be observed, that we know nothing of the final cause of the creation of man ; that we cannot comprehend the plans of God's infinitely wise and holy government ; that the extent of the evil of sin, is beyond our reach ; and that, of course, it is in the highest degree, presumptuous for us to say, how it becomes the universal Sovereign to treat a transgressor of his holy just and good law. The declaration so often made, that it would be cruel and unjust in God to create man, and then sentence him to everlasting destruction, on account of the sins committed in this short life, savours of that pride of understanding, that at once characterizes, and utterly misbecomes such poor, erring, sinful mortals as we are. The sentiment assumes, that we know what we do not know ; and therefore, cannot be depended on as just.

Again, let it be admitted, that whatever the present state of man may be, there will, hereafter, be a judgment, and a righteous retribution. This opinion is supported by better reasons, than many others which are very commonly received in the world. And if it be at all true, the analogy on which many depend for all their future hopes, totally fails. In the day of reckoning, God will sustain the office of a Judge, and it is in the highest degree unsafe for us to determine from his dispensations now, in what manner he will act when he shall be seated on the throne of judgment.

If any should entertain the opinion that no difference whatever, will be made between the righteous and the wicked, between him who serves God, and him who serveth him not, we think that all reasoning would be lost on him. Only, we would beseech him as he values his own security, and the peace and order of society, that he make no attempts to propagate his sentiments. Let men in general, believe that the Sovereign of the universe, will treat just in the same way, the virtuous and the vicious, and it will be seen how feeble are the restraints of law, and how inefficient the arm of government.

The foregoing remarks, would seem to prove, that unless

it please God to inform us, we can never know how he has determined to deal with his offending subjects. Information from heaven is necessary, to satisfy the anxious enquiries of the awakened sinner ; to afford peace to the soul, in prospect of death and eternity.—The wants of man, require a revelation. Nevertheless, it is true, that men may be so confirmed in error, as to rest satisfied with their presumptions, and say, peace, peace, when there is no peace for them. The force of habit is mighty ; the delusions of long indulged passions are hard to be dispelled ; the depravity of the heart greatly blinds the understanding, and conceals from view the heinousness of sin. Hence does it happen, that “ the wicked have no bands in their death—that they die in perfect peace, their breasts full of milk, and their bones moistened with marrow.” This is by no means a common case—but it sometimes occurs, and affords matter of triumph to unbelievers, while it creates great difficulty in the minds of the pious. The observations here offered may serve, in part at least to account for what may appear to some very strange.

But we would observe again, that persons may die in a delusive tranquility, who profess to place their hopes on the mercy of God, as revealed in the gospel. They may mistake the terms of a sinners acceptance ; they may regard as evidences of faith, zeal for a party, and punctilious observance of outward forms ; an orthodox creed, or a transient fit of devotion recurring at stated intervals. Yea, the very zeal with which one has contended for salvation in the way of the gospel, may have been substituted by him for that faith which purifies the heart, works by love, and overcomes the world ; and he may make a saviour of this zeal, instead of Jesus Christ. And when the hour of trial comes, he may be roused by the pride of consistency, to express cheerful hopes, and even high transports. We have sometimes heard intelligent and as we thought candid men, hint something of the *affec-tation* of death-bed exercises. However, this may be, we are sure that it is possible for such deceptions as we have mentioned to pass upon the mind ; and for an appearance of deceitful tranquility to be exhibited. This is remarkably the case in sick-bed repentance. One professes sorrow for sin, faith in Christ, and hope of a happy immortality ; he dies and is, with great confidence, placed in heaven.—Another makes like professions, recovers, and is more irreligious than ever. These are awful facts ; and ought to induce us to examine well the foundation of our hopes. They show too that the question, *how does a man live* is as important, to say the least, as that other, *how does he die ?*

We may rest assured, that without holiness, no man shall see the Lord. The unclean, and profane, and proud, and covetous, and ambitious, and sensual, are disqualified for heavenly happiness ; and their belief, or hope cannot alter the truth.

But it may be said, if these things are so, what is to be thought of the various declarations of scripture, which seem to show that it is the privilege of the righteous to die in peace? To this it may be replied, 1. That it is by no means a common case, for the openly profane or the hypocritical to leave the world in tranquility ; or for the pious to depart in fear and great trouble. And what commonly happens is sufficient to justify a general declaration. 2. That the anxiety of many, who on the whole are truly pious, very naturally arises from a remembrance of their imperfect services ; and while it inflicts great pain, and excites fears that by no means recommend religion to observers, leads to that deep repentance, and close scrutiny, which at the last issue in joy and gladness of heart. But to explain this matter a little more fully—God has given assurance that he will pardon sin, and has taught us how pardon is to be dispensed. The terms are, sincere repentance, and faith which worketh by love. Now as there can be no doubt of the fulfilment of every word that God hath spoken, the only question that can create uneasiness is, whether one has truly repented and believed or not. Doubts on this subject may arise from various sources. Death, however, on his approach dissipates the illusions of the senses and the passions ; and the things of time and eternity appear in their true nature. Faith operates with increased vigor. The foundation of that hope, on which so much dependence is placed for the time of extremity is carefully examined. The Christian looks again and again to the terms of salvation revealed in the gospel, and again and again brings to the test, the evidences of his interest in the merit of Christ ; while he calls on the God of all grace and wisdom for help. The more frequent and honest these enquiries, the fuller the evidence of compliance with the terms on which God has declared that he will forgive sin. At length every doubt gives way, and the humble believer “ rejoices with joy unspeakable and full of glory.” This view of the subject has been given for two purposes—The one is, to show the unspeakable importance of a holy life. The other, to make apparent the difference between the triumphant departure of a true disciple, and the calmness, or rather apathy of a sceptic. The one is the result of most careful examination ; the other of obstinate in-

difference and neglect—The one is founded on the mercy of God ; the other on vain confidence in a supposed goodness of heart, and a miserable mistake concerning the nature of sin—The one relies on the veracity of the Almighty ; the other on conjectures founded on very obscure and uncertain analogies—The one is the precious fruit of faith ; the other the product of daring presumption. Still, then, it shall be the most earnest wish of our hearts, “ Let us die the death of the righteous, and let our last end be like his.”

The reality of all these hopes and triumphs, depends on the truth of the gospel. For we have not forgotten our own rule, that a man's belief or disbelief does not change the nature of facts. If Christ was not raised from the dead, “ our faith is vain : we are yet in our sins.” We know indeed, that the consolations and joys of departing christians have been frequently urged as evidences of christianity. But while some have allowed them great weight ; others have here accused the advocate of the gospel of that species of inaccuracy, termed *reasoning in a circle*. “ You would prove the gospel to be true, says the objector, by the hopes which it affords ; and would sustain these hopes, by assuming the truth of the religion on which they are founded.” It is freely admitted, that this sort of reasoning proves nothing ; and if it has sometimes been injudiciously advanced, this ought not to prejudice the cause. If it ought, what would become of infidelity ? This leads to a very interesting enquiry, what is the real value of the dying testimony of a christian in favor of his religion—and how far does it go to sustain the truth ? We can only touch this point at present. It is hoped, however, that some of our correspondents will take it up at leisure, and do it ample justice.

In the few remarks now to be offered, we will present the subject in this form. A christian departs from this world, out-braving death, and as he breathes his last anticipating the joys, and uttering the halleluiahs of heaven,—See ! says the christian advocate, as he participates in these joys and triumphs, see the proof of our most holy religion. Ah ! rejoins the cold hearted sceptic, how does this prove the miraculous birth, wonderful works, and atonement of Jesus Christ ? The Indian warrior, as he dies in torture, sings,

I shall go to the land, where my fathers have gone,  
And his ghost shall rejoice in the fame of his son.

But are we thence to infer, that the notions of the untutored Savage are truths worthy of belief ?

P

To this it may be observed, that no judicious person ever thought of proving the truth of historical facts in this way. It is not for this purpose that the attention is directed to these scenes. But we would remark, that the mind must be very gross, when no difference can be perceived between the death of Stephen the Martyr, or Paul the Apostle, and that of an Indian warrior. Nor does it bespeak any thing in favor of a system, to put these events on a level. But not to insist on this ; it deserves consideration, that *vital religion* produces the same general effects, however diversified the condition of its subject. Jew and Gentile, Greek and Barbarian, as soon as they feel its saving power, entertain the same sentiments, conceive the same hopes, partake of the same joys ; and finally, under its influences, die in the same holy triumphs. It would seem then to be a reality, and not a fiction. A mere vain imagination could hardly operate with the constancy and uniformity of a law of nature.

Again, it is well known that men, in general, amidst the daily cares of life, and under the impression of objects of sense, are little disposed to regard invisible things ; and that the purity and strictness of the christian life, are but little suited to the inclinations of the human heart. It is of great importance then, that events calculated to show that christianity is worthy of regard, and that its blessings are unspeakably valuable, should be presented to our view. What we wish is, that men should examine this system without prejudice ; and under the operation of some motive of sufficient power, to counteract the influence of unfavorable passions and habits. And we think that the death of a christian is well calculated to produce this effect. For all must die ; and all would wish to die in peace.

But farther ; it may safely be presumed, that a system of religion having God for its author, will operate in a salutary way, wherever it has its proper effect. And surely it is good for man to be able to resort to that which will afford efficient support, when every thing else fails. When death is dissolving all the relations of life ; cutting up every earthly hope ; throwing its gloom over every worldly prospect ; withering the strength, and drowning the senses ; oh ! it is consoling then to look to a reconciled God and father, and to a Saviour mighty to save even to the uttermost, and to the general assembly of the Saints, and to the everlasting rest of God's people in the heavens. Now all these hopes and consolations grow out of the facts recorded in the gospels, and presuppose their reality. But that the Evangelists, should have invented a series of *pretended* facts, and so adapted them

to the condition of man, to his sense of guilt, his consciousness of weakness, and all the demands of his frail and dying nature, and all the best desires of the immortal mind ; that the whole system should suit the people of every age and of every nation, and exactly answer its proposed end among every variety of the human species, is so strange, so wonderful as to stumble all belief. In this way the triumphs of christian faith afford a very strong presumption in favor of christianity, and add weight to the mass of evidence by which it is supported.

---

## Brief Expositions of Scripture.

### No. I.

Matthew xiii. 58. *And he did not many mighty works there because of their unbelief.* Parallel passage, Mark vi. 5. *And he could there do no mighty work, save that he laid his hands on a few sick folk and healed them.*

The miracles of Christ are constantly adduced as decisive evidences of his divine mission. The appeal made to them is on the authority of Christ. John x. 25. *The works that I do in my Father's name, they bear witness of me.* Ver. 38. *Though ye believe not me, believe the works.* Now, many attempts have been made to lessen the value of this evidence, and to weaken its force. The most subtle of all the Deists wrote an Essay on purpose to prove that miracles were incapable of proof. Others have ridiculed the narrative of the Evangelists ; and represented the whole affair as an exaggerated statement of impositions practised on the credulous and superstitious. The passages above recited have been quoted as proofs of the correctness of this representation. "When the people were incredulous," it has been said, "the power of Jesus ceased : faith, it seems, was necessary to enable him to do mighty works." But, mark how a plain statement will put down this objection. The Jews expected their Messiah to appear in pomp and splendor ; and to act the part of a mighty warrior. Jesus, however, "took on him the form of a servant." This excited a general prejudice in the nation against him. This prejudice operated with particular force on the people of his own country ; who knew his kindred, and observed the poverty of his condition. His countrymen, (the people of Nazareth) then did not duly regard him in the execution of his prophetic office ; and would not believe that

the Son of Mary was the promised and expected Messiah.—They refused then to bring their sick to be healed; or to ask any favor at his hands. It is therefore not at all wonderful that he did not many mighty works among his townsmen; and their unbelief was truly enough the reason why it should be so. Not because this limited the power of Christ; but because it prevented application to him. So it is now—Christ is able to save to the uttermost; but sinners will not go to him that they might have life.

.....

## No. II.

Luke vii. 13. *Now when he came nigh to the gate of the city, (Nain) behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.*

This passage is not introduced here for the sake of explanation; for none is needed. Our object in quoting it, is to direct the attention of the reader to its exquisite beauty.—We think it the finest specimen of simple pathos that has ever been exhibited. Instead of describing with all the pomp of rhetoric, the pale corpse of the youth, the weeping attendants, and the speechless anguish of the woman, first widowed, and then childless; the sacred historian, in less than a dozen simple words, expresses every thing affecting in the event; and places the whole scene before the eye of the reader, with all the accompaniments of distress; “*The ONLY Son of his MOTHER, and she a WIDOW*”—Behold it!

The general sympathy excited by the bereavement among the citizens of Nain, is exhibited by the Evangelist with like simplicity. “*And much people was with her.*” Here again, all that we wish to know is told in the shortest way, and without the least parade.

These brief remarks have been offered, principally with a view of commending the Bible to the diligent attention of our readers. It is the most eloquent book in the world. And while it teaches better lessons of practical wisdom than the pupils of Confucius, Zoroaster, Socrates, or Seneca ever learned; it contains deeper strains of pathos, and sublimer flights of poetry and oratory than ever melted or dilated the heart in the Theatre, the Forum, or the Senate—Whatever other books we neglect, let us, with diligence and humble prayer, study the Bible.

## No. III.

Matthew i. 22. 23. *Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which being interpreted, is, God with us.*

The reference here is to Isaiah vii. 14. This extraordinary prediction is generally regarded as an important part of the evidence for the divine authority of the gospel which arises from prophecy. But it has been objected that the prophet's intention as appears on the face of the record, was to quiet the fears of the Jewish King Ahaz, on occasion of the invasion of his country by a very formidable army. How could this effect be produced by the declaration that at some distant and undefined period a most extraordinary event should take place? The answer is easy. Ahaz feared that he and his people should be cut off. The prophet assured him that the family of David should continue until the coming of the Messiah; that is until the miraculous event here predicted should take place; and the wonderful person announced should appear. This was well calculated to remove the apprehensions of the Jewish ruler, and his people. At the same time, the occasion was seized to utter a prophecy, which, in its fulfilment, gives strength to our faith and confidence in the promised Saviour. No event on record answers to the prophecy but the birth of Jesus. We then delightfully recognize him as Emmanuel; God with us, to direct us in the way of truth; to make atonement for our sins; to renew our souls; to support us in temptation; to comfort us in affliction; to go with us through the valley of the shadow of death; to dismiss us in peace; and to receive us to himself, that we may be with him, to behold his glory, and enjoy his love forever and ever.

## No. IV.

James ii. 10. *For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

If then I have been angry with my brother, am I guilty of stealing his goods? Or if I have broken the Sabbath, am I therefore chargeable with blasphemy? Certainly these absurdities are not just inferences from the text. But suppose that the term guilty should mean, *liable to punishment*; then the sense would be, God has declared by the mouth of the

prophet, "Cursed is every one that continueth not in all things that are written in the book of the law to do them."—Now whoever breaks any precept of this law, is liable to the punishment threatened by the divine Legislator.

But it deserves consideration, that the law of God has respect to the heart, as well as to the outward conduct. It requires supreme love. Now he, who yields obedience to this demand, obeys the law. He who refuses it, or loves another more than he loves God, totally fails in that very point which is the object of the whole law; and is therefore exposed to suffer all that is implied in the threatening.—He is guilty of all.

### Idea of a New Family Bible.

A family Bible, according to the notion of many, is a large quarto volume, which, besides the sacred text, contains within its lids, a number of blank pages, with suitable headings, for a Register of births, marriages, and deaths. There are others, and probably the number is encreasing, who expect not only the matters above stated, but a practical, and explanatory commentary, to enable them to read the scriptures to the best purpose. We cannot withhold our commendation of desires of this sort; nor omit the expression of our pleasure, that so pious a writer as Scott has been so acceptable to the christian public in this country. We notice him in particular, not only on account of the quality above mentioned; but because he has afforded an opportunity for the display of the singular liberality of American christians. He is known to be an Episcopalian, and a very decided although moderate one; yet, five large editions of his voluminous and expensive work, have been sold; and if we are rightly informed, chiefly to Congregationalists, and Presbyterians.

But it may be asked, what necessity can there be for a family Bible on a new plan, after all the labours of the pious and learned to supply christian households? We answer, that all human works are imperfect, and admit of improvement. No honest attempt in this way then, ought to be discouraged. But there are various particular reasons, which, in our judgment, render it expedient that a new work under this title should be attempted.

1. The notes in some Bibles are so short and dry, as to be at once unsatisfactory, and uninteresting. While in others, they are so numerous and diffuse, as to be fatiguing and expensive. There can be no necessity for saying the same

things, in almost the same words, fifty times in the same volume ; and no propriety in endeavoring to make plainer, that which is as plain as words can express it. All the voluminous commentaries that we have seen would be the better for much lopping and pruning.

2. In every work of this kind, which we have seen, while much is said in explanation of easy passages ; many real difficulties are passed over without notice ; or with unsatisfactory solutions.

3. The arbitrary, and often injudicious divisions into chapters and verses, are retained with a veneration which seems to attribute to them divine authority. Whereas, they were made by men, who seem to have had very imperfect views of the meaning and connection of Scripture. These divisions are convenient for reference, and for no other purpose that we can divine. That they are often injudicious is most manifest ; because they frequently brake the thread of the narrative, and, what is worse, sometimes stop one in the middle of an argument ; or come between the premises and the conclusion. The twenty first chapter of the Acts concludes thus, " He spake unto them in the Hebrew tongue saying," In the Epistle to the Ephesians, a sentence is commenced in the third chapter, which does not close until you come to the third verse of the fourth chapter. Many instances of this sort might be adduced to show that these divisions greatly hinder the sense, and weaken the force of the reasoning employed.

We therefore, wish that some spirited bookseller, in conjunction with some man of learning, piety, and leisure, would undertake a new edition of the Bible on some such plan as the following.

1. Let the form be quarto ; the paper fine, yet not excessively white ; and the type sufficiently large for the use of the aged.

2. Let each book be divided into sections, determined by the different subjects ; and printed, without breaks or arbitrary divisions, in the same manner with other books. But for the sake of reference, let the chapter and verse be marked in the margin. So much for the style, and mode of printing. Only we would observe that the Apocrypha should be thrown out, as it has no more claim to canonical authority than the history of Josephus, or the Morals of Seneca.

3. As to the explanatory part of the work, we should first of all, desire a judicious selection of marginal references, in which the connection between the passages referred too, should be apparent and real. 2. Much of the work of explanation

should be performed in a series of preliminary dissertations on particular subjects, with reference to the various parts of scripture, deriving light from them. For instance, let an able Essay on the origin and intent of sacrifices, without the parade of learning, be prefixed to the Bible instead of a tedious repetition of similar remarks on the various passages in which this subject occurs. Another Essay might particularly explain the rationale of the Hebrew Ritual. In another, a digest of the Civil Law of the Hebrews might be given. The subject of prophecy might be discussed in a fourth—And a fifth might give a lucid view of customs and manners, that afford light on many allusions in the Bible. In this way, in a little more room than is occupied by the Apocrypha, a body of information might be afforded, which would enable the reader to peruse the scriptures with more satisfaction than he possibly can do, interrupted as he is at every step, by references to long notes below.

But besides these, we would have a compleat analysis of each book, in the way of a preface ; in which a lucid summary of facts and arguments should be afforded, and the conclusions drawn from them briefly and fairly stated. In correspondence with these a short title should be given to the various sections into which a gospel or epistle might be divided, for the sake of aiding the memory in the desultory reading, which is very common in families.

If any difficult passages, which in the present state of Biblical learning can be explained, should not be elucidated in the Dissertations, as no doubt would be the case, to them a note might be annexed, in as few words as possible explaining the difficulty ; and these are the only notes which we should wish to see.

To the whole should be added an alphabetical index, which might serve as a concordance ; and a series of good chronological tables.

We should hope that a work of this kind might be safely undertaken, and advantageously executed in this country ; and we are persuaded that it would afford important assistance in the better understanding of the scriptures ; and be the means of their being much more extensively read.

That this may not be a mere barren speculation we shall add an example of the manner in which we should wish such a work to be printed ; not only for the sake of explanation of our plan, but of showing how we think that the Bible had best be read in the present copies. We shall select a passage for our purpose from the Epistle to the Romans. The general design of this Epistle, to use the words of the excellent

Doddridge, is, "to fix on the minds of Christians a deep sense of the excellency of the Gospel, and to engage them to act in a manner agreeable to their profession of it." In the division which we would propose, the first section should embrace the first two chapters. Of which we would give the following very brief analysis.

The Apostle salutes the brethren—professes his warm affection for them—and declares that he shall not be ashamed openly to maintain the gospel at Rome.—In assigning a reason for this, he states his general purpose in the epistle, namely to show that the gospel is the power of God and wisdom of God unto salvation—and first he shows that such a dispensation is greatly needed, by describing the abandoned state of the Gentiles. After which he proves that the Jews, although they condemned others, were in as bad a condition themselves.

The second section should also embrace two chapters. And here we begin our specimen.

## SECTION II.

The Apostle answers the objections of the Jews against his doctrine—refers, for the support of his statements, to the cases of Abraham and David—shews that they are justified by faith—and that there is but one way of justification for Jew and Gentile. [He, in part of this section, seems to write in the form of a Dialogue between himself and an unbelieving Jew.—The objections which we suppose the Jew to make will be printed in italics.]

- 1 *What advantage then hath the Jew; or what is the profit of* Ch. III.  
 2 *circumcision?* Much every way; but chiefly because unto  
 3 them were committed the oracles of God. *But what if some*  
 4 *did not believe; will not their unbelief make the faith of God,*  
 5 *without effect?* By no means: let God be true, though every  
 6 man should be liar: as it is written,\* "That thou mightest <sup>Ps. li. 4.</sup>  
 be justified in thy sayings,<sup>2</sup> and overcome when thou art  
 7 judged." *But if our unrighteousness<sup>3</sup> commend the righteousness*  
 8 *of God, what shall we say—is God unrighteous who taketh ven-*  
 9 *geance?* [I speak this as a man.] God forbid; for then  
 10 how shall God judge the world? *But, if the truth of God hath*  
 11 *more abounded to his glory through my lie, why am I also still*  
 12 *judged as a sinner; and why not say, [as<sup>5</sup> is slanderously re-*

1 Faithfulness. 2 Threatenings. 3 Recommend, or exalt.

4 The Apostle takes care to let us know that this sentiment was abhorrent to his mind.

5 These words are intended to shew how detestable, in the Apostle's view, was the abuse of the doctrine of free salvation.

Ch. III. ported of us, and as some affirm that we teach] *let us do evil, that good may come?* Of these the condemnation is just.—*In what respect then are we better than they?* In none whatsoever; for we have before proved that both Jews and Gentiles are all under sin: as it is written, \**“There is none and righteous, no not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good, no not one: †their throat is an open sepulchre; with their tongues they have used deceit; ‡the †poison of asps is under their lips; § their mouth is full of cursing and bitterness; †their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known: \*there is no fear of God before their eyes.”* Now we know that whatsoever things the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may be guilty<sup>2</sup> before God.—Wherefore, by the works of the law there shall no flesh be justified in his sight; for through the law is the knowledge of sin.

But now, a righteousness of God without the law, is made manifest, being testified by the law and the prophets; even the righteousness of God through faith in Jesus Christ, unto all, and upon all that believe, (for there is no difference; because all have sinned, and came short of the glory of God,) who are justified freely by his grace, through the redemption which is by Christ Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness in the remission of past sins,<sup>3</sup> through the forbearance of God: to declare also his righteousness at this time, that he might be just, and the justifier of him who believeth in Jesus. Where then is boasting? It is excluded. By what law—that of works? Nay, but by the law of faith. We conclude then that a man is justified by faith without the deeds of the law.

Is God, the God of Jews only, and not of the Gentiles? Certainly of the Gentiles also. Wherefore it is one God; who will justify the circumcision by faith; and the uncircumcision by the same faith. Do we then make the law void through faith? By no means; but we establish the law.

Ch. IV. *4* What, then, shall we say that Abraham our father, as per- 1

1 We, Jews, than they, Gentiles.

2 Liable to punishment.

3 Sins of the ancient believers, forgiven, as under the gospel dispensation.

4 The Jew raises another objection.

2 *swimming to the flesh, hath found?* 1 For if Abraham were justified by works, he hath whereof to glory. But he hath not, before God; 2 for what saith the Scriptures? \* "Abraham believed God, and it was counted to him for righteousness."— \*Gen. xv. 6.

4 Now to him that worketh, the reward is reckoned not of 5 grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for 6 righteousness. In like manner †David also describeth the †Ps. 32. 1. 2. blessedness of the man unto whom God imputeth righteousness without works; "Blessed are they whose iniquities are 8 forgiven, and whose sins are covered. Blessed is the man to 9 whom the Lord will not impute sin."—Cometh this blessedness, then, on the circumcision<sup>3</sup> only, or on the uncircumcision<sup>4</sup> also? We indeed say that faith was reckoned to Abraham for righteousness—but how was it reckoned? When he 10 was in circumcision, or uncircumcision? Not in circumcision, 11 but in uncircumcision. And he received the sign of circumcision, as a seal of the righteousness of the faith which he had when uncircumcised; that he might be the father of all 12 them that believe, though not circumcised, that righteousness might be imputed to them also: and the father of the 13 circumcision to them who are not only circumcised, but who also walk in the steps of the faith of our father Abraham, 14 which he had while yet uncircumcised. Besides, the promise to Abraham, or to his seed, that he should be the heir of the world, was not made through the law, but through the 15 righteousness of faith. If, then, they that are of the law, be heirs, faith is made void, and the promise made of none effect. 16 Farther, the law worketh wrath; but where no law is, there is no transgression<sup>5</sup> For this reason, it is of faith, that it might be by grace; to the end, that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father 17 of us all, (†as it is written, "I have made thee a father of †Gen. 17. 5. many nations,") before him whom he believed, even God, who quickeneth the dead, and calleth things which exist not,

1 Obtained. As pertaining to the flesh qualifies *found*, and not *father*. The sense is, what did Abraham obtain by being circumcised in the flesh?

2 Hath not cause of glorying.

3 Jews.

4 Gentiles.

5 The sense seems to be this: Salvation must be by grace; for the law condemns the sinner; and cannot but condemn him; that is, it worketh wrath; but where there is no law, there is no transgression; of course no need of a Saviour. So that if you admit that a man is a sinner, you must admit the necessity of salvation by grace, or justification by faith.

as though they were in existence. He<sup>1</sup> against hope<sup>2</sup> believ- 18  
 Ch. IV. ed, in hope, that he should become the father of many na-  
 §Gen.15.5. tions, according to that which was spoken, §“So shall thy 19  
 seed be.” And being not weak in faith, he did not consider 20  
 his own body now dead, he being about an hundred years  
 old; nor the deadness of Sarah’s womb. He therefore stag- 21  
 gered not at the promise of God through unbelief; but was  
 strong in faith, giving glory to God; and was fully persuaded 22  
 that what he had promised, he was able to perform. And 23  
 therefore it was imputed to him for righteousness.  
 Now it was not written for his sake alone, that it was im- 24  
 puted to him; but for our sakes also, to whom it shall be im- 25  
 puted, if we believe on him who raised from the dead Jesus  
 our Lord, who was delivered for our offences, and was raised 26  
 again for our justification.

<sup>1</sup> Abraham.

<sup>2</sup> Hope implies, desire of good; and some reason to expect that this good will be obtained: the word is used here for the ground of expectation.

---

## REVIEW.

**SKETCHES OF THE LIFE AND CHARACTER OF PATRICK HENRY, BY WILLIAM WIRT, OF RICHMOND, VA.**

*(Continued from page 80, and concluded.)*

It is perhaps impossible, to form a fair estimate of the character of such a man as Patrick Henry, with the materials before us; yet we must not decline the effort. And in the first place, to view him as a Soldier, we cannot venture to claim the laurel for his brow. Yet, we think that he possessed some of the talents of a Great Captain, in no common degree. Boldness and enterprize, he actually displayed; and penetration, and skill would hardly have been wanting. Besides this, his full possession of his own faculties, and his mastery over those of others, would have given him unlimited command of the army, and enabled him to manage its machinery at will. This gift of eloquence too, considering the nature of the war, and the character of his soldiers, would have been a new engine of power in his possession. He might not have been able indeed, (as Pompey boasted of himself,) to raise up an army by the stamp of his foot, but he would almost have done it by the motion of his tongue. But opportunity was wanting to his talents; and we must be satisfied to leave him without promotion, in the ranks.

As a lawyer, he was always deficient in the learning of his profession ; but simply because he would not, or could not, bend his mind to the study of a science in which there was no *royal way*, even for him. On great occasions however, when his native indolence was conquered by some prevailing motive, he displayed a copiousness of knowledge, that satisfied his subject, and informed the ablest of his rivals.

As a statesman, he is entitled to greater praise than he has received. His mind indeed, was naturally of the right order for the sober business of legislation, clear, sound and judicious. It is true, he had some talents of a brilliant, and even dangerous order ; but then, he had that also of good *common sense*, which only tempered their lustre, while it increased their force. He certainly knew very little of books ; but he was well acquainted with nature, in all her living forms, and habitudes ; and read the characters of men at a glance. He had besides, no common portion of sagacity, which is the intuition of history ; which sees consequences in their causes, and combining the experience of the past with the knowledge of the present, divines the secrets of the future, with a precision of calculation that resembles the certainty of foresight. And above all, he had that honesty of heart, which strengthens all the powers of the mind by the consciousness of rectitude ; and commands the confidence of others, by the simple process of deserving it. With this character of mind, all his measures were practical, and pointed towards attainable results. He did not, like our little politicians of the present day, lose the solid advantages within his reach, by grasping at something greater beyond it. On the contrary, he kept the road of experience, and moved straight on his way, and forward to his object. In a word, his views were of the best kind, and directed to the best ends, the peace and happiness of his country.

After all however, it is chiefly in the character of an Orator, that he must stand before us ; and in this light, he strikes with a force of splendor, which hardly suffers us to catch the lineaments of his figure. That indeed his eloquence was great, and even transcendent, we have certainly the clearest evidence to believe. His speeches were not delivered only at the bars of county courts, or in assemblies of the people ; but before judges, statesmen, orators, and other accomplished critics, from different States, on various occasions, and through a period of forty years ; and all united to admit the supremacy of his talent. After this, it would be mere injustice to deny him the palm.

With regard to the character of his eloquence however, it

is difficult, and impossible, to form a correct opinion. In fact, his style appears to have been so different on different occasions, that no single description would do it justice. At the same time, we may gather from this very fact, that one great excellence of his speaking was, that it was always adapted to the subject. In every instance, he considered first what the case demanded, and then spoke at once to the point. Not however, that he took the shortest route to it. His mind indeed, had never been disciplined by systematic study. Of course the march of his thoughts was often desultory, and sometimes even halting ; but still it was always in the road, and on the way to his object. He spoke for effect, rather than display ; and his speeches were felt immediately, and admired only on reflection. Thus the chief expression of his eloquence was its *nature* ; the only true and lasting basis of all that is real in the art. His general style of speaking, particularly in the beginning, was familiar, and even domestic, with some tincture of rustic plainness ; but rising gradually, with the exigencies of his subject, and the inspirations of his genius, into the highest sublimities of fancy and passion. He spoke indeed to the judgment, and to the imagination ; but his business was with the heart ; and he governed all its motions and affections, with the power of a master, and the gentleness of a friend. His voice too, and his action and manner were all perfect in their way ; and stole upon the minds of his hearers, with a charm that cannot be described. In short, his eloquence was original and peculiar ; neither studied in books, nor copied from models ; but drawn at once from his own breast. It was not the roaring torrent of Innes, nor the silver stream of Lee. It was rather a mighty, and majestic river, like our own Potomac, winding its way to the ocean, with a silent but certain course, persuading you to embark upon it by the smoothness of its surface, and then carrying you along with it by the strength of its tide.

That there were still some defects in it when compared with the standard of imagination, the *aliquid immensum infinitum-que* of Tully, we can easily suppose. He was, indeed, as we have seen, very deficient in the knowledge of books, and of arts ; and therefore unable to illustrate and adorn his subjects with the various lights and embellishments of learning. And yet we are inclined to believe, that he was better without them. At any rate, we are satisfied that he could hardly have gained those advantages, without the loss of greater. He was the Orator of Nature, and might well neglect the accomplishments of Art.

As a Leader and Manager of the House, his talents have

never been equalled among us. He knew the local interests of every section of the State, and the private feeling of every member of the body ; and could touch all the secret springs of action at once.\* His eloquence, indeed, was still the great instrument of his influence ; though it was certainly aided by the weight of his character, the happiness of his address, and above all, by a certain charm about his person, which none have ever pretended to define.

In private life, he was all that is delightful and engaging. He was, indeed, as Mr. Jefferson warmly declared, "the best-humoured companion in the world." Always easy, affable and unassuming ; he won the confidence and friendship of all who knew him, and seemingly, without an effort for the purpose. Tender and faithful in all his domestic relations, he was also exemplary in all his social duties and engagements. Towards those in particular whom we call the People, his manners and deportment were frank and winning, in the highest degree. He was, of course, always extremely popular. Indeed, it is gratifying to remark, that in all the agitations of public feeling, and contests of party spirit, he never lost, as he never forfeited their favor. The leading politicians of the day, deserted and denounced him ; but he still retained the hearts of his own, and died, as he had lived, the friend and darling of the People.

Besides his private virtues, as a man and citizen, we trust that Henry was also a christian. In his latter years at least, he became gradually serious, and attentive to the subject of religion. Retired from the noise and tumults of the world, he conversed with his own heart and the word of God. He never mentioned the name of the Supreme Being, but with a degree of solemnity entirely peculiar. And though he never united himself to any church, (in which his example is not to be followed,) he often declared his belief in the Saviour, and his hope of mercy through the Cross.

With these talents and endowments, Henry was well fitted for the work assigned him. He was ordained by God to be the leader in our Revolution, and he seems to have entered upon the duties of his office, if not with an unction of the Spirit, yet with that consciousness of a secret impulse, which imparts a kind of sanctity to conduct, and gives a touch of divinity to the character of man. Under this influence from Heaven, he came forth from the shades of obscurity, to rouse the Genius of his country, and point out his road to victory

---

\* Whether his *management* was always consistent with good conscience, we have not the means to decide. See the Sketches p. 252, &c.

and Freedom. By his eloquence alone, he won the empire of Virginia from the King, and gave it to the People.\*

Such is the substance of the chief points in the book before us, with our remarks upon them. We sincerely thank our author for the pleasure he has given us by this performance. We are glad to hear, that he is already called upon to furnish a second edition for the press. We do not doubt that he will embrace the opportunity to revise his work, and we are quite sure that he has talents to make it truly honorable to himself, as well as yet more agreeable to the public.

---

\* We add here a short quotation from our favorite Cowper, of which the three last lines are easily applied.

“Some must be great. Great offices will have  
Great talents. And God gives to every man,  
The virtue, temper, understanding, taste,  
That lifts him into life, and lets him fall  
Just in the niche he was ordain'd to fill  
*To the deliv'rer of an injur'd land  
He gives a tongue t' enlarge upon, an heart  
To feel, and courage to redress her wrongs.”*

---

## REVIEW.

*The Christian Orator; or a collection of Speeches, delivered on public occasions, before Religious Benevolent Societies. To which is prefixed, an abridgement of Walker's Elements of Elocution. Designed for the use of Colleges, Academies, and Schools. By a Gentleman of Massachusetts. Charlestown: Printed by Samuel Etheridge, 1818. 12mo. pp. 264.*

The gift of eloquence has always been greatly coveted. It confers honor and power; and these are among the highest objects of human ambition. It is not wonderful, then, that the votary of the world should be eager in pursuit of this attainment; nor indeed that the patriotic and benevolent should wish to possess a faculty so efficient in managing the concerns of man. He who can move at will, the various passions of the heart, and rouse to its utmost energy of action every human power, is capable of doing either much mischief or much good, according to his principles. Our own country has produced its full proportion of distinguished orators; and it is gratifying to recollect the use that they have made of their talents and influence.

The nature of our institutions is such, that there is a large demand for this sort of capacity; and a wide field lies open for its display. Perhaps this has had some effect in our schools. In most of them, whether public or private, *the speaking of Orations*, is a regular exercise: Whether the practice is in all respects judicious, may admit of a doubt.—It is not at all uncommon for a lad to have acquired a habit of mouthing and ranting, and of artificial gesticulation, before his mind has become capable of comprehending the reasoning of the Orator offered as a model, or his heart of partaking of the powerful and lofty feelings displayed in the piece got up for declamation. Hence, so many men of good parts and cultivated minds, instead of speaking in their natural tone and manner, as soon as they ascend the desk, or the rostrum, are so unlike themselves in these respects, that one needs the evidence of his sight to assure him of their identity. We do not mean to affirm that the practice of declaiming in schools ought to be laid aside; but that it requires modification, and better regulation to answer its avowed purpose is most obvious. Among other things, the compilations used as “*Speech-books*” might give place to others better suited to our taste and habits. We remember that in our boyish days, *The Art of Speaking*, and *Scott’s Lessons* were quite in vogue. Whether they still occupy the same place, we know not. But of this we are sure, that these selections do not suit us entirely.

To enable a boy to pronounce an oration with propriety and ease, the subject ought to come home to his bosom, the association of ideas be natural and familiar, and the feelings displayed, such as readily to excite his sympathy. At the same time the utmost care should be taken to avoid every thing calculated to foster the turbulent and vicious passions of the human heart. Happily, the Orators of America afford ample materials for a selection abundantly copious. We are greatly deceived by our national partialities too, if examples of as high and powerful eloquence may not be selected from the speeches of our countrymen, as ever adorned any language, or threw lustre round any people. The qualities of good common sense, and simplicity both of thought and diction are most discernible in the productions of our native unsophisticated speakers. But we grieve to observe in the present race a strong inclination to imitate a new, and as we think, corrupt style; in which truth to nature and simplicity, are sacrificed for glittering, yet meretricious ornaments; for splendid figures, and new and surprising imagery. Should a painter undertake to give a panoramic view of the orna-

ments of this sort employed in some celebrated speech of the new school, his canvass would teem with

—All monstrous, all prodigious things,  
Gorgons, and Hydras, and Chimæras dire.

But there is one comfort ; this absurdity however, fashionable at present, cannot last long. Whether it will give place on account of the return of good sense and love of nature ; or be succeeded by something still more fantastical, and *outré*, we know not. It requires an *Œdipus* to tell what new form of folly corrupt taste will assume. We have however, some hope from the circumstances of the times. Some of our readers may perhaps deride us, when they understand on what foundation this hope is built. We derive it from the simple fact, that the **BIBLE** is more widely circulated, and more generally read than perhaps in any preceding age. This book will do more to purify, and refine the taste, as well as to enlighten the understanding, and amend the heart, than all other books in the world. We have given one specimen of its simple pathos in this No. and, if our limits would allow, could produce a thousand. The eloquence of the Bible, without affording a luxurious treat to a prurient imagination, goes directly to the heart ; and that with a charm which none can resist, who have any admiration of nature, any taste for beauty in its loveliest forms.

We certainly do not object to the use of the models furnished by the master spirits of Greece and Rome ; but to the use of them before the mind is thoroughly imbued with the principles of our own religion, and our own civil polity : principles incomparably better than those taught by Demosthenes and Cicero. And we cannot refrain using this opportunity to express our deep regrets that the course of education in our public, and in many private schools, should have so strong a tendency to imbue the minds of youth with the maxims of heathenism, instead of the pure precepts of the gospel.

The Compiler of the little volume now before us, seems to have had some such views as ours, when he engaged in his work : of which it is time that we should give some account.

The first part of the book contains an abridgement of Walker's *Elements of Elocution*. The work of Walker has been so long before the public, that it is needless for us to give any opinion as to its merits. The abridgement, judging from a hasty glance, appears to be well enough adapted to the purpose for which it is intended. The body of the volume con-

sists of extracts of speeches delivered by distinguished men, at the meetings of Bible and Missionary Societies; and other associations for the promotion of religion. There are also, parts of sermons delivered by very distinguished pulpit orators. Among the names, we find Churchmen and Dissenters; Baptists and Presbyterians; the Compiler with very commendable liberality, having paid no regard to any particular sect. And it is pleasing to see men of different churches so united in the great principles of christian faith; and the labours of christian love. We were particularly gratified by the sentiments of the bishop of Norwich, delivered before a meeting of the Church Missionary Association for Norfolk and Norwich. From this speech we shall offer the first specimen of the matter contained in the volume before us.

Is it possible that there can be found any Christian, who is not anxious to convey the light of the Gospel to those who sit in such darkness, and who are now in the valley of the shadow of death? It is surely impossible that any sincere Christian can offer his prayers, and repeat day after day those impressive words, *Thy kingdom come*, without having the desire, in some way or other, to accelerate the consummation of that event for which he devoutly wishes. And what can human prudence suggest or human efforts carry into effect, more likely to succeed, than the establishment of Christian Missions.

I say the establishment of Christian Missions generally, because, though I am a sincere member of the Church of England, and firmly attached to it, and therefore am more particularly interested for the success of the *Church Missions*; yet I shall never scruple, in any place, or at any time, to co-operate cordially with, and to hold out the right hand of fellowship to, all Christians, of whatever denomination, whose noble, pure, and only aim it is, that *the kingdoms of this world should become the kingdoms of our Lord and of his Christ.* pp. 65. 66.

We shall next offer an extract from a sermon by Robert Hall, minister of a Baptist Church in England, and one of the foremost preachers in the world. The title is, "*Religion a security against national calamities.*"

Our only security against national calamities is a steady adherence to religion, not the religion of mere form and profession, but that which has its seat in the heart; not as it is mutilated and debased by the refinements of a false philosophy, but as it exists in all its simplicity and extent in the sacred Scriptures; consisting in sorrow for sin, in the love of God, and in faith in a crucified Redeemer. If this religion revives and flourishes amongst us, we may still surmount all our difficulties, and no weapon formed amongst us will prosper; if we despise or neglect it, no human power can afford us protection.

Instead of showing our love to our country, therefore, by engaging eagerly in the strife of parties, let us choose to signalize it rather by beneficence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that that man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian.

He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the

world since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

While the passion, then, of some is to shine, of some to govern, and of others to accumulate, let one great passion alone inflame our breasts, the passion which reason ratifies, which conscience approves, which heaven inspires; that of being and of doing good. pp. 95, 96.

**From the same.**—*Objections to the education of the Poor, answered.*

Some have objected to the instruction of the lower classes, from an apprehension that it would lift them above their sphere, make them dissatisfied with their station of life, and by impairing the habit of subordination, endanger the tranquility of the state; an objection devoid surely of all force and validity.

It is not easy to conceive in what manner instructing men in their duties can prompt them to neglect those duties, or how that enlargement of reason which enables them to comprehend the true grounds of authority and the obligation to obedience, should indispose them to obey.

Who are the persons who, in every country, are most disposed to outrage and violence, but the most ignorant and uneducated of the poor; to which class also chiefly belong those unhappy beings who are doomed to expiate their crimes at the fatal tree; few of whom, it has recently been ascertained, on accurate inquiry, are able to read, and the greater part utterly destitute of all moral or religious principle. pp. 101, 102.

We recommend to those who have declaimed, or have heard much declamation against Calvin, the illustrious Reformer of Geneva, his speech to his flock recorded pa. 137: and to our fair readers in particular the extract from Bishop White's address to the Female Bible Society in Philadelphia, on the importance of the Bible to the female sex, pa. 168.

We can give only one other extract; and for this we shall go back to page 67, where the reader will find a beautiful contrast between Paganism and Christianity, by the Rev. G. T. Noel.

**MY LORD**—there are peculiar seasons under which the mind is enabled to form a more striking contrast than at others, between the blessings of Christianity and the miseries of Paganism—seasons when only perhaps some SINGLE point of difference is present to the view. It occurred to me a short time ago, to fill up the interval before the appointed hour when I was to witness the proceedings of a Bible Association among the poor, by wandering in the church-yard of a country village.

The day was fine, and the surrounding country was exceedingly lovely. My feelings were much excited as I stopped at the grave of an humble individual, who had quitted this vale of sorrow at the age of twenty-one: on her tomb stone was this inscription—

*“By faith on Jesus’ conquests she relied,  
On Jesus’ merits ventured all, and died !”*

I was led immediately to compare the circumstances of such a death, and the blessedness of such a hope, in eternity, with the uncertainty and gloom of a heathen's departure from this world. I could imagine to myself a place of burial in some idolatrous land, where the sun might shine as brightly, and the surrounding scenery be yet more beautiful.

But if I should ask what memorial would be written on some youthful grave, I was afflicted at the thought that all must be dark and cheerless here! No ray from heaven could gleam on such a grave: many traces of fond remembrance, many anguished memorials of the poet, many tender associations might be recorded on the stone that marked so sacred a spot; but no hope of future re-union, no accredited prospect of an immortal existence, no certain assurance of pardon, and mercy, and peace, could be written there!

No tidings of a Saviour's love, no consolations of his Spirit, no foretaste of his salvation, could cheer the victims sinking into the dust, or bind up the mourners' hearts who deposited in silence the form which they had loved so long. In that land none tells them in those striking words of your Report, that they have God for a Father, Christ for a Saviour, the Holy Spirit for a Guide, and Heaven for a home, where they separate no more.

Oh, then, *how beautiful upon the mountains* should we esteem *the feet of him who would carry the glad tidings of peace* to scenes so desolate, and to hearts so broken by sorrow and sin!

These extracts must suffice. They will afford the reader a fair specimen of the book. We heartily recommend it to general use; and wish it an extensive circulation. Particularly we should be glad to see it introduced into our places of education. The themes on which the speakers dwell are of the loftiest character; eminently calculated to dilate the heart, and rouse into action its best affections. The principles inculcated are the only principles whose efficacy can be depended on to control the bad passions of man, promote peace and order, support free government, and regenerate the world.

In some matters of taste we might differ from the Compiler. And in one case our opinions vary widely from his. At page 181, he has given us **THE HOLY LEAGUE**, between the Emperors of Austria and Russia, and the King of Prussia. This is surely a singular, and a very interesting State Paper. But we doubt as to its importance. Let time determine whether these Sovereigns will make the word of God, the man of their counsel, and their rule of administration. It will be well for them, and for the world, if they should. But we would enter our protest against Kings and Emperors expounding scripture for us; or compelling us to adopt that form of religion which they might think proper to support. In fact we fear that the Holy League is intended to employ the powerful support of christianity in behalf of that authority which exclusively claims the title of *Legitimacy*, and is much more energetic in maintaining the *Rights of the Lawful Sovereign*, than in promoting the prosperity of the **PEOPLE**, for whose use, as we learned from our fathers, all government ought to be intended. And in this last we are sure that the Compiler of this volume, who, if we mistake not, is of the good old puritani- cal stock, will agree with us.

## Memoir of Mrs. Grosvenor.

*A sketch of the Life, last Sickness, and Death of Mrs. MARY JANE GROSVENOR. Left among the papers of the late Hon. Thomas P. Grosvenor. Baltimore: Maxwell & Coale, 1817.*

In the relations of life there are intimacies, and endearments not suited for public exhibition: there are joys and sorrows too sacred to be exposed to strangers. And when one chooses to come forth from the shrine of the domestic temple, bearing the *holy things* appropriated to that place, and exposing them to vulgar gaze; the coarse and profane deride, while the truly delicate and sensible are disgusted and mortified. We have sometimes witnessed expressions of this sort which we most heartily wished had never been made.

The editor of the little work now before us, seems to have felt some delicacy with regard to its publication, which was removed by advising with friends in whom he placed great confidence. And considering the nature of the case, with all the attending circumstances, we concur in the opinion of these friends. The title, given at the head of this article explains the circumstances to which we allude. "The Sketch" was found among the papers of the late Thomas P. Grosvenor, and of course was published *after his death*. There could be no design whatever, then, to attract the attention of the public to the fond feelings, and private griefs of the author; to make a parade of his sensibility as a man, his affection as a husband, and his submission as a christian. The motive to the publication could hardly have been any other than a desire to "advance the interests of the church" (of Jesus Christ we presume) especially in that state where the deceased was generally known, and universally beloved." The worth of this motive we trust that we appreciate. To any prudent attempt for the promotion of vital religion we most heartily wish success. For every soul emancipated from the bondage of corruption, by whose instrumentality soever it may be affected, we thank the Author and Finisher of faith, and rejoice in the saving power and efficacy of the gospel thus illustrated.

The Author of this interesting little volume was, as we learn from an Appendix, a native of Connecticut; and was educated under the care of the late Dr. Dwight, a man whose name will be had in everlasting remembrance. During the last five years of Mr. G's. life, he was a member of Congress from the State of New-York; and maintained in this great

Council of the nation, a high character for talents and integrity. About three years ago, he married Miss Hanson, daughter of Alexander Hanson, late Chancellor of Maryland; and shortly after, commenced the practice of the Law in Baltimore, where he took his place among the foremost members of the bar. It pleased the Almighty, in less than a year, to leave him widowed and lonely in this world. And about fifteen months after, he was taken away, and his place on earth knew him no more. His death called forth a strong and general expression of the estimation in which his talents and virtues were held by those among whom he lived. "The sketch of the Life, last Illness, and Death, of Mary Jane Grosvenor, was found, as before intimated, among the papers of the deceased, and is here given to the public. In a letter from bishop Kemp to the editor, advising the publication, the testimony of that amiable Clergyman is given to the substantial correctness of the narrative; and in a letter to the bishop it is stated that "some time before the death of Mr. Grosvenor, he had read much of Christian Theology, and particularly on the divinity of our Lord; and, had it pleased God to prolong his life, he would doubtless have become one of the most zealous, able, and distinguished advocates in the cause of our holy religion." The clergyman who attended him in his last hours said "I was delighted with the interview and gratified to find Mr. Grosvenor perfectly at home on religious subjects, and so well prepared."

As, probably, most of our readers have not seen the interesting memoir of Mrs. G. we shall here present them with a brief outline.

The parents of Mrs. Grosvenor, who are represented as persons of uncommon excellence, began the education of their daughter at a very early period; and her docility and rapidity of progress amply repaid their labors and cares. It was happy for her, that she was, at a period, thought by many to be premature, subjected to this salutary discipline. For at the age of fifteen, she lost her father; and in the ensuing year she was deprived of her mother, and thus left without a guide in this world of danger.

Of the religious state of Mrs. G's. mind up to this period, the author had very imperfect knowledge; he is assured, however, that her life was correct; her disposition amiable, and affectionate; and her understanding uncommonly well cultivated. The friends of her early youth loved her to the end.

At the age of sixteen, we find her in the City of Baltimore, under the protection of her two brothers, neither of whom had attained the age of twenty-one; both gay, fond of plea-

sure, and immersed in business. An affectionate tribute is paid to their kindness and attention; yet however affectionate they might be, certainly they were poorly qualified as guides for a young, and unexperienced female placed in that focus of amusement and pleasure. She however escaped many of the dangers to which unavoidably she must have been exposed, and seems to have felt in a considerable degree the effects of the religious training received under her parents.—The temptations, however, of fashionable amusement prevailed, “and she swam rapidly with the current.” The good providence of God prevented her continuance in this course until she was launched into eternity; and gave another direction to her thoughts and purposes. She then regretted this portion of her life, as so much time wasted. And although the author, in his admiration of one endowed with so much excellence, and so dear to him, seems unwilling to allow that these regrets were well founded, yet we apprehend that every one, after having spent several years in this way of living, on being awakened to consider the worth of the soul, and the awful realities of the eternal world; on feeling the saving power of the gospel, and tasting the pleasures of religion, will experience and express the same regrets.—Nor can any thing be more reasonable in an immortal being, that must soon appear before the judge of all the earth, and “answer for the deeds done in the body;” except a constant and wise reference to the last account, and a state of future retribution. Happy indeed is that youth, who remembers the Creator, and consecrates the prime of life to his service.

About the age of twenty-two Mrs. G's. mind became more seriously impressed by the great truths of religion, and she began solemnly to enquire what she must do to be saved? The death of one pious friend, and the conversation and example of another were thought to be instrumental in effecting this blessed change. According to the author's statement, however, the change was not sudden; she read, she prayed, she meditated, and at length was enabled to devote herself wholly, and without reserve to a life of religion. We only remark in passing, to guard against a common error, that, while we very seriously apprehend that many sudden conversions are like the morning cloud, and the early dew that soon passeth away, and are therefore not to be relied on, there is nothing to justify a sinner, whether thoughtful or careless, in not embracing, at once, and with all his heart, the offered Saviour, and devoting all that he has and is, to the service of God. It is a perilous situation, when one decently performs the private and public rites of religion, and for the rest, lives in

conformity to the world; in the mean time quieting the conscience with the hope that this sort of attention to devotional exercises will prepare the heart for conversion, and a life of righteousness. And this is the condition of many, who we fear are slumbering on the brink of eternity.

While engaged in the serious enquiries mentioned above, Mrs. G. partook very sparingly of what are "called polite amusements;" and never, except when overcome by the persuasions of friends. On this much disputed subject we will borrow the author's express words.

Not that abstractedly considered, she deemed them criminal.—But she doubted whether they were objects worthy the pursuit of beings destined to eternity—whether they were consistent with that improvement of the few hours of our earthly pilgrimage which the Scriptures enjoin; and whether their tendency is not to counteract that blessed Spirit of Grace which is constantly striving with man—Certain it is, that in her own case she felt such to be the fact.—They had ceased to give her pleasure—and she had long ceased to mingle in them, but when solicited and urged by her friends. Now that she became convinced that they were wrong, the case was at once decided.—*While enjoying her usual health, she resolved to abandon them wholly; and she assured the writer of this, that she would never again be present at a play or a ball.*

Although at the time residing in Baltimore, the scene of her youthful pleasures, surrounded by her gay and early friends, tempted constantly by those pleasures in full view, and daily importuned to taste them—and although she had often said that such had been her attachment to those amusements, that she once thought it impossible to abandon them; yet, they became less than nothing, when placed in the balance against what she deemed her duty, and having resolved entirely to refrain, she evinced the solid foundation of her piety, by never, in the slightest degree, deviating from her resolution.

Yet she shunned not the society of the cheerful and gay companions of her youth—Nothing of moroseness, or gloom or misanthropy was visible in her countenance or deportment. On the contrary, her progress in piety, by mingling a little gravity with her natural vivacity, by spreading a shade of seriousness over the playful sallies of her imagination, by gilding her conversation and her conduct, with sentiment and virtue almost unalloyed, rendered her more attractive, more amiable, more lovely, and more beloved. pp. 27, 28, 29.

In March, 1815, the subject of this memoir was married. In recording this event, the author takes occasion to give a beautifully drawn character of her as a wife; and adds

Her husband was happy while she enjoyed health; he was tortured by her sickness and agonies. O! may the same Almighty hand, which has so heavily pressed him to the earth, raise him from the death of sin, enable him to imitate his beloved wife in the hour of sickness and of death, and finally join her again in those celestial mansions where there is no more sickness or pain. pp. 30, 31.

The remainder of the work contains an account of the last sickness and dying exercises of this interesting woman. Not long after marriage, if we understand the author's notes of time, she was received to the holy communion in the protes-

tant Episcopal Church, under the direction of bishop Kemp, of which Church she was a member. And early in the ensuing summer, the disease supervened which after five months of bitter suffering, terminated her mortal existence. The author prefaces his account of this sad and solemn scene with the following remarks which we offer without comment to the consideration of our readers.

A writer of some celebrity has said "no species of reputation is so cheaply purchased as death-bed fortitude: when it is fruitless to contend, and impossible to fly, little applause is due to that resignation which patiently awaits its doom."

If applied to that "fool who hath said in his heart there is no God; let us eat, drink, and be merry, for to-morrow we die;" if applied to the hardened reprobate whose soul is cased in iniquity, and whose conscience is seared as with a red-hot iron; or that cold-blooded infidel who spurns the blood of a Redeemer, shed on the cross for him, and who never once reasoned of righteousness, temperance, and the judgment to come, the remark may sometimes prove true—But surely he must be mad, who dignifies the death-bed lethargy of such an one with the name of "fortitude," or "patience," or "resignation." No, it is that horrible calm which, cold, dark, and heavy, spreads its benumbing influence over a soul in which every ray of joy is extinguished, over which unmixed despair presides—Call it not "fortitude."—It is damning, lethargick insensibility—or silent, helpless despair—Different, far different, is the condition of him who believes the book of life—who acknowledges its sound truths, and feels at the hour of death, that he is just approaching, naked and alone, the judgment seat of the Almighty.

To him who believes that man, unconverted, unregenerate man, is the child of inevitable and eternal perdition, who knows that repentance for sin, the Grace of God, and a holy life are indispensable to salvation, who believes that a just God will judge the dead, and that as death leaves him, so judgment will find him; to him, who on his death-bed, with these views of the eternal world, and is yet conscious that he has not one of these indispensable requisites to plead at that awful tribunal to which death is even then dragging him, is "patient resignation," is "death-bed fortitude," easy? Conscious that the hour of probation has been thrown away, feeling that the summer is past, that the harvest is ended, and he not saved, the very conviction that "it is fruitless to contend," and "impossible to fly," O! how must it agitate the whole frame, how must it overwhelm in distraction every faculty of the mind? How must it steep the whole soul in the very essence of agony? At such a moment, and with such a man, is the bubble "reputation" to be sought? Is "death-bed fortitude" to be easily purchased? O no—these paltry trinkets of a vain world vanish like the visions of insanity—The mind is entirely occupied in the view of the eternal world—the soul shrinks in agony from the gulph which yawns to receive it—and its last accents are heard invoking mercy—or are vainly spent in calling on the mountains to hide it from the face of Him who sitteth on the Throne, and from the wrath of the Lamb: for the great day of his wrath is come, and he is not able to stand. O no—it is that man that hath a conscience void of offence, that is in charity with the world, that is purified from all stains in the blood of the Lamb, and is in close union with his Redeemer, such, and such only, is the man who *wishes* not "to fly," but to the arms of his Saviour, who wishes not "to contend," but for a crown of righteousness—whose "death-bed" is crowned with "fortitude," who "purchases reputation easily," who, not only with "patience and resignation," but with holy hope, confidence and triumph, "awaits his eternal and happy doom." pp. 37, 38, 39, 40, 41.

The following extracts will give a clear idea of the feelings and hopes of this lovely young woman, with death and eternity near to her, and full before her.

On one occasion, she was asked whether she felt prepared to meet her God; whether she could fly into the arms of her Saviour with hope and confidence of happiness. O yes said she "such are my feelings now—I think I have taken a final leave of this world—I think nothing could induce me to wish again to mingle with it."

It is long since I have prayed for my recovery—It seems to me that all I now want is to be present with my Redeemer—Yet" she continued after a short pause—"It is an awful meeting, and well may the purest saints tremble at the thought of it—To enter undisguised and alone in the presence of the great God—The just, omniscient, offended, insulted, Almighty Judge of Heaven and Earth—To be viewed by Him—To be judged by Him!—O! who is without sin?—Who shall be able to stand?—None, none but those whom a merciful Saviour shall support. O! blessed Redeemer, on thy cross, on thy blood, on thy body, are placed all my hopes in that awful hour—Supported by thy Almighty arm, I can meet death without fear—I can pass through the dark valley without fainting—I can enter into the presence of my Judge with hope and confidence—For thou, O! blessed Saviour, hast washed my soul in thy own blood—hast satisfied the claims of divine justice—hast interceded with thy Father and my Father, and hast procured pardon for my sins"—After a pause of a few minutes, spent in silent meditation, she continued—"Yet may I not deceive myself?—When the final struggle approaches, may I not faint?—May I not shrink from the awful trial?" She was asked whether she had examined her heart deeply, and the foundation of her faith and hopes vigilantly? And whether she had any reason to suppose that they were built on sandy foundations? She replied, "It is the constant business of my lingering life to examine and search my affections; I have endeavored to correct all enthusiasm and to check and chastise my feelings—With the most earnest prayer I have daily endeavored to explore my heart and affections. But the book of truth assures me, and I know, that the heart is deceitful above all things, and desperately wicked! And I sometimes tremble at the bare possibility that it may elude my search and deceive me to my ruin—O!" she continued, "pray for me, that my Heavenly Father may not suffer me to be deceived. I have no reason to suspect that I am deceived. On the contrary, I have the firmest reliance on the mercy of my Gracious Father. I have the most undoubting hope that the cross of my Redeemer hath subdued my heart.—Yet pray for me that I may not be deceived." pp. 46, 47, 48.

Recurring on one occasion to the events of her past life, it was remarked to her, that her life had been uncommonly innocent and virtuous, and that this must be a subject of great comfort to her in her present condition.

She said she hoped it was true, that from her infancy she had endeavored to shun positive and wicked pursuits—she had generally attended the public worship of God, and had not neglected the duties of private devotion—and as long as she remembered, had been inclined to do good and useful actions, rather than useless and evil ones—Certainly, she said, this reflection was consoling and precious to her—a consolation she would not barter for worlds—Yet, she said, her hopes of forgiveness and salvation were none of them placed on this foundation—Her motives, even in the most virtuous actions, had not been pure—The glory of God, the love of her Saviour, obedience to his will, had not been her motive—No, her actions would not bear the scrutiny of that All Just Father who cannot look on sin with the least

allowance, and whose indispensable requisition is "My Son give me thine Heart." pp. 50, 51.

She then expressed fervent gratitude for the Christian lesson, which she had been told the most Rev. Arch Bishop Carroll, had, a few days before given to the world on this subject—A friend spoke to him of his blameless life and useful actions, as a strong ground for hope and confidence. He pointed to the cross before him, and solemnly replied, "there is the only foundation of any hope and confidence of salvation, that I possess."

If, she said, a man like Bishop Carroll, deeply learned in all the doctrines of Christianity, of a life, pure as human nature can attain, endowed with all the moral and social virtues, abounding in charity, of unquestionable piety, whose good and useful actions were almost as numerous as the moments of his life, was found with the Publican to cry, "God be merciful to me a sinner;" if he was driven to the cross as his only refuge from eternal misery, who shall be so madly presumptuous as to rely on his own virtue, his own innocence, his own merits for salvation?" She earnestly hoped that this humble and Christian example might be widely spread, that it might help to rouse from their fatal security all those, who professing the name of Christ, relied too much on their moral virtues for happiness, believing them to bring their own reward in a future world. pp. 53, 54.

The concluding scene is described pp. 61, 62, from which we make our last extract.

Thus she continued until about two o'clock, when her breath became short and laborious, and her speech a little indistinct. About half past two, death had seized her. She was now struggling in his arms. She seized the last moment allowed her, and with a look and tone, which evinced hope, confidence, and holy triumph, which proved that her earnest prayer for support in her dying hours, were heard and answered; she exclaimed, "God bless you all. Give him thanks that he has enabled me to set you this example."

These were her last words. Not one struggle, scarcely one convulsive spasm was visible. A smile of triumph lingered on her face. It was the beam of a sun that had set. The Saint had entered into rest."

Such was the end of this young and lovely woman. It was a happy and glorious death. "It was a triumphant appeal to all whether our blessed faith brings not comfort unspeakable; but how strong, how suitable, how glorious its consolations are, no one can ever know, until, like her, he is bereft of all others, and like her, finds them sufficient when all others fail." pp. 61, 62.

We need not add that we heartily recommend this little work to the perusal of our readers, and especially to the young. It can hardly fail to have a salutary effect. We wish, indeed that there were less oratorical ornament in the style. The affecting scenes here described would in that case have gone more directly to the heart, and might have produced a more powerful effect on the life of the reader. But notwithstanding this qualification, we wish the book an extensive circulation. We shall add nothing more of our own, but close with the appropriate remark of bishop Kemp.

"In this sketch, the young lady will see, how transitory and evanescent all temporal amusements and enjoyments are! how soon the brightest prospects may be obscured! and that in religion, and in religion alone she can find safety and consolation!"

Religious Intelligence.

FOREIGN.

ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 94.]

CANTON.

A sea-port in the Empire of China, of extensive commerce and vast population.

*London Missionary Society*—1807.

Robert Morrison.

Mr. Morrison has effected the highly important object of the Translation and Printing of the New-Testament in the Chinese Language.—Thus, through the medium of the Holy Scriptures, a way is opened for the introduction of the saving knowledge of Life and Immortality, into an Empire calculated to possess the immense population of hundreds of millions. He has also translated the Book of Genesis and the Psalms.—He has likewise composed a Chinese Grammar, printed in Bengal; and a large Chinese Dictionary, which is now printing at Macao.

CAPE COAST.

A British Settlement in Western Africa, under the African Company.

*Society for propagating the Gospel.*

Philip Quaque, *Native.*

CAPE TOWN.

In South Africa.

*London Missionary Society.*

George Thom has resided here several years, and has been useful both to Europeans and Slaves.

The following five Missionaries are on their voyage to reinforce the Missions in South Africa.

John Taylor, Evan Evans,  
Robert Moffat, James Kitchingman,  
John Brownlee.

*Wesleyan Methodists.*

Barnabas Shaw.

CEYLON.

This celebrated Island, lying off the south-eastern point of the Peninsula

of India, now wholly in possession of the British Crown, offers the most ample and unrestricted encouragement for Missionary Exertions. Both the Portuguese and the Dutch, who successively possessed Settlements here, promoted Christianity. There are now about 150,000 persons who profess themselves Protestants, and about 50,000 Roman Catholics; but they blend many heathen notions and practices with their Christianity. By the benevolent exertions of the Chief Justice, the Hon. Sir Alexander Johnston, the state of Slavery in Ceylon is put into a train of being speedily abolished forever.

COLUMBO.

Is the capital of the Island—population about 50,000—inhabitants chiefly Idolaters, of the sect of Budhu.

*London Missionary Society.*—1805.

J. D. Palm.

Sent out as a Missionary, is now Minister of the Dutch Church in Colombo. Mr. Erhardt and Mr. Read superintend Schools in MATURA and AMLAMGOODY.

*Baptist Missionary Society.*—1812.

James Chater, Thomas Griffiths.

Mr. Chater has nearly finished a Grammar of the Cingalese, and is now able to preach in Portuguese.—Mr. Griffiths has lately joined him.

*Wesleyan Methodists.*—1814.

Benjamin Clough.

JAFFNAPATAN.

*Wesleyan Methodists.*—1814.

James Lynch.

BATTICALON.

*Wesleyan Methodists.*—1814.

GALLE.

*Wesleyan Methodists.*—1814.

Thomas H. Squance, G. Erskine. These Missionaries visit MATURA.

The Wesleyan Missionaries are assisted by Mr. A. Armour, and by Petras Panditta Sekarra, a converted Buddhist Priest.

From the same Society, the following Missionaries sailed for Ceylon and the East, and arrived in safety at Galle—Samuel Broadbent, Robert Carver, Elijah Jackson, and John Callaway; John M'Kenny having arrived before them from the Cape.—The following have been appointed to the same destination:—W. B. Fox, Thomas Osborne, Robert Newstead, and John Barry.

From the American Board of Missions, there have sailed for Ceylon and the East, Daniel Poor, — Richards, Horatio Bardwell, Benjamin Meigs, and Edward Warren; who are safely arrived, and have been well received. Two of them will proceed to Bombay, and three be appointed to Stations in Ceylon.

#### CHINSURAH.

In the province of Bengal, formerly a Dutch Settlement.

*London Missionary Society.*—1813.

Robert May, J. D. Pearson.

Mr. May has established Twenty-four Schools, in Chinsurah, Chandernagore, Calcutta, and other places in the neighborhood. There are about 1500 Children in these Schools, among whom are 258 sons of Brahmins. Mr. Pearson is on his voyage to India, to assist in the superintendence of Schools; the benefits of which are likely to be greatly extended, and on an improved plan, highly commended by the Gentlemen of the country.

#### CHITTAGONG.

A District in the Eastern extremity of Bengal, on the borders of the immense forests of Teakwood, which divide the British Dominions from the Burman Empire. It is about 230 miles E. from Calcutta.

*Baptist Society.*—1812.

— Du Bruyn.

The prospect is encouraging. The people are solicitous for the education of their children. Mr. Du Bruyn has been successful in gaining the confidence of the Mugs, an uncivilized people, who retreated to the mountains on his first settling near them.

#### CHUNAR.

A town near Benares—about 500 miles from Calcutta.

*Church Missionary Society.*—1815.

William Bowley,

Born in the country, was for some time at Agra, but is now placed at Chunar, where he is actively engaged in devising and forming Schools, for the Natives; having one central School, and others in the surrounding villages, at convenient distances, so as to admit of stated or occasional visitation. He is also laboring with advantage to Professing Christians and others.

#### CONGO TOWN.

A town of Negroes, in the Colony of Sierra Leone, re-captured from smuggling Slave Ships, and collected under British Protection.

*Church Missionary Society.*—1817.

David Brennand, Schoolmaster.

#### CUTWA.

A town in Bengal, on the western bank of the Hoogley, about 75 miles N. of Calcutta.

*Baptist Missionary Society.*—1807.

William Carey, jun.

Kangalee, Mut'hoora, Vishnuva, Kanta, *Natives.*

This Station was originally formed by Mr. Chamberlain, in 1804. Besides establishing a School, he labored much, in preaching the Word in the neighborhood, and with considerable success. Here Kangalee and Brindabund, two useful Native Preachers, were brought to believe in Christ. From this place Mr. Chamberlain made excursions to Berhampore, where he was useful among the soldiers; also to the neighborhood of Lakra-koonda, in the district of Beerboom, 60 miles N. W. of Cutwa, where a thriving branch of the Church, and several Schools, are now established, under the superintendence of Mr. W. Carey, aided by Kangalee, and other Native Brethren. Mr. W. Carey has been advised by his Brethren at Serampore to enlarge the number of Schools. There are a few pious soldiers who have been baptized at Berhampore. The Clergyman has given them a place to meet in for worship.

[To be continued.]

## DOMESTIC.

The following information has been communicated by a friend living in Lynchburg, under date 12th March, 1818.

“The Annual Meeting of the Bible Society in this place has recently been held. The Meeting was opened with prayer by the Rev. John S. Lee—The Rev. Robert H. Anderson then delivered an excellent sermon—After which the Annual Report of the Managers was read—At that time our Society consisted of fifty-eight Members. We have since had an addition of twenty-four new Members, one of whom is for life. We have purchased, since the organization of the Society, 380 Bibles, and 38 Testaments—And have distributed 298 Bibles, and 82 Testaments.—There have been received into the Treasury, \$738 22, and disbursed, \$622 40—We have lately contributed to the American Bible Society \$350.

Mr. William Burd was chosen President, John M. Gordon, Recording Secretary and Treasurer, and Rev. William S. Reid, Corresponding Secretary, for the ensuing year.

There is in this town a flourishing Missionary Association, in aid of the Missionary Society of the Presbytery of Hanover.”

Our friend affords us the following pleasing statement concerning the progress of Religious Institutions in that flourishing and very respectable town. We are highly gratified to find that, rapid as is the growth of Lynchburg, it is not likely to outgrow the means of religious improvement. May the Spirit of Grace rest upon them, and the saving power of the Gospel be experienced by them!

“Within the last six years there has been built a Methodist Church which cost \$6,000; a Presbyterian Church which cost \$10,000; and a Baptist Church is on the way, which will not require less to finish it than \$6,000—We have a Bible Society which has raised about \$1,000.—Three Missionary Societies have been formed among us; and we contemplate the immediate establishment of a Sunday School.”

We are glad when we hear of these things. Let our flourishing towns set the example, and afford their influence in favor of religion, and the effect will be powerful and diffusive.

We have recently been made acquainted with the interesting fact that a Presbytery was organized in the Territory of Missouri, on the 18th of December last, under the name of the Missouri Presbytery.—This is one of the salutary results of domestic Missionary labors. Thus is the desert budding and blossoming as the rose. It is a glorious prospect which opens before our eyes.—The immense wildernesses of the West are to be peopled by men, free, civilized, and christianized.—Schools of science will be opened, and Temples to the living God erected, in places for ages accustomed only to the howlings of wild beasts, and the war-whoop of the Savage.

This new Presbytery has published a very interesting address, which we are sorry that on account of its length we cannot insert. The substance is this—They deem it proper on such an occasion in an address to their fellow-citizens, to develop the design of their Association, and call their attention to subjects deemed by them of everlasting importance—The design then, is not to build up a party; nor to devise means of earthly aggrandizement; nor to subvert civil government; but to afford mutual counsel in discharge of the important duties of their office; to encourage each other to be zealous in the cause of the Redeemer; to consult for its advancement, and for the best interests of society. They are charged with the interests of a kingdom which has no connection with human policy, knows nothing of intrigue and ambition, and interferes not with established rule and authority; but is simply and wholly spiritual, and has for its object to make men happy here, and prepare them for eternal glory.—They then appeal to history for evidence of the salutary effects of vital christianity; advert to the promise in scripture of better days; and with much anima-

tion describe the happy results of Bible Societies, and Missionary labors in the present day—After this commendation of the christian religion, the Presbytery, descending to particulars, powerfully urges on parents the duty of educating their children, and in open and manly terms reproves prevailing vices, such as, a spirit of revenge, profaneness and blasphemy, disregard of the Sabbath, gambling, intemperance, and licentiousness—The destructive effects of these transgressions are pointed out; and in view of these evils as they affect the present peace and everlasting welfare of men, the Presbytery calls on their fellow-citizens to turn from the ways of sin, to serve the living God; to escape the pollutions of the world, and so obtain a crown of glory that fadeth not away.—There is increased attention to religion in all that Territory.

Several Societies have lately been formed in North Carolina, for the promotion of religion. A Female Religious Tract Association has very recently been established in Cabarrus county, of which more than one hundred ladies have become members. A Sunday School for the instruction of Africans, has been in existence for more than a year in that region, and has already produced happy effects.

A very considerable Revival of Religion has taken place in Greensborough, Vermont. It was produced by the instrumentality of a Sunday School. More than a hundred have been hopeful subjects of this work. Boothbay, in Maine, has been visited with an effusion of the Holy Spirit—In Washington county, Pa. after a season of deep decline, the word of the Lord is made quick and powerful.

In the State of Ohio, the Protestant Episcopal Church seems to be rising rapidly in strength, and increasing in zeal. Two Clergymen of that denomination, Messrs. Searle and Chase, have, during the last year, organized a considerable number of Parishes. Their Reports afford evidences of great zeal on their

part, and of very encouraging success.

The report made by a Missionary of the prospects of religion in the Illinois Territory, is really flattering. Many Missionaries are needed to supply the destitute in our new settlements.

#### AGRICULTURAL.

It is generally known, we presume, that an Association exists among us, under the name of "*The Virginia Society for promoting Agriculture.*"—Associations of this kind have been, in the highest degree beneficial in other countries, by embodying the knowledge of experienced cultivators, and diffusing it among those engaged in the most honorable and useful employment of tilling the soil; by directing and prompting to experiments, which have resulted in very important additions to the science of Agriculture; and promoting to a wide extent, a spirit of improvement among farmers. It is not possible to travel in Virginia, without perceiving, and feeling the necessity of efforts in this way among ourselves.—Many thousands of acres of land lie now in a state of perfect exhaustion, and the former owners have gone to people other regions. We rejoice then in the existence of this Society; and especially on learning that it ranks among its members some of the most scientific farmers in the State. The Officers for the present year are, John Taylor, *President*; Wilson C. Nicholas, *Vice-President*; Jno. Preston, *Treasurer*; Jno. Adams, *Secretary*; Samuel G. Adams, John Patterson, James M. Garnet, Thomas Marshall, and Littleton Waller Tazewell, *Assistant Secretaries*; John Marshall, Wilson C. Nicholas, John Coalter, and John Adams, *Corresponding Committee.*

#### NOTICES.

THE BIBLE SOCIETY OF VIRGINIA will hold its Anniversary at the Capitol on the first Tuesday in April.

THE PRESBYTERY OF HANOVER will meet at Tarwalle Church, in Cumberland County, on the last Saturday in April.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

APRIL, 1818.

No. IV.

---

---

SHORT DISCOURSES FOR FAMILIES.

No. III.

COLOSSIANS, I. 28.—“WHOM WE PREACH.”

To a person acquainted with the writings of the Apostle Paul, it would be superfluous to remark, that Jesus Christ was the grand object, to which he uniformly endeavored to direct the attention of all those to whom he either preached or wrote.

However various the manners, opinions and prejudices of the people might be in the different places where he was permitted to address them, on religious subjects, the substance of his message was still the same.

The state of the people doubtless suggested the method to be adopted; and a variety of facts would necessarily be stated in some places, which might very well be dispensed with in others, whilst his aim in reference both to Jew and Gentile, to the wise and the unwise, was to bring them to the knowledge of Christ crucified, that they might be saved.

So ardent was his desire that the knowledge of Christ might universally prevail, that he rejoiced when he was preached, whatever might be the motive of the preacher; “Whether in pretence or in truth,” said he, “Christ is preached, and I therein do rejoice, yea and will rejoice.”

Now, if Jesus Christ was the substance of the Apostle’s message, the grand object exhibited by him in every sermon and in every epistle; if he determined to know nothing but Jesus, and him crucified; it certainly becomes us to enquire in what manner he exhibited Jesus Christ to the world.

T

1. And here it may be remarked, that the first personal interview which this Apostle had with the Saviour of men, was well calculated to impress his mind with an awful apprehension of the dignity of his character. By an audible voice from Heaven, he was thus interrogated: "Saul, Saul, why persecutest thou me?" and then assured that it was Jesus of Nazareth whom he was persecuting, and by whom he was now arrested in his sinful course. Not long after this period, as we learn from the sacred history, he received his sight, was filled with the Holy Ghost, and straightway preached Christ in the synagogue, *that he is the Son of God*. The other Apostles who beheld the glory of the only begotten of the Father, were not more fully persuaded of his divine excellency than Paul; nor did he appear to be less sensible of his unspeakable obligations to the Saviour, or manifest a zeal in his cause, less ardent than theirs. He was in no respect inferior to the most eminent of the Apostles; with whom he cordially united in preaching Jesus Christ to the world as a *Divine Person*. From them we learn that all men are bound to honor the Son even as they honor the Father who sent him; nay further, that "all the Angels of Heaven are commanded to worship him."

And such criminality was, in the Apostle's estimation, attached to the want of love to Emmanuel, that he did not hesitate to denounce the most dreadful anathemas against any man, that loved not the Lord Jesus Christ.

In exhibiting Jesus Christ as the brightness of the Father's glory, the Apostles aimed to excite in the minds of their fellow men, an affection correspondent to his supreme excellence: to bring them to regard him as "the chief among ten thousand, and altogether lovely." Supreme love to Jesus Christ was very far from being an unimportant part of the system advocated by these holy men. They considered love to Christ as a necessary ingredient in every act of obedience, and enjoined it as a thing proper and necessary independent of all the advantages resulting from this affection to those who cherish it.

2. But Christ was not only exhibited as worthy of supreme regard in consequence of the glory of his character; but, at the same time he was proclaimed to be *the promised Messiah, the Saviour of the world*.

To preach him successfully in this point of view, they found it necessary to apprise their hearers, that the condition of mankind, through the entrance of sin into the world, and in consequence of its universal prevalence, made the interposition of a Saviour necessary for their present and their

future peace. Hence their repeated efforts to instruct all, of every class, respecting the spirituality, the extent, and the unchangeable obligation of the divine law, and to evince by incontrovertible evidence the impossibility of obtaining the favor of God, by the deeds of the law. Much depended on the reception given, or the attention paid by their hearers, to this part of their message. They who felt not disposed to abandon their iniquitous courses, found not much difficulty in providing a pretext, plausible at least to themselves, for rejecting a doctrine so unpopular as that which asserts the total depravity of man; or the doctrine so closely allied to this, that all mankind are by nature children of wrath. An opposition to those humiliating truths united Jew and Gentile against the Heralds of the Cross, who first boldly published these doctrines to the world; and a similar temper has had a much greater influence than any other cause, in crowding the camps infidelity in later ages. Had the Apostles been so indifferent to the best interests of their fellow men, or so unprincipled as to suffer the inclinations of their hearers to dictate the message which they should deliver them, in the name of the Lord, then indeed they might have escaped persecution for the cross of Christ: but they well knew that to please men thus, and at the same time to be the servants of Christ, was impossible. Not human applause, but zeal for the honor of their divine master, pointed to the subjects which they should discuss, and to the proper manner of handling them.

That a sinner might be disposed to give to Christ the honor due to his name, and to repose that confidence in him which he requires, in order to partake of his salvation, they well knew; that he must be apprised of the sentence of condemnation that had passed against him; and of the impossibility of obtaining the favor of God, except through the mediation of his Son. They therefore proclaimed that all had sinned, that by the deeds of the law none could be justified, and that indignation and wrath, tribulation and anguish, must be the inevitable portion of all who rejected the Saviour whom they preached, and the great salvation which he had provided.

No wonder that under the pungent addresses of those holy men, who spake what they knew, and testified to what they had seen and felt, the sinner was often heard to exclaim, "Men and Brethren! what shall I do to be saved?"

They replied to this enquiry by preaching Jesus Christ.—"Believe in the Lord Jesus Christ, and thou shalt be saved. He was made sin for us who knew no sin, that we might be made the righteousness of God in him." Such is the dignity of his person, and the value of his atonement, that the

Lord is well pleased for his righteousness sake: they therefore proclaimed him able to save to the uttermost all that come to God by him. The experience of the Apostle Paul might have been happily adverted to as illustrative of the doctrine which he preached. He had been the chief of sinners—a furious persecutor and injurious; yet, through the death of Christ, he had obtained mercy. The favor shewn to him was not only calculated to encourage him much in his arduous labors, but to cheer him with a hope, even with regard to those *who opposed themselves*, that God would give them repentance to the acknowledgment of the truth.

The command of Jesus Christ to his Apostles to commence their ministerial labors after his resurrection in Jerusalem, is certainly calculated to encourage the vilest offenders to apply for mercy in his name; and when it is seen that the first trophies of his victorious grace were found among those who conspired his death, who can doubt respecting the efficacy of that death, or venture to limit his boundless compassion?

But the Apostles were far from thinking their work finished, when they had given their testimony to the divinity of Jesus Christ, and to the efficacy of his death. They were anxious that their hearers should so understand the gospel-message, and revere the authority by which Christ was preached, as to accept of him without delay, and avail themselves of all the benefits of his mediation.

Their message was not delivered in the form of counsel or advice, which a sinner might observe or reject, as his inclinations should prompt; but as ambassadors for Christ, they authoritatively announced in his name the only admissible terms of a sinner's reconciliation to God; and to their pressing invitations they added the command of God, to induce sinners to accede to those terms. For the neglecter of the salvation of Christ there was nothing consolatory in their message; nay, they assured him that if the despiser of Moses' law died without mercy, he would certainly be considered worthy of punishment much more severe, who should be found guilty of the abuse of gospel privileges.

And have you, my hearers, no concern in these declarations? Is it to have no influence on your future destiny, that Christ has been preached to you? Has God so loved the world, as to give his only begotten Son, that whosoever believeth on him should not perish, but have eternal life? And shall this gift be contemptuously rejected—this love slighted—this life eternal, so dearly purchased, refused; and no evil result from this opposition to the gracious interposition of Heaven? Let no sinner flatter himself with a hope so delusive,

The gospel will be a savor of life or a savor of death.—To the sinner that believes, pardon and life are insured ; but for the rebel that contemns the offered mercy, nothing remains but a certain fearful expectation of judgment and fiery indignation.

3. Again, Christ was preached as the *pattern* of believers.

It was announced to be his design to purify to himself a peculiar people, zealous of good works, and that in conformity with this intention, his Spirit was afforded in his saving influence to every believer ; enabling all such, to put off the old man with his deeds, to depart from all iniquity, and to imitate *his* example, who was holy, harmless, and undefiled.

Have you, my brethren, paid sufficient attention to this pattern ? Zeal for the honor of God, and compassion for miserable man ; patience under the pressure of the heaviest load of affliction that was ever sustained ; perfect resignation to the will of his heavenly Father, adorned his spotless character, excited the astonishment of his enemies and persecutors, and shone in all his actions. He literally went about doing good ; and mingled with his expiring groans on the cross, was offered to his heavenly Father his fervent prayer for his murderers : “ Father forgive them, they know not what they do.” My hearers ! if this be the pattern attentively observed, the example carefully imitated by *Christians*, where shall they be found ? If to deserve this appellation a person must be zealous, meek, patient, humble, and spiritually minded, such persons may without difficulty be recognized among the proud, the uncharitable, the envious, the impatient, and the worldly minded, with whom they of necessity are intermingled in the present world.

Yes, the christian spirit and the spirit of the world are not so similar in their operations and fruits, as to be easily mistaken by men who are honest and candid.

There would, in innumerable instances, be no room for uncertainty or doubt respecting the real characters of men, could they be induced to bring their life to the proper standard, and enquire impartially, whether or not, they have the same mind that was in Christ, and are walking as he walked. But as the person required to make this examination, is so deeply interested in the result, it is hardly to be expected that all that impartiality will be exercised, which in a decision which could affect only the interests of other persons, we should have a right to expect.

In forming an estimate of their *own* characters, men are apt to be very lenient, in cases which would be differently viewed were self entirely out of the question. Many can

very easily perceive that they are far from the possession of that degree of conformity to the example of Christ which has been attained by others ; but they allege in behalf of themselves, that their case is singular ; that the obstacles in their way are so difficult to surmount, that it would be unreasonable to require from them that improvement of christian privileges, or that progress in piety, which are properly required of others who are in circumstances more auspicious.

To remove a difficulty of this sort, or to ascertain the full merit of such an excuse for the want of eminent piety, more minute and circumstantial information would be requisite respecting the obstacles which retard the apologists in their heavenly course, and are deemed sufficient to justify their failures. When peculiar difficulties arise from the station in which a person is placed, or from the society with which he is connected, it may be sometimes found expedient, to relinquish his station and connect himself with a different society ; but when neither of these can consistently be done, if he be a disciple of Christ, he may confidently look up to him for all that grace, which the difficulties of his situation render necessary for him. We must not accede to the opinion that the example of Christ is to be imitated only by those who find no difficulty in the imitation. It will be found, however, that the defects of professors, and their want of ardent piety, are not to be attributed to their place of abode or their outward circumstances, but to a corrupt heart. And shall human depravity be pleaded in justification of neglect of the example of Christ ? If so, the greater the depravity of the heart, the more valid will the excuse be, derived from this source, for the neglect of duty ; the sinner entirely enslaved and led captive at the will of the tempter, will be faultless : and they only will be found guilty, who, finding no difficulty to conform their lives to the example of Christ, yet fail to imitate him. It is probable that some of the disciples of Christ find more difficulty than others, in conforming their lives to the gospel standard ; but are we ready to admit that because a duty is difficult, we may innocently dispense with the performance of it ? Or are we tamely to submit to the dominion of unhallowed passions because they are unruly ? Has not grace been provided for us, because we needed that grace ? And shall we adopt the sentiment, that however efficacious the grace of God may have been in the deliverance of persons less depraved than ourselves, from the thraldom of sin, it would nevertheless be presumptuous in us to expect deliverance through this grace, and by the blessing of God, on means similar to those which they had successfully

employed? The example of Christ is set before each of you, for your imitation; and to all who desire to walk in his footsteps encouragements are now presented, equal to those which formerly cheered the hearts of those who resisted unto blood striving against sin.

To mortify every corrupt affection and to put on the new man, may indeed, appear to be an arduous task. It is so; but the bare possibility of succeeding in such an attempt, ought to induce you to make the most vigorous and persevering efforts. But success is more than *possible*. A sincere desire, and persevering efforts to comply with what is enjoined on us as our duty, will ensure success. It cannot be thought that the Saviour, after having made ample provision for the salvation of all that apply for mercy in his name, will withhold from any who make such application, the grace which is necessary for the accomplishment of his purpose. If therefore, a sinner remain unsanctified, it must be because he has never applied to Christ for his sanctifying grace; for, after all the apologies offered by sinners to quiet their fears, it will be found that the grand obstacle in the way of their conformity to the example of Christ is an evil heart of unbelief. But they who humbly confide in the mercy of God manifested in his Son, and admire the character and example of Jesus Christ: and who, though often cast down and discouraged, still strive earnestly to be conformed to the pattern which he has set before them, are encouraged to expect that the Lord will do far more abundantly for them than they can ask or conceive; that as they advance through life, their difficulties will diminish; their confidence in God will be more firm and unshaken, until, at last, having been translated into the kingdom prepared for them, they shall see their Saviour as he is, and be forever like him.

4. And in the mean time, for the encouragement of believers during the period of their conflicts here, Jesus Christ is exhibited as their *advocate* and intercessor. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous."

Having been in all points tempted as his Disciples are, yet without sin, he sympathizes with them in their temptations, and will support and deliver them. Him the Father heareth always, and he will as certainly grant to humble supplicants now, for his sake, the blessings of his grace, as these blessings were formerly bestowed, during the period of our Saviour's humiliation, when his intercessions in behalf of his people were mingled with cries and tears.

His plea in behalf of his Disciples is always availing.—

“Holy Father, keep through thine own name those that thou hast given me. By their salvation recompense the sorrows I sustained on their account. Preserve from the evil that is in the world, those whom thou hast given me; and through thine Almighty power employed for their support and safety, let them be kept through faith to salvation.”

Gracious Advocate! to thee are thy Disciples indebted for their preservation from evil, and for every advantage obtained over their spiritual adversaries: from thee do they derive those plentiful effusions of grace which purify and comfort their hearts. Thou knowest the full extent of the moral disease, from which it is thy purpose to deliver thy people; and through thy prevailing intercession in their behalf, the healing remedy shall be certainly and seasonably applied.

5. The last remark that we make from the text is, that Jesus Christ was preached as the final Judge. God hath appointed a day in which he will judge the world in righteousness by Jesus Christ. All that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation. How has it become possible for the momentary and trivial interests of the present world to divert the attention of dying men from the awful realities of the day of judgment? Where shall the wicked flee for safety, “when consternation shall turn the good man pale?”

“All things are naked and open to the eyes of Him with whom we have to do;” he is therefore qualified to officiate as Judge of all men, and to pronounce on all an equitable sentence. The mask of hypocrisy which may have concealed the treacherous hypocrite from the knowledge of his most discerning associates, must at last be laid aside; every mouth will be stopped—The sinner unable to assign any reason against the execution of the sentence passed against him—having no plea to offer in his own behalf, shall be constrained to own that the “Lord is righteous who taketh vengeance.”

He is found guilty. He is condemned. Shut out from the society of all holy and happy beings, he finds no eye to pity him, nor heart to sympathise with him, either among the righteous or the wicked.

His own conscience, whose monitions he had been accustomed to disregard, from its long slumbers now awakes, never to slumber again. He must *go away!* but whither shall he go? In what unfrequented corner of the universe shall he conceal himself and be forgotten? He must go, as Judas went, *to his own place*; a place prepared originally for other inhabitants, but not for them exclusively; a spacious prison,

the gloomy receptacle of all who have united with the first Apostate, in hostility to the government of God.

My hearers ! are any of you in danger of suffering this lasting exclusion from happiness and hope ? While Christ is preached to you, there is a possibility of your escape from a doom so dreadful. "Believe in the Lord Jesus Christ and you shall never die." Cultivate and cherish an affection correspondent to his supreme excellence, and you shall not be excluded from his presence. Imbibe his spirit, and walk as he walked, and you shall at length be admitted into his presence with exceeding joy. There you will no longer need the means which are employed here, to stir up your minds to an affectionate recollection of what he is—of what he has done for you, and of your obligations to glorify his name.—There shall you unite with all the redeemed in ascribing to him that washed them from their guilt, and made them kings and priests, all honor, and glory, and praise, and dominion forever.—AMEN.

---

For the Virginia Evangelical and Literary Magazine.

### On Religious Experience.

That an infidel exhibits the grin of contempt at the very mention of *religious experience*, is not at all surprising. Such conduct is perfectly in character from men who cast away from them every thing sacred, and who think, or try to think, that they themselves are only brutes a little elevated above the quadrupeds around them. In the mean time, they have their experiences also. They know what they feel, though unwilling to tell. Heaven save us from the racking doubts, the dire forebodings of what may be hereafter, which obtrude themselves, in a dark and lonely hour, upon the soul of him who lives without God in the world, who seeks refuge in annihilation, whose ultimate hope is placed in everlasting sleep !

"Such of our fine ones in the wish refined."

But that any of those who profess to reverence the bible should join in the sneer against experimental religion, is surely a phenomenon as strange as it is deplorable. Yet, we know that such things have been. We have heard the whole interior religion of the heart, scouted with the more than whispered exclamations, 'enthusiasm, wildfire, nonsense,' by men who would take it as an insult, to be called atheists or

infidels. It is to readers of this description that I offer the following observations.

By religious experience, I understand every thing that passes in the heart of man resulting from the due impression of religious truth. Definitions are often hazardous things; but I shall use this until I can find a better.

It is my desire always, to see and to represent religion in all its branches, as a reasonable service. If people pretend to impulses or raptures under the name of piety, which cannot be shown to accord with the above description, let them be rejected as spurious. But let us take care to discriminate the precious from the vile. Let us not throw away the wheat with the chaff. And, to pursue the figure a moment, let us remember, that the good wheat of godliness, even with some mixture of chaff, is far preferable to the empty husks of practical atheism.

Were human nature what it ought to be, and what it originally was, every child of Adam would begin, at a very early period, to enquire, where is God my Maker? What relations connect me with him? What notice does he take of my conduct? How may I obtain his approbation, and secure his favor? What is to become of me after this short, uncertain life? What dependence has my future condition upon my present conduct? And so on. And sound instruction on these subjects would be imbibed with avidity, and with alacrity reduced to practice. But alas, the fact is entirely otherwise. We are an apostate, fallen race; by nature "dead in trespasses and sins." We take this world for the exclusive object of our regard, the portion and happiness of our souls. And reason, even from its first dawning, is turned away from God and all the sublime concerns of eternity, to subserve the gratification of our appetites and passions. Prone to evil as the sparks to fly upward, we disrelish the teachings of moral and heavenly wisdom; and turn from them, with all practicable speed to the syren song of earthly pleasure. The thoughts of God, of his injunctions, and his judgments, disturb us in our chosen career after worldly objects; and therefore, when they present themselves in our way, we fight and banish them as effectually as possible. Thus transgressors go on, hardening themselves in iniquity and ungodliness; and plunging themselves, by thousands and millions, into that gulph of perdition where moral renovation never takes place, and where the voice of mercy is heard no more forever.

Now, taking for granted, as I do, that the bible is the word and the truth of God; let us suppose that the sinner is

arrested in his course, and some of the plainest doctrines of scripture respecting his situation are powerfully brought home to his bosom. Suppose him to realize the awful facts, that he is in the hands and under the law of a most holy and almighty God ; that he is a rebel against that greatest and best of Beings, and has been rebelling against him with a mad and daring hardihood all his days ; that the anger of God burns against him ; and that he stands on the slippery precipice of destruction, exposed every moment to be thrust down into that dreadful hell " where the worm dieth not, and the fire is not quenched." Can a mortal be brought to this pass, without feelings of strong agitation, without shuddering with dread of the righteous vengeance of Jehovah ? And if we see in his countenance, and hear from his lips, the evidences of this state of terror ; can any effect whatever be more rationally accounted for by reference to its cause than this ? I admit, indeed, that the fear of the wrath of God is not, strictly speaking, religion. But I place it at the commencement of religious experience in general, because it is the native and proper result of important scriptural truths impressed upon the mind ; and because, ordinarily at least, it is introductory to the glorious work of reconciliation and peace with God. It is in itself, most fit and suitable that a sinner should lay his condition deeply to heart, should tremble at the thoughts of meeting his offended Sovereign and Judge, and should thus be prompted to seek, with all speed and earnestness, some way of escape from the impending danger. Just about the time when the giddy world, and, it may be, some blind professors of Christianity too, are pronouncing of the subject of these convictions and alarms that he is going out of his senses, he is indeed, like the poor prodigal, " coming to himself," out of a long spiritual derangement. He is awaking out of that profound lethargy which threatened to issue in the horrors of eternal death. You say, the man was very decent, very moral in his deportment ; and what need is there of all this distress and solicitude ? He was gay and contented ; whence and why these tears of anguish, these cries of lamentation, this load of affliction which bows his spirit down to the earth ? I answer, he is discerning and applying to his conscience the holy law of God, in a manner in which you never saw or applied it to yours. The arrows of the Almighty, which you have never felt, are piercing his inmost soul. Upon the conscious discovery of his true position, he can no longer be easy and satisfied. Seeing the sword of divine justice suspended over him, he can no longer be so mad as to pursue the vain amusements which he

loved before. The world and all its pomps and splendors fade before the eye that is intensely seeking deliverance from eternal condemnation. I call upon you rather to commiserate than to scoff at such well founded anxiety. And remember also, for your own sake, that he is probably much nearer to the kingdom of salvation than you who never have been constrained to smite upon your breast, with heart-rending sorrow, and say, "God be merciful to me a sinner."

Suppose the sinner, advancing in his discoveries, to have become convinced that no merits nor exertions of his own, nor of all mankind, could they be brought into operation for him, can in the smallest degree atone for his sins, nor bring him into true obedience and conformity to the will of God. Suppose him to perceive most clearly, that he must justly sink into utter ruin, unless he be both justified and sanctified; and at the same time that he is completely destitute of all means for the accomplishment of either of these indispensable objects. What are the feelings which such views will produce? Evidently those of overwhelming disconsolation, perfect self-despair, and a cordial loathing of the pleasures of this world? And ought he not to be so affected? If the bible be true, every unregenerate soul is lying thus helpless and defenceless before the bar of God, exposed continually to the stroke of his utmost indignation, whether the truth of the case be realized or not. If it is right to feel any thing, it is right to feel emphatically in regard to the interests of an immortal duration. To be cool and unconcerned here is phrensy. And of all the feelings that ever occupied the heart of man, there is none more reasonable than that of a sinner's self despair and lowliest prostration before the throne of that God who is "of purer eyes than to behold iniquity," and who cannot but be "angry with the wicked every day."

But let us proceed. Suppose now, that the blessed Spirit of God, the great Transformer and Comforter, leads this guilty sinner, this mourner, whose wounds no earthly balm can heal, to the foot of the Redeemer's cross; shows him something of the glory of his character as the Son of God, and of his amazing compassion in dying for a lost world; his ability and willingness to "save to the uttermost all that come unto God by him," however vast their corruptions and their guilt may have been; and sweetly draws and enables him to commit his soul to the open arms of this Saviour. Do you forbid the rescued captive of sin and heir of hell to rejoice and be glad in the exercise of this confidence in the adorable Immanuel? Do you require him, under pain of being censured as a wild enthusiast, to receive peace with

God, and the hope of a blissful immortality, the purchase of his Redeemer's blood, as coolly as you go about your most uninteresting business, or hum over your unfelt, pharisaic prayers?

'O ye cold-hearted, frozen formalists,  
On such a theme 'tis impious to be calm;  
Passion is reason, transport, temper here."

Yes; there is joy in Heaven when the wandering rebel is brought back to the family of God. And well may the restored rebel himself rejoice, and shout for gladness of heart, and sing the new song of praise to the Friend of Sinners, and with glowing zeal recommend him to all who are perishing in their evil ways. Every one who tastes the love of Jesus Christ knows that there is no danger, no possibility of loving him too much. Thou Divine Philanthropist, thou "Lamb of God, who takest away our sins," let it be our grief that we love thee so far less than we ought to do; until we arrive at that world where our love shall be perfect in its degree, and uninterrupted in its continuance forever. Yet even then, we shall be evermore at an infinite distance from a full discharge of our debt of love to thee.

The disciple of Christ finds also in his experience that his heart is drawn to the people of God with a new and ardent affection. His benevolence and active kindness to all men are, indeed, much improved by the love of Christ shed abroad in his soul: but the servants of God appear to him as "the excellent of the earth, in whom is all his delight." Beyond all that humanity and natural sympathy can produce, he loves his fellow christians "with a pure heart fervently," and seeks to promote their welfare at the cost of great self-denial and large sacrifices. And is not all this love most reasonable? Do not Christians reflect, before each other, the heavenly image of that God, and that Saviour, to whom their hearts are supremely devoted? Ought not their common pursuit of a glorious immortality, their common dangers and trials, their common hope beyond the grave, and above all, their common union with Him who "loved them and gave himself for them," to bind them together in ties of endearing attachment far above all earthly friendships? It must be admitted, I think, if causes are allowed to produce their genuine effects.

Let us take one sketch more. The watchful, diligent christian speaks, at proper times, and in proper companies, of the sacred pleasures which he experiences in communion with God. He goes to God in prayer, and in other divine

ordinances, as to his Father in heaven, his Portion, and his exceeding joy. His soul is refreshed, sometimes transported, by that intercourse of love which passes between him and the God whom he worships. They who are content to grovel upon the earth know not the meaning of these pure and elevated delights, these anticipations of everlasting felicity. Is it not then, at first blush, high presumption and folly in them to pronounce all these things mere fancy and enthusiasm? If we are called by the Word of God to "come and taste that he is good;" if there is a way in which the humble soul may cast his burdens and his cares upon an Almighty arm, may commit himself and his immortal all to his God who is unchangeably faithful; if he is warranted to exercise the claim which sovereign grace has given him to an interest in all the infinite perfections of Jehovah; what is there in the universe in which it is reasonable to rejoice, if not in such privileges as these? You are glad when your projects about temporal things prove successful; you delight in converse with poor, imperfect mortal friends; you boast of your wealth and greatness in acquisitions which are to "perish with the using;" and shall not the child of heaven "glory in the God of his salvation?" Yes, verily. But the christian sometimes mourns under what he calls "the hidings of the divine countenance from him." You observe his sadness, and talk of imaginary glooms, hypochondria, and what not. But alas! his sorrow is real, and can be most rationally accounted for. He has forgotten his duty, undervalued his privilege of drawing nigh to God, and wandered from him in the ensnaring paths of transgression. In wisdom and mercy, God is chastising him for a time with reserve and distance. The heavenly communication, the bible, seems to him now as a sealed book; he cannot appropriate, as he formerly did, its promises and its consolations. The throne of grace appears far above him, and almost wholly inaccessible. Abashed by a sense of his shameful and hateful backslidings, he cannot now pour out his soul into the bosom of his God with the delightful confidence of being accepted and blessed. Therefore it is that his soul is disquieted within him. And is not this a much better reason for sorrow than any earthly calamity can be? You lament abundantly when your worldly hopes are disappointed, or your beloved objects taken away; and shall it be counted nonsense and distraction when the returning backslider bewails the loss of his truest peace, and mourns an absent God?

To condemn religious experience, because it is often counterfeited by hypocrisy, and often mistaken by ignorance, is

just as absurd as to cry down every other good thing that is liable to be spuriously imitated. And what good thing shall we then have left? What will become of all the tender charities of social life? What will become of the noble love of liberty and of our country?

They who discard experimental religion, make the precious gospel, so far as in them lies, an empty and a useless theory. Its very purpose is to operate, first upon the heart, and consequentially upon the life of man. It cannot sanctify us in any other way. It is experimental religion alone that can raise us from the ruins of sin, and qualify us for the employments and happiness of heaven. Our nature is deeply diseased with sin; and the remedy must be effectually applied, or the cure will be impossible. What would you think of a man dangerously ill, and professing to wish for health, who looked at the medicine sent him, talked much and well of it, but utterly refused to let it be administered to him? You would loudly condemn his folly, and easily predict his fate.

MELANCTHON.

---

For the Virginia Evangelical and Literary Magazine.

#### REMARKS ON HUME'S HISTORY OF ENGLAND.

Few books are more generally read by people of education in the United States than Hume's history of England. Hume was possessed of such distinguished talents, has so much historical merit, and occupies such an important field in that department of literature, that he bids fair to be long a standard book in our language; and yet, he is the subject of some important defects, against which his readers cannot be too faithfully cautioned.—There are two things in particular, which make Hume's history of England dangerous to the American reader; he is an enemy to republican liberty, and an enemy to religion. Considering that Mr. Hume is a philosopher, he generally treats the superstitions of popery with great forbearance and even complaisance. For freethinkers, whenever he meets with them, he makes the best apologies in his power. But against the puritans and other disciples of the Genevan School, he lets loose all the venom of his pen. His attacks on this class of christians, is characterised by a degree of insidiousness and artifice unworthy of a man of talents. He often misrepresents their motives; he holds them up to ridicule by detailing their queer and uncouth expressions,

and in order to excite a general odium, he frequently sets down the crimes of a few individuals to the account of the whole fraternity. When he deals with prominent characters, he exhibits their faults with the whole force of his eloquence, whilst their virtues are either passed in silence, or deformed by detraction. This mode of writing, is very unfavorable to truth; it prevents our discovering what the disciples of Geneva have done for producing the present state of things, both in Britain and America; but Mr. Hume passed it off with the more plausibility, as his calumnies were supported by the whole weight of court influence, during the reign of the Stuarts; a length of time sufficient to give them something like the authority of prescription.

But one of the most unmanageable characters with whom Hume seems to have met, was the celebrated John Knox. All our respect for the talents of this historian, could hardly keep us from being diverted with his complaint in behalf of Mary Queen of Scots, against this apostle of the reformation in Scotland. John Knox it seems, was rather an unpolished man. He felt but little respect for the errors and vices of a royal personage. He was a man of uncurteous phrase, and when admitted to the drawing room of such a princess as Mary, was rather an ungracious inmate. Now to understand all this the better, let us enquire a little who was Mary queen of Scots? and who was John Knox? Mary was no doubt in many respects, a most accomplished and fascinating princess. She had however, been educated in the court of France; the great seat of refinement, gallantry and pleasure—in other words, in the most profligate and voluptuous court in Europe, when the superstitions and indulgencies of popery, operated as a hot bed to fructify the vices, and to annihilate all the principles of morality and religion.—Whatever apology Mary may derive from her situation, her subsequent conduct shews that she had drunk too deeply of that cup of pleasure which was poisoning the French metropolis. She was, however, a zealous devotee of the Roman Catholic church. She had her masses, crucifixes, and confessors in abundance. But under this mask of religion, she had her swarms of fiddlers and dancers, and all the apparatus of fashionable dissipation and corruption with which the French capital abounded. John Knox, on the other hand, was warm from the feet of Calvin, burning with the zeal and animated with the courage of an apostle. He had long witnessed and lamented the abuses and usurpations of popery; he had seen the piety and morality of the gospel buried under a cloud of unmeaning rites, or converted into a

lucrative traffic by the Papal Sec. To reform these abuses, and to give to his country the christian religion in its purity, was the object of his life; and an object for the accomplishment of which he would have held his life as a cheap sacrifice. Between such a princess and such a reformer, what common sentiment could exist? What amicable conference could they hold, or who could expect that their altercations should be free from severity? But had this intrepid minister of Christ changed his conduct; had he become the smooth-tongued courtier, or the cringing sycophant, in the presence of his queen; with what indignant sarcasm would the eloquent historian have trampled on his pusillanimity instead of reviling his audacity—But let it be remembered that, under the divine blessing, Knox succeeded in his momentous enterprise. Without the advantages of wealth or high birth, aided by his eloquence, and relying on the goodness of his cause, he stemmed the torrent of opposition, and became the honored instrument of heaven in completing the reformation in Scotland. This reformation has been the principal cause of raising Scotland to that distinguished eminence of morals, science, and felicity, which she at present occupies; and Hume himself is indebted to Knox for that light of science, which developed his powers, and gave him his high standing as the historian of his country. One well attested fact strongly illustrates the importance of the Scots reformation.

Previous to that event, the lower orders in Scotland were perhaps more profligate than those of England; since that time, the number of her criminals, in proportion to her population, are but as one to twelve to those of England; and even England is improving in this respect since her reformation. This change, so far as human means are considered, must be ascribed to the labors of John Knox; a degree of merit which might induce his countrymen to forgive his uncourteous manners, if they could not approve them; and which the historian of that day ought to have mentioned in connexion with the many faults he has thought proper to affix to his name.

Let us next enquire, to what merit the Puritans are generally entitled. Coming from the school of Calvin, and from the nature of their ecclesiastical government, they were essentially republican.\* They had not carried out their ideas of religious liberty to the extent so happily exemplified at present in this country, but they certainly laid the foundation

---

\* See this truth judiciously enforced in a pamphlet by the Rev. John H. Rice, of Richmond, which we hope to see generally circulated.

of the superstructure which has since been completed in the United States. Mr. Hume acknowledges that during the latter years of Elizabeth, when the royal prerogative was raised to the most formidable height, these Puritans were the only people who kept alive any thing like the spirit of liberty. At a subsequent period they shook the throne of the Stuarts, and kindled that flame of liberty which ultimately expelled that domineering and arbitrary family. To these people we are indebted for the English revolution, which perfected that system of jurisprudence from which we have borrowed so largely, and which gave to the representative principle that consideration and improvement which prepared it for becoming the foundation of all our civil institutions. That such a people should be calumniated in Britain, where their experiments were less successful, was more to be expected; but we trust that the U. States, which has enjoyed the full harvest of their labors and sufferings, will know better how to appreciate their services. These are the people, however, whom Mr. Hume wished to overwhelm with contempt, and to banish from his country; and in their place he would have filled that country with *philosophers* from his own school. Not with scientific philosophers; but with such as France abounded in, from the cobbler's stall up to the princely hotel, previous to her revolution. How much he would have benefitted mankind by such a change, may be determined by comparing and contrasting the principal features in the English revolution, in the time of Charles the First, conducted by the disciples of Calvin, and the French revolution, conducted by the disciples of Hume and Voltaire. This comparison, if pursued into its details, might be very instructive, as it would exhibit men of different religious impressions, acting in scenes, which awakened all the passions of the human mind, and afford an opportunity of remarking the result. On this subject, however, we shall attempt but a few observations.

Between the two revolutions just mentioned, there are many strong points of resemblance. Each of those revolutions, in its turn, filled Europe with consternation. Each of them occasioned the death of a Monarch; made abortive efforts to establish a republic; sunk into military despotism; and ultimately rendered back the respective nations to the regal sceptres of those families so ignominiously expelled. So far the representation is complete; but the points of dissimilarity are no less obvious and striking. The force of the English revolution was directed against Charles the First. This Monarch had labored for years to establish absolute authority, and destroy the liberties of his people; when resisted, he

waged a long and bloody war against his subjects ; and when finally overcome, he was seized and led to the scaffold by the faction of a usurper, contrary to the wishes of the nation.— Lewis the Sixteenth met the discontents of his people in the spirit of concession. He summoned the wisdom of the nation to devise expedients for lightening the burdens of the state. He consented to change the absolute government of France into a constitution comprising as much liberty as the name of monarchy would admit. This conduct might have disarmed resentment, and yet his execution was singularly cruel. Not to mention other indignities, when on the scaffold and about to exercise a privilege granted from time immemorial, to the worst of criminals—that of addressing the spectators ; his voice was suddenly drowned by the thunder of drums and artillery, and the order given for his immediate decapitation. During the civil commotions of England, many of the nobility and gentry espoused neither party ; they retired to their estates, and quietly waited the issue of the contest without molestation. In France the utmost ingenuity of tergiversation was often insufficient for the preservation of life. Power was every day shifting from faction to faction. Those who did not satisfy the present rulers by the warmest professions of loyalty and civism, incurred their suspicion ; and those who did, incurred the resentment of their successors. In England, as has been common in all similar revolutions, the republican party continued united until the common danger was dissipated. When the revolutionary war was terminated, then, indeed, factions arose, and a scramble for power commenced, which defeated the object of the revolution itself. In France, so violent were the principles of discord, and so unfit the actors for any form of government, that whilst the most formidable armies in Europe were hovering on the frontiers, the factious in Paris were drilling the mobs, and waging incessant wars against one another. The machinations of ambition knew no pause. These men were able to falsify the old maxim, “ that a powerful enemy could unite all whom he threatened.” The crown was no sooner hurled from the head of Lewis, than every demagogue seemed to view it as a prize at which he might aim, but to which he must wade through the blood of his competitors. And hence the French revolution was from first to last, a sea of blood, which seems to stand without a parallel in the annals of human nature. In England, proscriptions and executions were not frequent, and were generally confined to characters of rank and influence. In France, the rage of faction was let loose on the lowest of the people,

and produced the most extensive scenes of indiscriminate and wanton slaughter. Such are the outlines of the difference between two great revolutions, the one conducted, by what some have termed religious enthusiasts ; the other, by atheists. That the French revolution failed in the establishment of republicanism, may be variously accounted for ; but its sanguinary excesses can be ascribed to nothing but the infidelity of the times. In this respect, it has left the world an awful lesson, and no people are more interested in reading that lesson aright, than the people of the United States. C.

---

**THE CHRISTIAN RELIGION VINDICATED FROM THE CHARGE  
OF BEING HOSTILE TO KNOWLEDGE.**

[The present number is designed merely to open the subject and awaken inquiry—a more detailed investigation will be given in the next by another hand.—After which, the writer of this article proposes briefly to consider the necessity of a better system of instruction in a moral, political, as well as religious view.]

*'Also, that the soul be without knowledge, it is not good.'* Prov. 19 v. 2.

Before proceeding on this interesting subject, the author avails himself of the opportunity of disclaiming for himself, and he believes he might take the same liberty for those with whom he has the honor to be accidentally associated as a casual contributor, any intention of becoming either the enemy or the advocate of particular sects of religion or systems of instruction. He aspires to no more than to be the fellow laborer of more illustrious associates in the vineyard of christianity and of learning. He claims friendship with all who are engaged in the same holy undertaking, and professes enmity only to infidelity and ignorance.

The Pseudo-philosophers, of the age which has just passed away, have represented the christian religion, not merely as irreconcilable in its doctrines, but as hostile in its spirit with true knowledge. Whatever plausibility the violence of misguided fanatics in early times may have given to this dangerous delusion, there cannot be a proposition more utterly false and unfounded. And so far from admitting that ignorance is any where inculcated or knowledge forbidden in the bible, we maintain that it is full of exhortations and even injunctions on us to be wise—To be wise not only in the practice of our immediate duties to God, but in the comprehensive

sense of the word, to understand every thing proper for our temporal felicity as well as for our eternal glory. We go still farther, and assert that no one is capable of embracing in the full extent of its excellence and beauty, the divine system developed in the gospel without much previous preparation, either of reading or reflection. Matters of doctrine and faith essential to individual salvation, are to be sure, levelled to the comprehension of every capacity, however mean. But the christian religion has ethical, social, and political perfections, which can be fully appreciated by those only, who have often and deeply contemplated the sublimer principles of the moral and even of the physical world. And unquestionably, none but a highly cultivated understanding is capable of fully perceiving the awful beauty and magnificence of the oriental poetry, which is so remarkable in the simple and pregnant sentences of Isaiah and of Job.

They who have arraigned our religion as adverse to knowledge, rely entirely for the support of their mischievous error, on a few detached historical facts. We scorn to plead to the jurisdiction of any rational tribunal to which they choose to carry the controversy. We are willing to rest the issue on the evidence of history—not the history of a province, or of a day, but of empires and of ages. We appeal from the sentences which have devoted martyrs to the flames, to the ages and generations which have wept over their persecutors.

We will not deny that the christian religion, like every other, has been occasionally polluted by bigots; but even that bigotry may for any thing we know, have been converted by providence into purposes of benevolence. The eruptions of Vesuvius have laid waste some of the most fertile vales of Italy, but as has been beautifully remarked, “on the lava and ashes, and squalid *scoriæ*, of old eruptions, grow the peaceful olive, the cheering vine, and the sustaining corn.”—However this may be, it is enough for our purposes, that the very objects for which philosophers were in early ages denounced, have supported instead of undermining our religion. The zealots who persecuted Galileo, little knew the novel arguments to fortify the existence and wisdom of the Divinity, which were to be derived from his splendid discoveries. They who trembled at the first dawn of intellectual light, which cheered the gloom of the thirteenth century, little imagined that it was the aurora which announced the rising of a benignant and invigorating sun to the christian world. That it was the breaking of that day, which was not only to drive the spectres of superstition from the earth, but was to be

distinguished by the purest piety, the most refined morality, the most exalted attainments which it is the province of history to record. The era of the Bedes, the Luthers, the Calvins, the Hookers, the Taylors, the Miltons, the Bacons, the Newtons, the Fenelons, the Howards of the world. The era, which in defiance of many bad men who have risen like exhalations from the earth, and been instruments for inflicting the angry dispensations of providence upon a guilty world, we maintain has been that, in which the human race has made the most sensible progress in practical morality, and in rational piety, as well as in general knowledge. At no time perhaps since the fall of Adam, has the banner of God been so triumphantly displayed among his creatures; at no time has the christian church been so crowded with genuine votaries, who have brought to the altar of their Creator, and their Saviour, not the incense of precious gums, but hearts softened to the impression of every sacred, of every tender affection.

But our adversaries will array against us the wars and devastations of Europe. If however, we compare the most sanguinary modern conquests with the desolation of the ancients, we shall find that even war itself has lost some of its evils under the salutary influence of christianity. It was the pride and glory of ancient chieftains, to devastate and pillage countries—to put nations to the sword—to erase cities—sparing only captives enough to adorn their triumphs. The less enlightened nations of the north, had not even this savage ambition. They spared no victims. These were not the principles of antiquity alone. The Mahomedans yet practise them; Genghis Kan, and Tamerlane, have more recently surpassed if possible, their predecessors in crime. The first is said seriously to have contemplated the stupendous cruelty of depopulating the vast territory he had conquered, to fatten the fields for pasture. To these remorseless sentiments, we shall seek in vain for any parallel in the most vindictive wars of modern Europe. Even that man of destiny, whose triumphs and reverses France yet mourns, was constrained by the opinions of mankind, if not by the suggestions of a gloomy and wrathful imagination, to spare those whom he had conquered.

Nor should it be overlooked that the comforts of life were never so generally diffused, as during the period of which we are writing. This is because, not only the different orders of society, but even the most distant and hostile nations, have by the genial influence of christianity been for some purposes blended into one great family. The mass of human misery,

has from this circumstance been very much diminished in proportion to the actual population. The relief of the poor has now in some countries become a standing object of national benevolence. With individuals, charity has become not a homely duty, but an object of emulation and even of ambition. It is so captivating a distinction, that we love to dwell upon the memory of those who by benevolence alone have acquired a species of renown. Such are Howard and Wilberforce of England; such that excellent man \*\*\* of our own country; such the various missionaries who are now exploring the wildernesses of creation, and perishing among savages that they may teach them to be humane. What Mr. Burke has said with inimitable eloquence of one of these benefactors of mankind, may now be applied to many. "He has visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art; not to collect medals, or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of pain and sorrow; to take the gage and dimensions of misery, depression, and contempt; to remember the forgotten; to attend to the neglected; to visit the forsaken; and to compare and collate the distresses of all men in all countries."

This great scheme for mitigating the condition of mankind, this circumnavigation of charity, was not the suggestion of a narrow, nor of an ignorant mind. It was, if we may be allowed the expression, one of the happy revelations of genius, like that which led Columbus to explore the wasteful deep for this new world. Is it not then manifest, that God has given us not only a soul to imbibe his grace, as the flowers blossom under the dews of heaven; not only eyes to guide us by the light of the stars which he has fixed in the azure vault; but he has endowed us with faculties capable of comprehending, in some degree at least, far short of perfection to be sure, the order and beauty of creation, and of directing us through the labyrinths of error which would else perplex and confound us. He has not merely endowed us with these faculties, but has ordained for them, as he has for our bodies, a particular mode and order for their developement: and we shall no more become wise without labouring to be so, than we shall become strong by laziness, or fat by famine. These faculties it is the part of education to expound and strengthen. Science, or Philosophy, or knowledge then, though branded like the rebellious angels by their apostacy and fall, are the

great instruments with which God has armed us to struggle against the physical and many of the moral evils inseparable from our mortal condition. With them man has contended against calamity designed no doubt to try his strength and fortify his courage. His victories have often been glorious. It has been well observed by a living philosopher, that when the standing armies of Europe in conjunction with other causes threatened to arrest the progress of population, and thus virtually repeal the law that we should increase and multiply—innoculation for the small pox was discovered: and again, when the military conscriptions threatened a still greater evil, vaccination was introduced. Thus we see man laboring with the proper instrument with which God has armed him, the mind, to repair the injuries of misgovernment, and arrest the ravages of nature; and thus binding up the wounds which are opened as a chastisement to our guilt. It is a fine subject for moral reflection to observe how this subtle agent, which sometimes jars, will at others restore the harmony of the system. Though it may now explode as a mine of gunpowder beneath our feet, it will at another time remove some cumbrous obstruction. It is skill, it is education only which can control it, and make all its combustions beneficial: and the people who will not take the best means for doing this, are even more inexcusable than the unfortunate man who went about the Magazines of Brandywine with a torch in his hand and blew himself and his companions into the other world.

Let not the ignorant and presumptuous infidel believe that these reflections which naturally arise from the most superficial knowledge of profane history, could have escaped the inspired men who composed the book of our salvation. Let him not in the spirit of an insolent scepticism wish to catechise the Prophets on their knowledge of modern discoveries. They were inspired, and needed not the aid of human instruction—But Moses, who had seen the face of God, and grew bright at the vision; Isaiah, whose lips the angel touched with hallowed fire; the Apostles who had communed with the pure intelligence, the being who was wise without being taught; could never have designed to inculcate the insolence of affecting the same inspiration, or of pretending to be informed by any other means than those which God has ordained. To despise learning, is not merely to be a fool—it is worse—it is a pitiful, and contemptible, and even infidel renunciation of the best privilege which God has given man over brutes. If we cannot, then, sing a *requiem* to ignorance, let us, at least, have no more anthems in its praise. When

involuntary and unavoidable, it is a proper subject for our compassion, but for every thing in our power which would have made us substantially wiser, that we have omitted to learn, without learning something more valuable in its place, we have fallen just so far short of the most obvious purposes of our creation. And he who voluntarily excludes from his mind the useful and beautiful truths which God has put within his reach, should be considered nearly as perverse as if he should put out his eyes because he can grope like a beast without them.

However, congenial ignorance may be therefore with Atheism and infidelity, it is utterly at war with the principles and spirit, and even the solemn admonitions of our religion. To prove this by quotations would be endless. The chapter from which I have already taken a verse, will furnish evidence enough.

“The foolishness of man preventeth his way; and his heart fretteth against the Lord!” v. 3.

“Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.” v. 20.

The argument however derived from experience, is susceptible of still farther illustration from the lives and characters of learned men. It has been well said by Bacon, that a little philosophy will make one an atheist, but a good deal will bring him back to the true faith. We should not fear the consequences which would result from having the faith of all the followers of this illustrious father of modern science fairly examined. We are certain that the religion which has raised and inspired the genius of such men as have contributed to establish and diffuse *our religion*, can have nothing to dread from true philosophy—but every thing to apprehend from superficial, conceited, presumptuous impostors, who think that they can be wise without the trouble of learning to be so, and who imagine themselves good because they have not intelligence enough to know how complicated and difficult the duties of a rational creature are.

Perhaps it is the worst mischief which the metaphysical mysticism, and sophistry of some persons in the last century did, to cast such an odium on science by the abuse of its most obvious principles, as to give some colour of plausibility to the hostility which many amiable persons now avow, and more lazy ones affect towards learning. We would wish to look beyond the dim twilight of these moon-struck visionaries, to the great minds which preceded them. And we

especially invite the attention of our young friends to the study and habitual contemplation of those lights of the world—the early writers. There is something so heroic in their long devotion to study; something so lofty and disinterested in their voluntary, and even courted seclusion; something so amiable in the gentleness and piety of their lives; so deep and pathetic in their moral reflections; so truly magnificent and oriental, in the brightness with which their imaginations ray out, and paint their colors like the sun in a rainbow, that no one can rise from a page of Taylor, Barrow, or above all Hooker, without moral, religious and intellectual improvement.

Nor are these fascinations of knowledge confined to sacred subjects. How many affecting topics of consolation in misfortune, can we learn from the facetious discourses of Socrates, or the amiable and pathetic philosophy of Cicero? We approve also, the labours of those who have with benevolent intentions explored the laws of the universe,—who have mounted with Milton to the head of that high argument, and justified the ways of God and man. It was said of Socrates that he first brought the sciences from the heavens to the level of man. But that heaven has fallen and vanished with the visions which created it—and I would now fain aspire to raise science again to the heavens.

We hope to be excused in this crisis of the contested importance of learning for raising our voice feeble as it is, in what we consider the cause of morality, of virtue, of religion, of human nature, and of all that is captivating, or decorous in life. It is the first time in a christian commonwealth where there is neither the rack nor the inquisition, that the advantages of education have been disputed. And we may now fairly retort the charge which infidelity has brought against our religion. For in vindicating the cause of science, we find ourselves in opposition to those only, who are inimical to christianity, as well as to knowledge. A race of creatures who incapable of deriving pleasure from contemplating the achievements of the departed heroes who have preceded us, and conscious of having nothing worthy in their own characters to be transmitted to posterity, are for sullyng the stream which has brought the memory of ancient greatness fresh to our times, and for obstructing the current which will waft their own names to an everlasting oblivion. But ignorance has no weapons with which to combat knowledge: we have only to improve our system of instruction, and the noisy idlers who infest us, will vanish like evil spirits before the Eastern Star.

A PROVINCIAL PROTESTANT.

For the Virginia Religious and Literary Magazine.

.....

It may not be uninteresting to the friends of piety and virtue to learn that the Theological Students at Hampden Sidney have recently instituted "A Society of Inquiry on Missions." It is the primary object of this Society to gain as accurate and extensive information as possible respecting the state of morals and religion, principally, though not exclusively, in our own country; and the exertions of Missionaries for the promotion of vital christianity. To those who believe that the sword of the Spirit will be most victorious when wielded by the able Ministers of the New Testament, it must be gratifying to learn that the Spirit of Missions is increasing in our Theological Seminaries. It is certainly important that the probationers for the sacred office should be familiarized, as much as possible, with the arduous service in which the most vigorous employment of all their talents will soon be required. Precepts are, in this case, useful, but not sufficient. They unfold the nature of the duty to be performed; but example demonstrates its practicability.

The Society is composed of those Students who are preparing for the Ministry, whether they are engaged in their literary or theological studies. And any respectable Preacher of the Gospel who will attend the stated meetings may become a member. The meetings are held on the first Monday in every month, at 2 o'clock, P. M. during the sessions of College. After the introductory exercises of each meeting, which are prayer, and the reading of a portion of scripture relative to the prosperity of the Messiah's kingdom; an Address, appropriate to the design of the Society, is delivered by the President or Vice-President. Each member then communicates whatever religious intelligence of an interesting character, he has received since the previous meeting. Two members, also, who have been previously appointed, read to the Society essays illustrative of the state of morals and religion in some section of country, or narrative of some mission, domestic or foreign. In addition to these exercises, some subject relative to the Missionary cause is discussed by such of the members as think proper to express their sentiments. A correspondence has been instituted with several similar Societies, and Boards of Missions: it is already interesting, and will, it is presumed, be shortly, and very profitably enlarged.

With this brief notice of the Society is communicated the Address delivered by the President at the first meeting. PHILO-KALOS.]

#### AN ADDRESS DELIVERED AT THE FIRST MEETING OF THE SOCIETY OF INQUIRY ON MISSIONS.

The favorable auspices under which the Society takes its rise must, to its members, be a subject of mutual congratulation. The cordiality with which all appear to concur in the

principles that are to regulate its proceedings, may be regarded as an earnest of the unanimity and promptitude that will characterize their endeavors to attain its object. While they, who shall be appointed to any special service, will regard their ability as the only warranted measure of their duty, every individual will contribute, with pleasure, his private incidental acquisitions to the common fund. We may, therefore, entertain the hope that our success will bear a just proportion to our numbers, and to our means of gaining such intelligence as we desire.

If we consider attentively the object which we have proposed to ourselves, its attainment will be regarded as highly desirable. In proportion to the clearness and energy imparted by the christian system to our conceptions of the value of the human soul, will necessarily be the degree of our benevolence towards our fellow men. Rescued ourselves, as we trust, from ruin, and standing in happy security on the foundation laid in Sion, we cannot, without lively sentiments of compassion, see our brethren sinking in deep waters and perishing. Nor is it possible to entertain correct apprehensions of the Gospel of Christ, and not desire to know how far the energies of divine grace have subdued the depravity and removed the wretchedness of mankind.

The system of missions is not the device of man, It is of celestial origin. Before the foundations of the earth were laid, it formed a part of the counsels of Heaven. He who, rising from his throne, said, "Lo! I come to do thy will, O God," was sent on a mission to this rebellious province of Jehovah's dominions. It was his design, not only to teach mankind the nature of the duty and their way of happiness; but to make his soul an offering for sin, and introduce them into the favor and enjoyment of God. His personal ministry was confined to a particular region; he laid, however, the foundation of an empire that shall extend over all the earth, and flourish while sun and moon endure. The commission which he gave to the Apostles and their successors, appears to have been founded on that which he had himself received: "As the Father sent me, even so do I send you. Go ye into all the world and preach the Gospel to every creature." This injunction, they who go forth in the spirit of their Lord, are disposed to regard in its full extent. And before the collective body of his ministers, in every age, he spreads a universal chart inscribed with his own words, *The Field is the WORLD.*

There is in christianity a powerful moralizing tendency, the effect of which is often seen in the character of many

persons who appear to remain destitute of its vital influence. To see even this result of that divine system is pleasing. But it is especially the evidence of its efficiency to enlighten the understanding; to control the passions; to sanctify the affections; to prepare the whole man for a happy immortality, that we are desirous to see. When, however, we survey the moral and religious state of the world, eighteen centuries after the command to evangelize it, how afflictive is the general aspect that meets our view! How extensive and palpable the darkness that shrouds the face of the earth! How many nations are devoted to vain, debasing superstitions; are spreading forth the hands to worship the host of heaven; are exclaiming, with unhappy exultation, concerning a stock or a stone, *this is our God!* or by rites of impurity and blood are endeavoring to propitiate the powers of darkness that tyrannize over them! In Christendom, where the Sun of Righteousness is rising to his noon, there are many millions that pay no attention to the Religion of Jesus Christ; and of those that take to themselves his holy name, multitudes seem to have only the form, while they deny the power of Godliness. Besides the Aborigines, how many heathens are there in our highly favored country! How many are within the range of our own observation, among our acquaintance, our friends, our relatives! They will not, although they might, be happy. They shut their ears against the voice of divine mercy.— They turn away their eyes from the most impressive irradiations of the grace and glory of Immanuel. We already know enough to make our hearts bleed: but let us pursue our inquiries, and we may derive new accessions to our zeal and information, which may direct its exertions in future life.

Permit me, for a moment, to call your attention to the favorable signs of the times. That the Great Ruler of the world is about to accomplish, by the astonishing events of the present day, some important designs of mercy towards the church, is a sentiment neither singular nor unfounded. Although the progress of Religion in the world is inconsiderable, compared with what it might have been, had all its votaries abounded in those labors of love which it enjoins; yet there is no ground for despondence; nor is there time for fruitless lamentation. Where spiritual death reigns in its most awful forms, the returning rays of life and grace begin to attract and delight our eyes; and we discover some indications of the presence and agency of the quickening Spirit. The genius of christianity is now in general, better understood, its benign principles more strongly influence the heart, and a greater number of those who enjoy its consolations are

devoted to the extension of its light and power. Very decisive are the evidences that He, who once lay a prisoner of death, in the tomb of Joseph, is now pursuing, with accelerated progress, his victories over the enemies of his cross.—No age since that of the Apostles has been so much distinguished as the present, for numerous and efficient exertions to diffuse the influence of pure and vital piety. What an amount of personal labor, what sacrifices of temporal gains, what a confluence of resources, what a union of hearts and combination of talents have the appeals of suffering humanity, and the claims of the Divine Honor commanded! The Spirit of Christendom is awake; her eye is surveying the heathen nations, and unutterable feelings of solicitude for their salvation agitate her breast. But her zeal does not lose its fires in mere sensation. It prompts to vigorous action.—They who devote themselves to the Ministry of the heathen, are embarked, and while the sacred songs resound along the shore, and the blessing of Heaven is implored for their success,

Soft gales and gentle heavings of the wave  
Impel the ship whose errand is to save.

That our own country will be a theatre on which the efforts of christian Philanthropy shall extend the influence of the gospel, and on which many imperishable monuments of divine grace shall be erected, is not I think, an improbable sentiment. To this delightful land were many of our forefathers guided by the hand of Heaven, as a refuge from that civil and religious domination which they were no longer able to endure. And it is thought by some judicious writers on the Apocalypse, that should the part of the Eastern world which was the seat of the four great monarchies, be visited by the just retributions of the Almighty, our country may again become an asylum of the afflicted saints, and enjoy without interruption the tokens of the divine regard.

It is worthy of particular remark that our increasing population is rapidly overspreading our vast and distant territories. But the means of grace do not in a proportion adequate to the number of the emigrants, accompany them. Unless the requisite attention be paid to the subject, how soon will every religious impression received by the firesides and in the churches of their fathers be entirely effaced, and the most gloomy moral desolation prevail over these fair and luxuriant portions of our land! The numerous Indian tribes also, in a forlorn and languishing state, should not be forgotten; should be cheered with the comforts of civilized life and

the hopes of a future and better state of being. The information which we may gain on these topics, may be interesting and useful not to ourselves only, but to others engaged in the same design.

Called as we believe, to that sacred office in which we shall be to many the savour of life unto life, or of death unto death; what knowledge and zeal, what fidelity and activity are necessary that we may discharge to divine acceptance, its momentous duties! In this case of such singular importance, much greater aid may be derived from example than from precept. Let us, then, follow the Missionary from his paternal mansion, and all the comforts and charms of civilized life to the place of his destination. He is in perils by night and by day; on the land and on the sea. He shrinks not from the chilling storms of the polar regions; nor does he faint under the melting beams of the torrid zone. To him the indifference of heartless friends and the opposition of savage foes are alike. To him famine and nakedness are not unexpected calamities; and he counts not his very life dear to himself, that he may testify the grace of God to man. While the fire of love glows in his heart, the glad tidings of salvation sound from his tongue, and the light of his example and doctrine is like the morning spread upon the mountains, and shines over the territories of pagan night. While in this institution we recount his labors and sufferings in the christian cause, shall we not inquire what we may do to promote that cause? Will no generous ardour be awakened in our bosoms, to emulate his illustrious deeds? Shall we not more unreservedly devote ourselves to the important work to which we are summoned?

As a means of preparation for this service has this society been constituted; and on this afternoon, while the united prayers of many thousands are ascending for the Divine blessing on the most holy and generous cause in the universe, we commence our inquiries on the subject of Missions. We may perhaps derive lasting advantage from this association; its influence may be felt extensively and by several generations; or it may decline and fall, on the dispersion of those who gave it being and form. Whatever may be its fate, the pleasure of the Lord shall prosper by means of his own appointment. Christianity is a Divine institution, and shall prevail. Jesus Christ is the Captain of Salvation; and under his conduct the sacramental host of God's elect are carrying on an irreconcilable warfare against the powers of darkness. Heaven, earth and hell, are interested in the issue. Arduous is the conflict, and the success is sure. Immanuel

points to the crown of life ; whose motto is " win and wear it " ! He animates his followers by his own illustrious example ; and while they march under his banners, the volumes of his recorded triumphs shall increase through every age, until the splendor of millennial glory shall cover the earth, and all nations shall see the salvation of God.

### Sentiments of our Forefathers.

In the second number of our Journal, some remarks were offered on the manner in which the American Revolution was conducted ; and on the result, at once so happy, and so different from that of any other recorded in history. The cause of this difference was ascribed to the religious character of the people, and of those who guided public sentiment, and managed the affairs of the people. Every opportunity of looking into the history of the time, and ascertaining the private feelings and sentiments of the actors in that great drama affords additional evidence of the correctness of our opinion.

It is much to be desired that some one possessing sufficient learning industry and piety, should write the history of the United States, beginning with the first settlement of the country, and not merely detailing historical facts, but tracing the operation of moral causes, and showing their influence in producing precisely that character and disposition which qualified our forefathers to act their part so honorably to themselves ; and so beneficially to the interests of their descendants, and, as we hope will ultimately appear, of the whole world. A work of this sort is the more necessary because errors prevail in reference to this subject, of very disastrous practical influence. We refer particularly to the sentiment that times and circumstances give to men their form and coloring ; and that great occasions not only call forth, but *create* talents suited to them. Hence a people has nothing to do but wait until occasion shall put forth its creative energies, and men will at once spring up perfectly suited to the times in all their qualifications and equipments, as Minerva is fabled to have issued a full armed goddess from the brain of Jupiter. The effects of this sentiment are in the highest degree disastrous ; because it checks all efforts to promote intellectual and moral improvement ; and encourages the debasing pursuit of present sensual gratifications. The falsehood and folly of the opinion are proved by all history. When has an age passed by in which there has not been a

call for such men as adorn the annals of our revolution? When have the groans of suffering humanity been silenced? In what age of the world has the tyrant ceased to wield his iron sceptre; and the slave to clank his chains? When have human beings not been bound in fetters of darkness, and made subservient to the humors and caprices, the follies and crimes of their fellow men? But should it be thought that these questions do not exactly touch the case in point, we ask, how often has it happened that tyranny and oppression have goaded its subjects to a resistance, more resembling the violent and debilitating struggles of a man in the delirium of a fever, than the vigorous exertions of one sound both in mind and body, and directing his efforts to some attainable and beneficial object? Why have not these occasions called forth such men as Washington, Hancock, and Henry; and why have not these efforts resulted in the establishment of a government such as ours? Why have the convulsions of the civilized world for the last twenty-five years subsided in the calm of despotism? Why have they been terminated by the *Holy Alliance*, so named, but formed, there is reason to believe, for every purpose of unhallowed ambition? We grant that any event creating a powerful interest in the minds of men, will probably call into exercise great talents; and afford a theatre for their illustrious exhibition. Great virtues, too, if they exist, may, on such occasions, be displayed to the immortal honor of their possessors, and the lasting advantage of the people. And this is all that can with safety be affirmed on this subject. In other words, revolutionary times, when the bands of ancient government are dissolved, and its arm weakened, serve to discover with great precision, the intellectual and moral character of those among whom such events take place. If they are virtuous and wise, the consequences will be such as to gladden the heart of every philanthropist, and to diffuse the blessings of liberty, wholesome laws, and sound morals through the nation. But the character of a people is not suddenly formed. It is not the work of a single generation; but rather the effect of causes partly physical, but chiefly moral, operating, almost imperceptibly, yet certainly, through the lapse of ages. Hence the value of well written history; and hence the importance of investigating the causes, which combine their influences to form national character. A history of our country, in which a clear exposition should be made of all that had effect in preparing the people to go through the revolution; and to frame and adopt such a form of government as that under which we have the happiness to live, would be one of the most

instructive works that the wisdom of man ever produced for the improvement of the species. We would recommend this subject as a study, to such of our young countrymen as are not satisfied with the superficial acquirements of the day, nor with the poor diversions sought by the idle and unthinking to get rid of the burden of time. But we would forewarn them that they must look back into past ages; and into the religious, as well as the political and civil history of various countries; or they will assuredly fail of a due comprehension of the important subject.

In the mean time, as our researches, or the communications of our friends may enable us, we shall endeavor to bring our readers to an intimate acquaintance with the private sentiments, and feelings of the illustrious men whose labors and counsels achieved our independence, and laid the foundation of our national glory. In this number, we present three original documents, which we are sure will be read with deep interest, and by many with great pleasure. Two of these papers contain Resolves of the old Congress, bearing the signature of the venerable Charles Thomson. Whenever we mention that body of men, we cannot but lament our inability to do them justice. Their lofty spirit, their unyielding fortitude, their heroic devotion to the interests of their country, their wisdom, their prudence, their eloquence, raised them to the highest pinnacle of real greatness; and ensured to them the admiration of the world. But the brightest wreath in their crown of glory is the sincere and fervent piety, which they mingled with all the other elements of their greatness; and under the influences of which they bore themselves with a meekness and humility rarely witnessed in men entrusted with high power.

The first of these papers is a recommendation to the several States to observe a day of thanksgiving. The date will be seen below. We purposely forbear to detail the events of the period that our young readers may look into the history for themselves. The composition of the piece is admirable—the tone of deep and humble piety which pervades it, is truly edifying—and the wise regard paid to the best interests of the country is exemplary. We recommend every sentence to the diligent attention of the reader.

The second paper is exactly in the spirit of *puritanism*; and no doubt occasioned inextinguishable laughter among the circles in the parlicus of St. James's when it was published on the other side of the Atlantic. Nor has the sentiment which it expresses met with much favor among our plain republicans in the present day. And we have lately seen the

opinions of some sturdy royalists brought forward in opposition to doctrines similar to those taught in the Resolution of Congress. As far as authority goes, we are more prepared to deliver ourselves to the direction of these countrymen of ours, than to any that ever lived in the tide of times. No men have possessed keener discernment than they ; and none have been urged by stronger necessity to look well to the effects of prevailing sentiments and indulgencies.

The third paper is a private letter from Washington to Henry. It is published for the purpose of showing the pre-eminent patriotism of that first of men. Many have been prodigal of life, many have disregarded wealth, for the love of country ; but how few have had the fortitude to bear censure and endure reproach, for the sake of promoting the cause in which they were engaged. The love of glory is man's strongest passion, Washington underwent reproach that he might serve the interests of his country. He weakened himself to strengthen a rival, for the good of the service !

Such were our fathers, Under that gracious Providence on which they relied, they were able to sustain any trial, and brave any danger. They have left us a rich inheritance. Nor is their example the least boon which we have received from them. May their posterity have wisdom to imitate their conduct.

.....  
IN CONGRESS, NOVEMBER 1, 1777.

Forasmuch as it is the indispensable duty of all men to adore the superintending providence of Almighty God ; to acknowledge with gratitude their obligation to him for benefits received, and to implore such further blessings as they stand in need of : And it having pleased him, in his abundant mercy, not only to continue to us the innumerable bounties of his common providence ; but also to smile upon us in the prosecution of a just and necessary war for the defence and establishment of our unalienable rights and liberties ; particularly, in that he hath been pleased, in so great a measure, to prosper the means used for the support of our troops, and to crown our arms with most signal success :

*It is therefore recommended to the Legislative or Executive powers of these United States, To set apart Thursday, the eighteenth day of December next, for solemn thanksgiving and praise ; that, at one time, and with one voice, the good people may express the grateful feelings of their hearts, and consecrate themselves to the service of their divine benefactor ; and that, together with their sincere acknowledgments and offerings, they may join the penitent confession of their*

manifold sins, whereby they had forfeited every favor, and their humble and earnest supplication, that it may please God, through the merits of Jesus Christ, mercifully to forgive and blot them out of remembrance; that it may please him graciously to afford his blessing on the governments of these States, respectively, and prosper the public council of the whole; to inspire our Commanders, both by land and sea, and all under them, with that wisdom and fortitude which may render them fit instruments, under the providence of Almighty God, to secure for these United States, the greatest of all human blessings, independence and peace: That it may please him to prosper the trade and manufactures of the people, and the labor of the husbandman, that our land may yet yield its increase; to take schools and seminaries of education, so necessary for cultivating the principles of true liberty, virtue and piety, under his nurturing hand, and to prosper the means of religion for the promotion and enlargement of that kingdom, which consisteth “*in righteousness, peace and joy in the Holy Ghost.*”

And it is further recommended, That servile labor and such recreation as, though at other times innocent, may be unbecoming the purpose of this appointment, may be omitted on so solemn an occasion.

*Extract from the Minutes.*

CHA'S THOMSON, *Secretary.*

.....

IN CONGRESS, OCTOBER 12, 1778.

Whereas, true religion and good morals, are the only solid foundation of public liberty and happiness:

*Resolved,* That it be, and it is hereby earnestly recommended to the several States, to take the most effectual measures for the encouragement thereof, and for the suppressing of *theatrical entertainments*, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.

*Extract from the Minutes.*

CHA'S THOMSON, *Secretary.*

.....

RICHMOND, APRIL 15th, 1818.

The foregoing are true copies from the original Resolutions filed among the Executive Communications to the General Assembly preserved in my office.

WM. MUNFORD, *Keeper of the Rolls,*

*White Marsh, 12 miles from Philadelphia, }  
November 13th, 1777.*

DEAR SIR,—I shall beg leave to refer you to the letter which accompanies this, of equal date, for a general account of our situation and wants—My design in this, is only to inform you (and with great truth I can do it, however strange it may seem) that the army which I have had under my immediate command, has not, at any time since General Howe's trip up the Bay, and landing at Elk, been equal in point of numbers to his; and, in asserting this, I do not confine myself to continental Troops only, but comprehend militia.

The disaffected, and luke warm in this state, of which unhappily there is a large proportion, taking advantage of the distraction in the form of government, prevented those vigorous exertions which were to have been expected of an invaded State; and the short term for which their militia was drawn forth expiring before others could be got in, and before the Maryland militia (which by the bye were few in number and never joined till after the battle of Brandywine) came up, our numbers kept nearly at a stand: and I was left to fight two battles in order, if possible, to save Philadelphia, with less numbers than composed the army of my antagonist, whilst the world has magnified our army at least double his.

This idea, though mortifying in some points of view, I have been obliged to encourage, as, next to being strong, it is best to be thought so by the enemy; and to this cause principally, I am to attribute the slow movements of General Howe.

How different the case in the Northern department?—There the states of New York and New England resolving to crush Burgoyne, continued pouring in their troops till the surrender of that army, at which time not less than 14,000 militia were actually in General Gates' camp; and composed, for the most part, of the best Yeomanry of the country—Had the same spirit pervaded the people of this, and the adjacent states, we might, before this, have had General Howe nearly in the situation of General Burgoyne; with this difference, that the former would never have been out of reach of his shipping, while the other increased his danger every step he took; having but one retreat in case of a defeat, and that blocked up by a respectable force.

My own difficulties in the course of the campaign have been, not a little increased by the extra aid of Continental troops, which the gloomy prospect of our Northern affairs (immediately after the reduction of Tyconderoga) induced me to spare from this army.—But it is hoped all will yet end well,—if the

cause therefore is promoted, indifferent to me, is it, in what quarter it happens.—The winter season, with the aid of our neighbors, may possibly, bring some important event to pass.—Sincerely and respectfully,

I am dear sir,

Your most ob't servant,

GEORGE WASHINGTON.

P. S. I shall be a little anxious till I hear this letter has got safe to your hands.

G. W.

For the Virginia Evangelical and Literary Magazine.

The supposition that the millenium is distant but about half a century from the present time, affords to christians the most agreeable prospects and speculations. On this supposition they contemplate our late religious institutions, our Missionary and Bible Societies, and our Sunday Schools as progressing every day in importance and efficacy, until the pleasing dawn which now seems to cheer our horizon, shall issue in the full day of Evangelical light and felicity. But the question presents itself, where shall the Church find pecuniary resources sufficient to carry these institutions to such perfection as the prospect before us would seem to require?—In whatever light we view this subject, a large amount of pecuniary contributions appears to be necessary. If Bibles and Missionaries are to be sent all over the world, whatever economy may be used in the management, a large expenditure will be indispensable in accomplishing the object. And where it is asked will the Church find resources for this expenditure? Some have supposed that revivals of religion in countries already denominated christian, would change the hearts of the wealthy and voluptuous; and that the revenues heretofore expended for the indulgence and promotion of vice, would be employed in the nobler purpose of spreading the gospel. Could this be effected even in a single nation, the Church would have ample means at her disposal—for never did any tyrant tax and fleece his slaves as vice every day taxes and fleeces her votaries: never did a despot draw such a revenue into his coffers, as vice is every day levying on his luxurious and dissipated children. And surely it is not presumption to hope that the progress of divine truth will induce many of the inhabitants of christian countries to divert a small part of that profusion which is now employed for the most injurious and ruinous purposes, to the advancement of

their own best interests, and the salvation of their fellow-creatures. But my most sanguine calculations are not founded on this hope. I think it probable that a great part of the heathen world will be christianized, before the profligate expenditures of nominal christians will be arrested—before these lovers of pleasure become lovers of God—The prophet Daniel assures us that whilst the great conflict and renovation is going on; whilst many shall run to and fro, and knowledge shall be increased; the wicked shall do wickedly, and none of the wicked shall understand. It is therefore perhaps, to the body of christians, such as we now find them, that we are to look for the principal contributions to be employed in the renovation of the world.

It is probable that christians will be excited to this effect by a more full understanding and belief of some parts of scripture at present not much attended to. I am persuaded the scriptures authorize the opinion that no man is impoverished by any religious contributions, within the bounds of prudence; but that on the other hand, to a certain extent, religious liberality is connected with temporal prosperity. And I apprehend a full belief of this doctrine would produce a joint effort in the christian world, attended with consequences not easily estimated. Let us for a few moments attend to the scripture doctrine on this subject. I shall not attempt to bring into view, all the passages, nor indeed any considerable proportion of the numerous passages of the sacred writings applicable to this point. The first I shall adduce is from Haggai, Ch. II. from the 14th to the 19th verse inclusive. The second from Malachi, Ch. III. from the 8th to the 12th verse inclusive. [See the places.]

These texts are too plain to need any comment. As the case related to the Jews they leave not a single doubt on the subject. They shew us plainly that religious parsimony is robbing God, and that religious liberality is intimately and certainly connected with temporal blessings. The only question which remains to be decided is whether these and similar texts apply to the present dispensation. In my opinion their application to the present times is evident from this consideration, that they do not relate to things ceremonial or typical, which were repealed with the Mosaic economy.

But a more satisfactory decision of the question may be taken from the Apostle Paul, 2 Cor. ch. IX. from the 6th verse to the 12th, inclusive. The Apostle is here encouraging the Corinthians to contribute for the relief of destitute and distressed christians; a liberality which he places on the same footing with contributions for the more immediate service of

God; and our best commentators are agreed that the idea of temporal remuneration is here as fully kept up as in the Old Testament passages: and indeed any interpretation which would exclude that idea, would strain the language so far and so unnecessarily, that it would hardly be proper to give it an answer.

There is another observation of considerable importance with relation to this subject, and that is, that the reward promised to religious liberality, seems to depend on the gift and not on the spirituality or piety of the motive, with which the gift is presented. This I think may be clearly evinced from the language of Malachi already quoted. "Prove me herewith saith the Lord of hosts, if I will not open the windows of Heaven and pour you out a blessing, that there shall not be room to receive it." The prophet here invites the Jews to prove the veracity of the divine promise, or to take that course which would give them a sensible demonstration of its faithfulness. Now on the supposition that the promise respected the external performance of the duty merely, this could easily be done—but if respect was also had to the piety of the motive with which the gift was presented, I cannot conceive how any proof could be made without the prerogative of judging the heart. I also believe, that many other parts of scripture could be adduced in favor of this opinion, but I shall confine myself at present to the remarkable prophecy respecting Nebuchadnezzar contained in Ezekiel, Ch. XXIX. from the 18th to the 20th verse inclusive. *Vide loc.*

This prophecy does not appear to have been intended for the instruction of Nebuchadnezzar. We have no evidence that he ever read it. It was not delivered till after the service in question was performed, though before the remuneration was awarded. The prophecy seems to be intended solely for the general instruction of the church. And I apprehend the instruction to be derived from it is plainly this, that God will reward every service he receives, but that external and spiritual services are to be distinguished, and will be rewarded in different ways—that external services are connected with temporal prosperity, and that spiritual services are rewarded with spiritual blessings.

But perhaps some may admit that among the Jews, temporal prosperity was the reward of religious liberality without respect to the motive—and that the promise of temporal remuneration, is continued under the gospel dispensation, who may yet suppose that the conditions of the promise are changed or that better motives are required in the present state of the church. Were this the case we should expect the change

in question, to be intimated in those passages which reiterate the promise in the New Testament. But this does not appear to be the fact. Paul in the address to the Corinthians already quoted, says nothing about motives, except that the gift be presented "not grudgingly or of necessity, but willingly." And when our Saviour declares, that whosoever shall give a cup of cold water to a disciple in the name of a disciple, or to a disciple as such, "shall not lose his reward: he only limits the motive so far as was necessary to make the gift a religious gift.—It will hardly be supposed that every one who may give to pious men as such, is a genuinely religious character. This would be a very unsafe, as well as unscriptural criterion for ascertaining piety.—Herod heard John the Baptist gladly for a time—the Jews were willing for a season to rejoice in his light: and no doubt, either Herod or the Jews would have contributed more than a cup of cold water to his accommodation, and yet none of them were pious characters. The Apostle Paul speaks very doubtfully of the piety of the Galatians, who at a former time "would if possible, have plucked out their own eyes and given them unto him. It appears therefore evident, that munificence may be exercised towards religious men or religious objects as such, without genuine piety. And such seems to be the munificence which our Saviour says shall not lose its reward.

Some have objected, that it would give too much importance to external duty, to suppose it connected even with a temporal reward. To this we answer that the present scheme only places the duty in question, on the same ground on which the scriptures place many of the moral virtues which are necessary to the good order of society. Every one knows that the scriptures encourage temperance by the promise of health, diligence by competence, honesty by reputation, and sobriety and prudence by length of days. And if no christian doubts either of the existence, or the fulfilment of such promises as these, why should he overlook or discard from his creed, those passages of the sacred volume which appear so plainly to connect religious liberality with temporal prosperity.

On this subject however, one caution may be suggested; religious liberality will not make every man pre-eminently rich. Temperance has the promise of health, yet every temperate man does not enjoy health in its highest degree; the promise is sufficiently fulfilled if his temperance improve his health. So in the present case, infinite wisdom has its reasons for the allotment of every man's condition, and the promise to religious liberality is abundantly fulfilled, if it be con-

ected with more prosperity than would have been experienced in the exercise of religious parsimony.

It does not appear necessary to spend much time in explaining how these promises may be fulfilled without any thing miraculous. Should a whole community contribute liberally to the service of God, he could easily fructify their seasons, rebuke the devourer in their fields, and spread a face of prosperity over their territory. Should but a small proportion practice this duty; if he has the ordering of our health and sickness, and that of our families; if our lives and the lives of our flocks and herds are in his hands, and all our floating property under his controul, he can easily remunerate our services by means hardly perceptible to ourselves and wholly unobserved by the generality of the world—Besides what should hinder our believing in the consecration of estates? The acquisitions of the pious frequently descend to remote posterity, whilst we have seen estates suddenly gathered in religious parsimony, and as suddenly dissipated; they vanished like a meteor and left no trace, or at least no blessing behind them. C.

---

## Religious Intelligence.

### FOREIGN.

#### ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 142.]

#### DELHI.

A city of India, 976 miles N. W. from Calcutta, once the capital of the Patan and Mogul Empires. It formerly covered a space of twenty miles, and its present buildings and ruins occupy nearly as much. It is greatly improving, under the protection of the British Government; to which it is in reality subject, although nominally under the authority of the Mogul.

#### *Baptist Society.*

John Kerr.

Mr. Kerr appears to have very recently visited Delhi. He reports that the Word of God is heard with willingness and attention, much to his encouragement and surprise, as

he had been told that it could not be preached with safety in that city.

#### DEMARARA.

In South America.

*London Missionary Society.*

LE RESOUVENIR. 1808.

John Smith.

Here Mr. Wray labored for several years with much success. Upwards of 900 Negroes attended worship, and were much attached to the Missionary. Since his removal, other Missionaries have labored here; and Mr. John Smith is now on his way thither.

GEORGE TOWN. 1809.

John Davies, Richard Elliot.

A considerable number of Negroes repair to George Town, to hear Mr.

John Davjes, some from the distance of many miles. The Chapel is crowded, and many listen at the doors and windows. More than a thousand attend on Sunday Morning. Not fewer than 5000 Negroes attend in rotation, a great number of whom learn the Catechism. They have established among themselves an Auxiliary Missionary Society, composed of People of Color and of Slaves, whose subscriptions, inserted in their last Report, amounted to 1897.

*Wesleyan Methodists.*

Thomas Talboys, John Mortier.

Mr. Talboys writes:—"We have in Society six whites, and 358 colored and blacks. The Society is in a good state. We enjoy peace in our borders. Love appears to be the cement that binds us together; and the people appear to be growing in grace, and divine knowledge."

**DIGAIL.**

A Station twelve miles to the N. W. of Patna, in Hindostan, about 320 miles N. W. of Calcutta, on the south bank of the Ganges.

*Baptist Society.*—1809.

William Moore, Joshua Rowe.

Brindabund, Ram-prisada, *Natives.*

At present, Messrs. Moore and Rowe are engaged in an European School, and superintend three Native Schools, containing about 100 Children. The Society here possess a valuable Mission-house, and they have procured ground to erect a School-house. A rich Native of Benares has agreed to give 300 rupœes per month for the support of a School, for the reception of all classes—a striking proof of the beneficial operations of the Gospel upon the Heathen, even where conversion is not produced.

**DINAGEPORE & SADAMAH'L.**

Dinapore is a city in Bengal, about 240 miles N. of Calcutta—population about 40,000. Sadamah'l is a few miles from Dinapore.

*Baptist Society.*—1814.

Ignatius Fernandez.

Sixty-one Hindoos have become Christians. In the School there are 43 Children.

**DOMINICA.**

An Island in the West-Indies.

*Wesleyan Methodists.*—1788.

William Beacock. Members, 710.

**FAIRFIELD.**

In Canada; now called New-Fairfield.

*United Brethren.*—1734.

Christian Fred. Dencke,  
John Renatus Schmidt.

(See under the head Goseen, some account of Fairfield.)

In 1815, the Settlement was destroyed by fire; and the Congregation was dispersed. By the last accounts, the members were again collected, to the number of 109 Indian Brethren and Sisters, who resided in huts where Fairfield formerly stood. They had been visited by some of the Brethren from Bethlehem; and Brother Schmidt had united himself to Brother Dencke, who, with his wife, had been mercifully preserved during their wanderings. A place of residence had been fixed on and measured out, in a more convenient spot, which had received the name of New-Fairfield.

**FLINT RIVER.**

A Settlement in North America, among the Creek Indians.

*United Brethren.*

This Settlement was formed in 1734; but has been, for the present suspended, in consequence of the unsettled state of the country.

**FREE TOWN.**

The chief town of the colony of Sierra Leone.

*Wesleyan Methodists.*

William Davies, Samuel Brown.

Mr. Davies takes an active share in the instruction of the re-captured Negro Children. Mr. Brown lately sailed.

**GAMBIER.**

A Settlement situated among the Bagoes, at Kapparoo, in Western Africa, a Native Town on the Coast, about 70 miles N. W. of Sierra Leone.

*Church Missionary Society.*

Jonathan Solomon Klein,  
Emanuel Anthony, *Native Usher.*

[To be continued.]

## DOMESTIC.

*The fourth Report of the Managers of the Norfolk Bible Society, submitted at the Annual Meeting, held on the 10th of March, 1818.*

On a review of our labors for the past year, we are gratified in being able to report, that our society is still in a prosperous state. We feel happy indeed to assure you, that there has been no decay of zeal in our members, and, we hope, but little in ourselves. We trust that a plain and short statement of what we have been doing, will satisfy your just expectations, and secure the continuance of your support.

Our receipts for the past year, are	\$386 56
Our expenditures for the same period,	300 00
The balance in the Treasury, is	113 11½
The number of Bibles distributed, is	176
That of Testaments,	145
Bibles sold at cost,	8
Testaments,	3
Bibles on hand,	27
Testaments,	14

Of the expenditures, the sum of one hundred and fifty dollars has been forwarded as a donation to the American Bible Society, according to the terms and principles of our union with that body. The balance has been spent in the purchase of Bibles and Testaments for distribution in our own Borough, and the adjacent counties.

We would mention here, that in order to extend our usefulness as widely as possible, we have appointed a number of agents in different sections of our district, to receive contributions, and distribute books for us, in their respective neighborhoods. From several of these correspondents, we have been happy to receive the most friendly assurances of co-operation in our design. Some of them too, we understand, have made some small collections for our funds, though we cannot tell the amount. We would strongly recommend a renewal of this application the ensuing year, and we must persuade ourselves, that a call of such a

nature, which speaks to all the best sensibilities of man, cannot be received by reflecting minds, with indifference or neglect.

And here too, we must inform you, that we have received several donations from friendly individuals, who could not satisfy their zeal by the small annual contribution they were called to pay. Among other instances of this kind, we beg leave to report, with grateful honor to the dead, a gift from the late Wm. F. W. Boush, of Princess-Anne, of a small lot of land in Kempsville, which he gave us in his last sickness, as a dying proof of his attachment to our cause. Such examples of generosity are indeed most refreshing to our spirits, particularly from the evidence they furnish that our object is appreciated, and that our Society is gaining ground in the hearts of the pious. We would just add, as a further proof of the same thing, that we have also received the subscriptions of several new members, more than in any former year.

On this occasion, it may be pleasing to you to have a short view of our labors since the establishment of our Society in 1814, four years ago.

Our receipts for this period, have been	\$1536 64
Our expenditures,	1433 53
The number of Bibles distributed, is	643
That of Testaments,	1241

We have also made the following donations from our funds, in aid of the general cause, beyond the limits of our own district:

To the Bible Society of Virginia,	\$100
To the Bible Society of New-York,	50
To the American Bible Society,	450

From this statement, we trust it will appear to your satisfaction, that we have not been altogether idle in the vineyard of our Lord. We have sent the word of God, with all its hopes and consolations, into the cabins of the poor—we have laid it on the pillows of the sick—we have put it into the hands of the little children in our Sunday-schools, and other similar charities. We have lent our

aid in sending it to the French in Canada, and Louisiana, to the Indians in South-America, and to the Savage on the banks of the Missouri. In a word, we have endeavored, according to our opportunity and ability, to assist in wafting this compendium of blessings, to all the sons and daughters of Poverty and Sorrow, throughout our country and the world.

In the mean time, we have enjoyed the reward of our labors in their effects. We have seen a spirit of inquiry after religious truth, and a thirst for the knowledge of the Scriptures, excited and diffused through the different classes of our population. We have seen also, the beginning of a most laudable zeal for providing the means of instruction for the poor; and a more general habit of attention to the wants and sorrows of the suffering classes of society. In short, we have seen the whole face of our community brightening around us, with some rays of that divine light which has been shed upon it from Heaven; and in every feature of its improvement, we can clearly discern the influence of the Word of God, which we have labored to diffuse.

In raising our eyes to more distant scenes of operation, we are delighted to observe the continued and increasing diligence and success of our kindred Societies. In our own country, the American Bible Society, with which we have the honor to be associated in the common cause, is daily gaining strength and influence. From all parts of the Union, contributions are sent to its funds; many auxiliary associations are formed, and Christians of all denominations are united in its support. The Society in the mean time, being thus furnished with the means of benevolence, is beginning to act with vigor and effect, particularly by establishing stereotype presses; and by preparing translations of the Scriptures into the different native languages of our country. In this manner, we cannot doubt that the institution will prove a *fountain of life* to the nation, and soon send forth those *streams of sal-*

*vation* which shall make glad the city of our God.

Throughout Europe too, and in various parts of Asia, the operations of the British and Foreign Bible Society, and other similar institutions on the continent, are still felt in the blessings they diffuse. From the ends of the earth we hear the voice of prayer, and the songs of salvation are wafted to our ears upon every breeze. Indeed, the constant and signal labor and success of these Societies throughout the world, sufficiently indicate the source from which they have flowed. The zeal which now pervades the whole Christian Church, for the diffusion of the Bible, is not the light and transient ebullition of human feeling; but the deep and lasting impulse of the Spirit of God.

Under the influence of this conviction, we again call upon you to renew and increase your exertions in support of our Society in this place. Indeed, we cannot satisfy our consciences without pressing it upon yours, to consider the duty of aiding us in our undertaking, with your contributions, your sympathy, and your prayers. Thus far, we apprehend we have done nothing worthy of our cause, or even of ourselves. We certainly occupy no obscure corner of a great nation; and if our zeal were at all equal to our means, might make our Society a most important link in that chain of love, which is now binding our country and the world in its compass. The wants of the poor in our own district, are far more urgent than is easily believed. Besides this, our union with the National Society, opens a new and ample range for our benevolence, among the population of our Western Country; among the natives of the West and South; and finally, among all the tribes of Pagans throughout the world.

Let us come forward then, with new life and energy, in the work to which we are called. Let us devote some portion of that all our God has given us, to the service of sending his word of life and truth to the poor of every land. *The blessing of him*

that is ready to perish, will come upon us—The widow and the orphan will pray for our welfare—And in the great and final day, the Lord himself will give us our reward.

#### HYDROPHOBIA.

Died, on the 27th day of March, Edward Taylor, youngest son of Mrs. Sarah Taylor, of this City, aged about 12 years.

The circumstances of this mournful case are briefly these: Forty-five days before death, E. T. was bitten by a dog belonging to the family.—Previously to this, the dog had manifested an unusual degree of ill-nature; but no other symptom, as we understand, of madness. At the time when the wound was inflicted, the Subject of it was amusing himself with experiments on the temper of the animal; and there is reason to believe that the dog seized him without knowing precisely what was seized. Because, the boy being with the dog on the outside of a small house used as a kennel, kicked against the side of the house, and uttering the customary sounds for encouraging dogs, suddenly placed his hand on a hole in the kennel. The dog sprang forward, and inflicted a severe wound both in the back of the hand, and in the palm next the thumb. The dog was soon after tied; and when the writer of this saw him, was entirely calm; eating freely; showing no horror of water; without froth about the mouth; recognizing the members of the family; and giving the usual indications of affection when kindly called.

Immediately after the infliction of the wound, the part was well washed with strong brine; and some other simple remedies were applied. As soon however, as it was seriously apprehended that the dog was mad, recourse was had to the East-Indian composition, usually called the *bezoar stone*. This stone was applied four or five times to the wounded parts, and was said to have performed its office perfectly well. The anxious mother became entirely easy on the subject, fully believing that by the virtue of the stone, her son had been

secured against the *dreadful disease*. It may be proper, however, to observe, that every direction given by the owner of the stone was punctiliously observed; and that the wound was kept open for several weeks. At length however, it was healed, and all was tho't to be well.

On the forty-second day after the bite was inflicted, E. T. began to complain. The symptoms precisely resembled the appearance attending diseases common to the season. It was apprehended that he had taken cold, and that he was *bilious*. A dose of calomel was administered by the mother at night; which, not operating sufficiently, it was thought advisable to aid by glauber salts next morning. In attempting to swallow the solution, such difficulty was discerned, that the writer of this article was immediately sent for; and found the sufferer lying in bed, with no symptom that could in the least indicate disease, except a continual sighing; for which no reason could be assigned. One or two experiments, however, with liquids, induced the suspicion that it was a case of hydrophobia. In these, and in every other, that was made, *the difficulty was not in swallowing; but in getting the water into the mouth, and the lips closed upon it. That once accomplished; the swallowing was perfectly easy.* This decided fact overthrows a hypothesis, which has considerable currency, respecting the prominent symptom of the disease. E. T. was a boy of uncommon resolution, and made most powerful efforts to resist the spasmodic motions produced by every attempt to receive liquids. On the approach of water, however, a *working* in his breast and shoulders took place, which increased as the liquid approached his lips; and in every instance in which he succeeded in swallowing, there seemed to be a convulsive motion just as the mouth and cup came in contact; and the water was rather thrown into the mouth, than taken in the usual way. At other times, the moment that the liquid touched the lips of the patient, his jaws were thrown wide

open, and his tongue thrust out of the mouth, as far as, for its length, it could be projected.

Within a few hours after any strong symptoms of the disease had been developed, the spasms had greatly increased in violence; and the affection which at first was produced only by attempting to swallow liquids, was brought on by almost any cause, such as the patient's speaking; opening the door of the room; waving the hand over him; or any thing else that put the air about him in sudden motion: so that they might at length be said to be continual.

He complained chiefly, for the greater part of the time, to use his own words, of the *beating of his heart*. The heat of the surface was considerable, but not extremely great—The action of the pulse very rapid, but the stroke feeble. One hundred drops of laudanum given in the course of a few hours, seemed to increase the restlessness, and rather aggravate the symptoms. Towards the close, great complaints were made of heat in the head; and at the patient's request, cloths wet with cold vinegar, were constantly applied. The poor sufferer, during the whole time, knew his friends; and although naturally a most affectionate child, he appeared, during the short period of the disease, to be much more so than usual. The kindest terms which language affords were adopted to express his feelings towards his afflicted mother, and other relatives. The only indications of an alienation of reason made by him, consisted in his once or twice, entreating his surrounding friends by name, to pull him out of the water, and not suffer him to be drowned. Except this, he appeared to be in the full exercise of his reasoning powers. His eyes, without any expression of fierceness, were so brilliant as to require considerable effort to look him in the face. The course of the disease, as has just been intimated, was very short. It was not more than twenty hours after the first appearances of hydrophobia were exhibited, until the agony was over. The symptoms

became worse so rapidly, that what was thought of as a remedy one hour, was seen to be totally unfit the next; and the very respectable physicians who were called in, could only look on, and acknowledge the imperfection of the science of medicine.

We have thought proper to give the foregoing case, because we think that it may be useful. For, it hence appears,

1. That the symptoms of madness in a dog have not been well defined. An animal may be affected with the disease, that will both eat and drink, and that does not froth at the mouth.

2. It would seem that the *bezoar stone* ought not to be depended on as a preventive of the disease. *It was fully tried in this case and failed.*—To this it may be added that the use of the *stone* for that purpose is not known in those parts of Europe which have the fullest and most intimate intercourse with India, in London for instance. Nay farther, it is not known, at least not depended on, even in India. We have very lately read the history of a case which occurred in that country, in which instead of the bezoar stone, recourse was had to blood letting and calomel.

To these remarks of our own, we will add a quotation from *Orfila on Poisons*, the latest work on that subject, that has appeared in this country. After enumerating the various remedies that have been celebrated, the author concludes with these words: "These facts lead us to conclude; that in the actual state of science, we know no medicine which can constantly cure hydrophobia when it is well ascertained; and consequently that it is indispensable to cauterize the wound with a hot iron, in order to stop its progress. The good effects of this practice will depend upon the time at which it is done. If delayed too long, they will be null."

There is one other reason why we have noticed this case. The poor youth, who was thus untimely cut off was wild and thoughtless, as boys ordinarily are. His mother had taken much pains in his religious

education. He had learned from his Bible and the catechism, the doctrines of the Gospel; and knew theoretically, better than most children, what is necessary for salvation. Still however, it was feared that all the labour thus employed, was lost.—During his last hours, however, E. Taylor seemed as though new principles had been implanted. He prayed with the fervour of one dying, and expressed himself in such terms as an experienced christian might not have been ashamed to use. A judicious person who sat up with him, has declared that nothing that he ever witnessed struck him with as much force as the dying exercises of this boy—such knowledge did he discover of the depravity of the heart, of his need of a Saviour, of the offices of Christ; and of the general plan of redemption through him—And such hopes did he express of being forever happy through the pardoning mercy and sanctifying grace of God. This afforded unspeakable consolation under a trial of peculiar severity; and is regarded both as most ample compensation for all the pains taken in giving religious instruction, and great encouragement to pious parents to persevere in honest endeavors to fulfil the vows of God, amidst the greatest difficulties, and apparently the justest fears that it is all in vain.

### LITERARY.

1. We are pleased to learn that A. Finley of Philadelphia has in press, and expects shortly to publish *Leland's Advantage and Necessity of Revelation*. The character of this work has stood very high since its first appearance. We do not know

any that can well supply its place; and have long thought it strange that a book so scarce, and so valuable had not been reprinted in this country. We heartily wish that the publisher may be rewarded for his labor, and that the book may be generally circulated and carefully studied.

2. T. B. Wait & Co. of Boston have issued proposals for republishing Bellamy's *New Translation of the Bible*.

### AGRICULTURAL.

At a meeting of the Agricultural Society of Virginia, held on the 10th of March, the following premiums were proposed, and ordered to be printed.

JOHN ADAMS, *Secretary*.

*Resolved*, That a premium of fifty dollars value be given for the best essay on the general management of a Virginia Farm, founded on practical experience or observation, and combining a good rotation with the management of live stock, the accumulation of manure and other objects pertaining to the business of a farm.

*Also Resolved*, That a premium of forty dollars value be given for the best rotation, embracing Corn, Wheat and Clover.

Also a premium of forty dollars value be given for the best rotation, embracing Corn, Wheat, Clover and Tobacco.

It is to be understood that the Society reserve the power of deciding whether the essays offered merit the premiums; and it is expected that the essays shall be delivered to the secretary, on or before the third Monday in October next.

### To Correspondents.

We are happy to find that our files of Manuscript are enlarging, and the number of our friends increasing. We have on hand several valuable communications, which shall appear in the next No. We assure '*A Provincial Protestant*,' that he has not mistaken our views; and that we shall be happy to see the outline drawn by him filled up. Our work is devoted to the interests of sound learning and true religion; and we rejoice in the co-operation of all who have similar views and feelings. We wish, among other objects of utility, to call forth the talents of our citizens; to afford an opportunity for men of information to communicate knowledge; and for ingenuous youth to exercise their powers. But let young writers study their subjects well; and at all times do their *very best*.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

MAY, 1818.

No. V.

---

---

For the Virginia Evangelical and Literary Magazine.

Remarks on the Classical part of a liberal Education.

The spirit of education seems to be gaining ground amongst us; and indeed it is high time that it should. It must be the wish, in particular, of every sound scholar, that the study of the best authors of Rome and Greece should be more highly estimated, and more diligently pursued than it is at present, or perhaps has ever been, in Virginia. To contribute in some degree, to this effect, is the purpose of the following observations. I trust it will appear that the writer has thought for himself on the subject.

Before I attempt to show the advantages of classical studies, I would offer two or three preliminary ideas. Let them not be condemned without a fair consideration.

The first is, that the prime object of youthful education, (I speak throughout this paper of the intellectual culture of the mind only,) is the training of the mental faculties to their utmost capacity and vigor of exertion. Let as much useful knowledge as possible be imbibed during the process; but this is in reality only a secondary object. The first, is to prepare the mind for the happiest efforts; and for the continual accumulation of knowledge after the maturity of manhood has been attained, and indefinitely through the progress of life. You may adopt a system to throw into the young mind, with very little labor, a great many facts and sentiments, and yet leave it after all in a state of miserable debility. What we mainly want is to have habits of steady thinking formed, the inventive powers invigorated, the judgment ripened and

cleared from the blinding mists of prejudice ; and any scheme of education will be materially defective which does not keep these in view as its principal aim.

In the next place, I observe, that boys are generally set to commence the study of the classics some years too early. It appears to me, from long and careful observation, that the age of thirteen is about the best possible time for the purpose. My object is to adapt the employments of the mind to the progressive advancement of its powers. Previous to the period I have mentioned, the pupil is not qualified, ordinarily at least, for attempting the grammar of an unknown language, to good purpose. Let his most childish years be dedicated to easier things, and things, at the same time, of vital importance too. I mean, let him be taught to spell perfectly the words of his mother tongue ; to read it well,—an acquisition very far from being common ; to write a genteel hand, or at any rate a decent one, not a disgraceful, illegible scrawl. To these may be added, a good mastery of the rules of arithmetic ; and, if you please, some other branches of practical mathematics. It must surely be disgusting to all correct taste, to see many learned scholars so shamefully deficient as they are in these qualifications of every-day necessity. There will be time enough, after the age of thirteen, for the fullest course of liberal education, if the boy be of such a description as to make such a course advisable.

And this brings me to my last preliminary ; namely, that boys who are not endowed by nature with talents as high as mediocrity, or rather a little above it, should never be forced into the study of the classics at all. There are many ways of being useful, respectable, and happy in life, without being able to read Livy and Demosthenes in their original languages. A parent surrounded by wealth and splendor, and whose heart is full of ambition, does not like to admit that his son may be naturally incapable of ever shining as a scholar. But the fact may be decidedly so, notwithstanding ; and what help can be found for native imbecility ? The Maker of human minds dispenses their various powers according to his own will ; nor does he always bestow genius in connexion with the abundant means for its cultivation. How often have I pitied the hard and useless slavery of a poor, dull child, compelled year after year to drudge through the fields of classic literature, without the smallest capacity for enjoying, or even at all relishing their beauties. He might have been training all this time for some situation calculated to promote his happiness, and make him a useful citizen.—But because his father was rich, and wilfully blind to facts,

and bent upon the lad's making a certain figure, in spite of the prohibitions of nature, the sweetest days of his youth were doomed to be wasted in a way the most irksome that imagination can conceive, and without any other fruit than the degraded standing of a mere nominal scholar. One reason, by the way, why I recommend the commencement of classical studies to be put off somewhat beyond the usual period is, that sufficient time and opportunity may be afforded to judge whether it be worth while to engage the boy in it at all or not. And this may be sufficiently ascertained by the age of thirteen, if the parent has common sense, and will apply it to the point in hand with a tolerable degree of candor.

Let us now put the Latin grammar into our tyro's hands. Be his powers what they may, a few weeks must be sedulously spent in a way the most dark, unmeaning and uncongenial, imaginable; in committing to memory a mass of declensions, conjugations, and rules of syntax contained in words and sentences to him the most uncouth and barbarous, and with scarcely a glimmering of discernment what all this Herculean labor is to accomplish. Well do I remember the overwhelming gloom of those dismal weeks! But there is no remedy. He is getting hold of the necessary tools with which he is by and bye to work. In due time we initiate him into the business of parsing. And presently a light the most exquisitely pleasing begins to dawn upon his mind. He begins to see the application of all those strange things which he has been so painfully laying up in his brain. He perceives how his grammatical acquisitions, with the aids of his dictionary and his teacher, enable him to develop the structure and sentiments of the language he is studying. Here is an employment neither too easy nor too difficult for the present strength of his powers. His recollection, his invention, his judgment, are kept in a constant train of progressive improvement.—His taste also is awakened, and formed on models of a very high order. And this intellectual discipline I take to be the greatest benefit produced by classical studies, and the strongest argument in support of their importance as a branch of education.

This assertion, I am aware, will not quite satisfy the high-flying, enthusiastic admirers of Grecian and Roman lore.—They deem so transcendently of the very works of the classic masters, that they pronounce the greatest modern productions poor and trifling in comparison with them. I frankly own that I have no such impression. Yet I value many of the classic volumes very highly for their own intrinsic merits. The writers of those celebrated nations have been our

teachers in poetry, in history, in philosophy, in eloquence, in criticism. And they have taught us to rival, and in some instances, I think, even to exceed them. I cannot consent that Milton, and Locke, and Whitefield shall vail, in their respective departments, to the loftiest claims of Greece or Rome. But to return.

It is often asked, why not study something that may be applied to useful purposes, instead of books in the dead languages? I answer, I know no other study so well calculated to promote the grand object which I have laid down, at the period of boyhood under consideration. The reading of works in our own language does not sufficiently exercise and strengthen the faculties. And these faculties, moreover, are not yet duly prepared for an advantageous application to speculative mathematics, or even to the study of natural science. I am training my pupil by classical labors for these still more laborious pursuits. Let me remark too, that it might puzzle the objector to find, what he calls a practical use for a great many things commonly included in the course of education, and for which the ancient languages are too often very unwisely neglected. I ask, how are we likely to apply to the conduct and business of life, our knowledge of Euclid's Elements, of Algebra, of Conic Sections, and so on? If we enquire after the utility of such studies as these, we can only find it where we chiefly find that of classical studies; namely, that they contribute, very powerfully, no doubt, to the invigoration of the mental faculties for their proper exertions in the several departments of life in which we may be placed. In the mean time, is it of no use to learn, from the original sources of information, the history of ancient nations, their laws, politics, manners, superstitions, virtues, vices, and destinies? If things like these are of no utility to be known, of what materials shall education be made to consist?

Sometimes we hear also of discarding the dead languages, and substituting in their place one or more living ones; the French, or the Italian, for instance. But why should this be done? No modern language, so far as I have heard, can vie with the Greek or Roman in dignity, beauty, and splendor; nor does any open up to us such vast treasures of interesting literature. If you have talents and leisure for the learning of languages, acquire as many of them as you can. They may all be both ornamental and useful. If you intend to travel or reside in France, it will be well to learn the language of France; and so of any other country. But we are Americans; not Frenchmen, nor Italians, nor Germans. And I can see no earthly reason for abandoning the classics to make

way for two or three modern living tongues hardly ever used, and which will be less and less used in our own country.

I do not lay very much stress upon the necessity of knowing Latin and Greek in order to a full acquaintance with our native language. That they do contribute to this, every competent judge will readily admit. But I do not think them essential in the degree which has often been pleaded. To professional studies they seem to me more important. Let any scholar open a book of Chemistry, of Anatomy, or *Materia Medica*; or let him open a book of law, Blackstone's Commentaries, for example, and ask himself how such works are to be studied with taste, ease, and certainty, without some tincture of classical knowledge? Is it not of still higher importance that our clergy should be able to read the Bible, the sacred code of our religion, in its original languages? Indeed, if the thing were possible to be attained, I think it would be much more desirable that every man and woman in the community should read the original scriptures, than that they should be able to speak perfectly any half a dozen foreign languages of the present day.

Still we shall hear grievous lamentations about the spending of so many precious years of youth in the study of words, in poring over volumes in the dead languages. How many years I ask? According to my plan and views, three years will be nearly or quite sufficient for the purpose. Let it be remembered that I will not, in this period, promise for a dunce, an infant in age, nor an idler. But give me a boy of thirteen, possessed of pretty good natural parts, and disposed to be industrious; and I venture to say he may, in the time specified, be made a respectable classical scholar. I have known the task to be accomplished in a much shorter period, with no other requisites than these, except a little farther advance of age at the commencement. And here again I may be charged with heresy by those scholars, certainly not very numerous in this country, who deeply underrate all kinds of learning in comparison with that of the classics.—They will say that the course of reading to be performed, even by a powerful and indefatigable student, within such a scanty portion of time, must necessarily be very limited. I grant it must, when compared with the whole mass of Greek and Roman literature which we possess. But why should the whole of that mass be read by the student? If we could divest ourselves of the antiquarian prejudice, I believe we should find reason to pronounce a considerable proportion of those numerous volumes to be of no very great importance in themselves. Besides, in a country like this, where there

are so many openings, and such loud demands for the exertion of talents and learning, it does not seem to me reasonable that our students should be delving a great number of years at studies of this kind, merely for the sake of seeing all that was written by these ancients, good, bad, and indifferent. And still farther, if any scholar has disposition and leisure, let him pursue the reading of classical authors in subsequent life to any extent that pleases him. I wish my pupil to close this sort of books about the age of sixteen, and betake himself to the various other studies which lie before him, and for which I hope he will now be happily prepared.

But in order to accomplish my purpose, I wish to see some improvements take place upon the old system of classical instruction. I will propose them to those who are at once better judges, and who have the power of applying improvements effectually.

The first is, that all translations be furnished from the hands of the student. I shall only admit an exception of one or two little elementary books, to help a boy along who is as yet extremely weak in his motions. Let him be required, as speedily as possible, to go alone, without these trammeling and opprobrious leading-strings. Translations are the very bane and pest to industry. If they be free and elegant, they bewilder the young mind; if literal, they debilitate and stupefy it.

Next, I wish to see the classic authors exhibited and used without the incumbrances of modern latin. To illustrate my idea, let us open Virgil, in usum Delphini. Here you have, for a beginning, at the head of each poem or book, a pretty knotty argumentum, or table of contents. Then comes, in the margin, the exquisite poetry of Virgil, very painstakingly reduced to prose; the very life and soul of his verse annihilated as though it had never been. And then, to crown the whole, you have a large part of every page stuffed with notes; some of them useless, many very hard to understand, and all crabbed and inelegant, as the latin of modern days almost universally is. And what end do all these heavy accompaniments answer, but to pester, disgust, and retard the student? Let us have the simple text of the author, with as many notes, in good English, as are really necessary to assist the reader in his studies. The notes annexed by Mr. Murphy, to his edition of Lucian, are a fine example, which I should be glad to see followed in editions of all the classics. I would scout the whole practice of teaching one dead language through the medium of another. We begin to have grammars of the Greek written in English. But to this day

I can find no general Greek Lexicon which explains the words of the language in English. Instead of getting at my object directly, I must hunt the meaning of my Greek classic through the latin definitions of Hedericus or Schrevelius.—Mr. Parkhurst has given us a specimen of a better taste and greater accommodation in his excellent Greek and English Lexicon to the New Testament.

Once more; if it were in my power, I believe I should make some alterations in the matter selected for a course of classic studies. The quantity would, perhaps, be rather diminished than enlarged; but I should require it to be read with more care and understanding than it commonly is. I should probably expel from the schools a great portion of the poetry of Greece and Rome, and fill the vacant space with larger selections from Xenophon and Cicero. Ovid, for instance, writes extremely smooth and pretty verses. Some of his passages, (I speak of the *Metamorphoses*,) are every way admirable. But there is much of trash, and more than a little of vile stuff worse than trash. If any one can read all this without injury, it is not likely to be a boy at school. Similar observations are applicable to Horace. I remember when I was reading his odes at school, the idea was often impressed upon my mind, that he must have written them either in a gin-shop, or in some place still more abominable. As to Homer, his delineations and discriminations of character, as well as the structure of his poetry, are above all praise. And yet, hazardous as the sentiment may be, I will say that I find very little utility, and indeed, after a while, very little pleasure in his everlasting scenes of battle and bloodshed. The *Cyropedia* delights me far more, and more permanently.

And now, having sketched my thoughts freely upon a highly important subject, I shall have no objection to see them unadverted upon by any scholar in a liberal spirit. If any of my ideas are erroneous, I wish to see them corrected. Let us place the study of the classics on rational grounds; neither abandoning it tamely to the attacks of whim or ignorance, nor suffering it to assume the place, or the estimation due to studies more necessary and more valuable.

MELANCTHON.

## No. IV.

## PSALM, CXIX. 11.

*"Thy word have I hid in mine heart, that I might not sin against thee."*

Scarcely any other part of the holy scriptures affords us, in the same compass, so rich and varied a treasure of experimental religion as this psalm. It is adapted at once to all times, and to all circumstances, and well deserves our deep and perpetual meditation. He who imbibes the spirit which it breathes, is a genuine servant of God, and is ripening for that land of perfect holiness and felicity which God has prepared for them that love him.

In the words before us, two important points demand our attention; namely, the object which a child of God proposes to himself, and the means which he adopts for its attainment.

The object in view is the avoidance of sin. In other words, to obey and please God, and that in every thing; to renounce and escape all transgression of his commandments; is the grand aim and business of the christian's life.

Looking abroad into the world, we observe a great variety of characters among mankind. Some ruling passion exerts its influence upon individuals, and gives its own shape and coloring to the whole texture of their dispositions and conduct. In one you see the love of ease predominating; in another, ambition; in a third, avarice; in a fourth, vanity; in a fifth, devotion to sensual pleasures, and so on. And the numberless modifications and mixtures of human passions still farther diversify the motley exhibition of our corrupt nature every where presented to our eyes. Mean while, it is the present world that bounds the horizon of every unregenerate heart. The "things which are seen and temporal" engross, in some form or other, all its affections, excite all its exertions, and constitute its only dependence for enjoyment. It is no part of the unrenewed sinner's hearty and abiding concern, whether he is obeying the will of God, or setting him at defiance; whether he is pleasing God, or offending him. "Who will show us any good," any earthly good, and put us in the way of gaining it? "What shall we eat, what shall we drink, and wherewith shall we be clothed?" How shall we become rich, and great, and applauded in the sight of our fellow-men? These are the enquiries, the springs of action, which fill the world with eager and continual turmoil.

Here and there, however, we meet with one of a different temper; one who has found out that the world is a poor, unsatisfying and polluted scene; that it ought to be trampled

under foot for the sake of "a better and an enduring substance;" one, in a word, who is supremely bent upon obtaining the favor of God, and acting so as to enjoy his unerring approbation. Such are the children of light and of God. You may discover amongst them also a great diversity of character in things that are morally indifferent, as well as various degrees of advancement in the spirit and habits of obedience to God. But the great, governing principle is in all the same; to avoid sin, to please God, and to seek a full conformity to his holy image.

How comes such a principle as this to take root and commence its transforming operations in the heart of man? It is no product of our fallen, depraved nature. If "every imagination of the thoughts of man's heart is only evil continually," how is such a heart to turn from all this evil unto God? If we are by nature "dead in trespasses and sins," we do not, we cannot return of ourselves to divine life and righteousness. No; this new heart, this right spirit, comes from above. It is the gift of God. He who possesses it sees and feels things in a new manner; in a manner suitable to their real attributes and importance. He sees himself to be a sinner, and has learned to estimate sin as the greatest, the sorest of evils; that abominable thing which God hates; that breach of order which has overspread the once goodly creation of God with darkness, confusion, and misery; that shameful defilement of the soul which degrades it below the level of the brutes that perish, and unfits it for the sublime and beatifying exercise of communion with the greatest and best of beings; that daring provocation of the divine Majesty which deserves the unquenchable fires of hell, and for the punishment of which alone those fires were enkindled. Above all, he realizes, so far as a feeble mortal can, the infinite demerit of sin as displayed in the cross of Jesus Christ. The glorious and spotless son of God is nailed to the cursed tree; he is made a sin-offering for us; he is bowed down with a weight of agonies unknown; and complains, in bitter anguish, that his God has forsaken him. All heaven looks on with astonishment, and asks, what can this spectacle mean? It means that sin is such an evil, such a mischief, so detestable in the eyes of Jehovah, that even his boundless compassion cannot flow forth, consistently with his honor, and the stability of his throne, to pardon and remove sin, without these inconceivable propitiatory sufferings of his only-begotten Son, our Redeemer. These are the lessons of the Gospel. Under such views and impressions, sin comes to be dreaded and loathed beyond all other objects of terror and aversion.—

Nothing but phrenzy can give to sin the features and attitude of a trifling matter, in the judgment of an eye thus opened to discern both good and evil. Poverty, sickness, reproach, persecution, yea, and death itself, are all judged now to be less evils than the pollution of sin, and the frown of the eternal God. And the more that a penitent believer sees of the amazing mercy of God in the scheme of our Redemption, the more he is enabled by the Holy Spirit to appropriate that mercy to himself; just so much the more will his heart be set in opposition to sin: just so much the more will he watch and pray, and strive against all sin, of thought, word, and deed. He feels that "he is not his own, but bought with a price, even the precious blood of Jesus Christ;" and therefore, ardently desires to "glorify God in his body and his spirit, which are God's." "The grace of God which bringeth salvation," does for the wretched sinner, what nothing else ever could do; effectually "teaches him to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world."

This leads us to our second point, the means adopted for accomplishing this escape from sin, and all its consequences. In order that I might not sin against thee, says the Psalmist in our text, "I have hid thy word in my heart." This phraseology gives us two ideas respecting the word of God. The first is that we deem it a very precious treasure. What we highly value, what we esteem of prime importance to our welfare, we naturally reposit in some secret and secure place. We remove it from the danger of loss; from the eyes and the hands of plunderers. Hear how the believer describes this treasure which he has found. I know myself to be a guilty, hell-deserving sinner. "I know that in me, that is, in my flesh," my apostate nature, "there dwells no good thing." But I think I know also, that I am weary of this sinful and miserable condition, and sincerely long for deliverance from it. I desire to escape the vile bondage of sin, as well as its condemnation, and to become, in my humble measure, "holy as God is holy." Blessed be the Fountain of all good for this desire. Opening the word of God, I see the glorious provision, made by divine love, wisdom and power, for my complete salvation. Here are the doctrines which teach me what God is; upon what principles he governs his rational creatures; and especially, how "he can be just and the Justifier of a sinner like me, through the redemption that is in Christ Jesus." I see that "where sin abounded, grace much more abounds." I see those invitations of mercy which spring from the bosom of the God of love, and in which he

abundantly encourages me to trust. Here are those pure and spiritual precepts by which my heart and life are to be regulated, by which I am to be trained to universal holiness, and the enjoyment of "communion with the Father and with his son Jesus Christ." Here are "exceeding great and precious promises," given by him who cannot lie, that "by them I may be a partaker of the divine nature, having escaped the corruption that is in the world through lust." Here is that all-animating assurance of the abiding presence, the protecting and supporting influence of the Holy Spirit, as my Sanctifier and Comforter. Here are the materials for uniting me, in the most endearing and indissoluble bonds of friendship, with the best of society, the whole family of God, on earth and in heaven. And finally, here is presented before me the prospect of a blissful immortality, of a "crown of righteousness," an "exceeding and eternal weight of glory;" compared with which all the splendors of this world fade into insignificance; and for the sake of which all the troubles I may be called to bear in this transient pilgrimage dwindle into "the light affliction of a moment of time." Bless the Lord, O my soul, for such a treasure of wisdom and grace! And let it be the one great object of my life to learn its value more and more, and to improve it as it ought to be improved!

But our text exhibits a second idea here, an idea too of transcendent importance. In order to avoid sin by means of the word of God, we must hide it, lay it up, "in our hearts," we must receive, remember and keep it in the inmost seat of moral feeling and action. "Out of the heart are the issues of life." One contents himself with a vague, general respect for the bible. If we forbear to call such a man an infidel, we may nevertheless properly ask, and the question is an awful one, how much is he better or safer than infidels? Another studies the sacred book, in speculation, with much diligence and success; and values himself upon the soundness of the creed which floats upon his brain, but never penetrates his bosom. He "holds the truth in unrighteousness," and lives under the dominion of sin. Warping the glorious doctrines of sovereign grace perhaps, and yielding to the most infernal device of Satan, the antinomian delusion, he dares to depend presumptuously upon a Saviour whom he does not love, and to call him Lord, Lord, while he refuses to do his commandments." Whither can these things tend, but to an enormous increase of guilt, and a dreadfully aggravated condemnation? The word of God cannot operate to save us at a distance, if I may so speak; it must come home, with almighty energy, to our very souls. How can the best of food nourish our bodies,

if we despise or neglect it, if it be not eaten and digested? As little is it possible that the gospel, which is compared to a rich and excellent feast, can give us divine life and renovation, unless it be cordially received, and become incorporated with our affections. The word of God must become sweet to our taste; "sweeter than honey, and the honey comb." Every day and every hour, we must make it our companion, our practical adviser and master. And this is precisely what the true Christian does. Thus he uses the heavenly treasure.— From the bible he learns to hate sin as the most detestable of all objects. Hence he discovers its snares, and the perils which beset his path. There he seeks his armour of defence; and learns how to wield the weapons of faith, watchfulness and prayer. And when he feels that he has failed, and his enemies have gained an advantage over him; it is from the precious doctrines and promises of God's word that he derives fresh consolation, and assumes new hope and vigor to recommence the combat. If the Psalmist of old loved the word of God so much, how much more intensely ought we to prize and love it now, with all its extended information, with all its brighter displays of the glory of God in the salvation of sinners? Our attachment to the bible will be as sure and accurate a test as any we can find of our progress in the spirit of holiness. They who love sin cannot, in simplicity and sincerity of heart, relish the bible. But to those who delight to know and do the will of God, his book will be increasingly dear, until they arrive at that world where a written revelation, the present object of our faith, shall no longer be necessary. With this book in my hands, I rejoice to think how many myriads of the sinful children of Adam have been converted from their destructive ways by its instrumentality, and guided under its tuition to the regions of eternal day; what multitudes in every corner of this wilderness of sin are at this moment exulting in its light, and marching to join those on high "who through faith and patience inherit the promises;" and what countless numbers yet to be born shall praise God, while we are slumbering in our graves, for this inexhaustible treasure of life, peace and consolation. Again; I shudder at the thought, how many, to whom the bible has been offered, with all its blessings, have scornfully rejected it, or at least refused to "receive the truth in the love of it," and sealed themselves forever under the tremendous condemnation of those who "loved darkness rather than light, because their deeds were evil;" how many are now acting, and how many in future days will continue to act the same unspeakable folly. O that the God of all grace and power would pour out

his Spirit in the most copious effusions, to give to his word an invincible and victorious efficacy upon the hearts of perishing sinners. And as to myself, and all whom I love, may this thrice precious volume be

“ Our guide to everlasting life  
Through all this gloomy vale.”

Our subject affords an excellent criterion by which to try whether the religion we profess be genuine and sincere. We say that we have hopes of entering heaven when this world shall know us no more. Are these hopes well founded? The lesson before us is, that we must renounce and avoid sin; all sin without exception; and as the means of doing so, we are to treasure up the word of God in our hearts. Is this the nature of our religion? Brethren, examine your hearts, I beseech you, by this standard.

Is sin, in all its forms and aspects, the thing which you abhor? Are you ashamed of it as the disgrace of your nature, and humbled before that God, “who is of purer eyes than to behold iniquity,” on account of it? Are you in the habit of searching out and lamenting “the plague of your own hearts;” confessing before God those deep inward corruptions which no human eye can see; and which, at the same time, are the sources of all actual transgression? And do you indeed desire and pray to be made “holy in all manner of conversation?”

Do you willingly receive the gospel as “a doctrine according to godliness;” and feel your souls drawn towards the Lord Jesus Christ with grateful attachment, because he is the heavenly Friend who came to “destroy the works of the devil,” and who “saves his people from their sins?” Do you submit to him as the Sovereign who is to bring every thought and every desire within you into complete subjection to his laws, as well as rest upon him for pardon and eternal life? Are you carefully examining, from time to time, what progress you make in this holy salvation? Is sin your pain and trouble, and the victory over it your joy? Do you, while you renounce the merit of your own righteousness in point of justification before God, renounce with equal zeal, the horrible doctrine which would make Christ the minister of sin, and would encourage to “continue in sin because grace abounds?” In short, is it the grand labor of your life, walking after the example of the Redeemer, to attain that entire happiness which can only be tasted and possessed by a spirit perfectly sanctified?

Do you esteem the ministry of God's word, and all the services of his sanctuary, not as unconsequential customs, still less as idle amusements; but as means of helping you to understand and to feel the truths and precepts of the Bible in their practical, renovating power? When you come to the house of God, is it with the spirit of serious reflection, of docility, and of prayer? And do you endeavor to apply the precepts and admonitions which you hear, for your furtherance in the paths of holiness?

Is the Bible your study and meditation day by day; your counsellor at home and abroad, in all the various situations and trials of life? Do you carefully look to it for directions how you may glorify God, do good to your fellow-creatures, and overcome all the temptations of the world? Do you love to redeem time from secular avocations, and avail yourselves of every attainable help, for growing in the knowledge of God and things divine; not resting indolently contented with a conviction of "the first principles of the oracles of God," but endeavoring to "go on to perfection," to explore as far as possible, the vast treasures of that wisdom which came down from Heaven? Can you recognize in your own bosoms any portion of that spirit, which induced the primitive Christians rather to endure the extremest suffering, than to sacrifice the blessed book of God to the malice of its enemies?

These are the ways in which the holy scriptures are to profit us unto salvation. I repeat once more, that the inspired dictates of the Bible must be treasured up in our very hearts, or we can never participate of the high benefits and privileges which they are designed to convey.

This subject warns mankind also against the folly and danger of attempting a preparation to meet God upon any principles but those which he has appointed in his word. The religion of the Bible, we avow it, is an exclusive religion; I mean, it will admit no other moral system to stand on its level, or be put in its place. It is not like one of those superstitions of old Greece or Rome which admitted into fraternity an hundred similar superstitions. Human learning, the customs of a country, and the laws of honor, may create some sentiments and habits useful to society. But they have nothing to do in producing that "holiness without which no man shall see the Lord." We are sinners, be it remembered, depraved and guilty rebels before a holy God. If it pleases him to save and restore us at all, he has the wisdom and the right to prescribe the mode; and this he has done in the Bible. Here is a religion addressed to sinners, and adapted by him, who perfectly knows our frame and condition, to bring

us back from all the ruins of our apostacy. Where else shall we find a motive to repentance, a ground of hope, a Saviour to rest upon? Where shall we find, but in the Bible, a perfect spiritual law for the direction of our hearts and actions? And if we could find it, whence are we to obtain that mighty influence which shall melt our hearts into godly sorrow for sin, and enable us to bring forth the fruits of repentance?—How are we to subdue our enemies, visible and invisible, and triumph over all the obstacles which stand in the way of our moral improvement? Human philosophy, and eloquence, and penal laws, have labored the point; but they have accomplished nothing towards making mankind hate sin, and return to God as their Father and their portion. They lacked the power to reach and regenerate the heart. They were too weak to stem the torrent of its native and universal depravity. But we know what the word of God, armed with the energy of his Spirit, has done, and is doing. We know that the doctrine of the cross, received into the heart, achieves what no contrivance of man ever could, its thorough purification; that the love of Christ shed abroad there is able to bear down all ungodliness before it, and to cleanse the soul, which had been the dwelling of the most malignant and licentious passions. Away with the stupid maxim, that it is no matter what a man believes, provided his practice be right. The practice cannot be right but upon true and sound principles. And particularly, we shall never render to God any service which he will approve, until we submit to his inspired word as our rule, and honor his Son as the captain of our salvation. Let us then bear in mind the solemn truth, that without holiness, we cannot meet God, but as “a consuming fire.” And let us make it our great concern so to hide his word in our hearts, that we may cease from sinning against him, and become fully prepared for the employments and happiness of his kingdom of glory.

MELANCTHON.

For the Virginia Evangelical and Literary Magazine.

### THE TRUE MIRROR.

MR. EDITOR.—I take up my pen, at once, to give you an account of a very good dream I have just had for the sake of your readers. You must know, I had set down in my chamber, this evening after tea, with my Bible in my hand, to engage my mind for an hour or two before I retired to rest.

The passage I happened to light upon, was that of *St. James* in which he compares a forgetful hearer of the word, to a *man beholding his natural face in a glass*. I was, of course, much pleased with the image, and shutting my eyes to meditate upon it a little, I contrived some how or other to fall asleep. By the way, I must do myself the justice to assure you, that it is a very unusual thing with me to fall asleep over my Bible. Indeed it was purely accidental this time, though I dont know but I might almost call it providential, after the dream that followed. But of this you shall judge when you hear it.

You must know then, I had hardly fallen into the soft arms of slumber, when an angel appeared before me from the other world. Her countenance was extremely beautiful of course, and more so to me perhaps, because it was something like that of a certain fair lady of my acquaintance, whose name I need not mention. I had hardly time however, to express my admiration of her charms, when she held out her hand with a winning air, and gave me a little something, in a sort of case of red morocco, with clasps to it, like a book. ‘And here,’ said she, at once (without any vain flourish of words,) I know you love to look at yourself—perhaps a little too much—and I have brought you a present that will suit you. It is a *True Mirror*, in which you cannot look too often or too closely. You mortals have a thousand glasses to give you the cast of your faces ; but this will shew you the very image of your hearts. It is, indeed, an invention of our divine Grace herself, to let you see what you are ; and it may even lead you to Heaven, if you improve the discovery. Perhaps indeed, it may not flatter your vanity so much as some others ; but only use it well, and I promise you, you will find it charming enough. At these words, she vanished into air, (or else stepped one side,) and left me alone with my present.

So I hastened at once to unclasp the case, and there it was, the most beautiful mirror you ever saw. It was made indeed rather curiously, in the shape of a heart, and set round with diamonds of a sparkling lustre, that fairly dazzled my eyes with their rays. Its color was of a soft blue tint, like the azure of a cloudless sky, and its surface as smooth and pure, as that of the very fountain in which the first woman beheld the image of her charms. It was, besides, so exquisitely polished, that the breath flew over it without soiling its pureness for a moment. ‘Surely,’ said I to myself, ‘this is a mirror of the strangest and sweetest fancy in the world ;’ and I thought I could hardly admire it enough.

And now, I resolved to indulge myself with a view of my

own face, which I naturally expected to find rather agreeable than otherwise. But here, I must own, I was a little disappointed. Indeed, between ourselves, I must honestly confess that I did not like myself half as well as I could have wished: for the truth is, I saw the glass was disposed to be honest, and shew me as I was, if I would only let it. What was wonderful, it seemed to me I could almost see my heart, with its thoughts, wishes, and all, fairly painted in my face. I short, I found it was the genius of the thing, to exhibit the very soul of man in a visible shape, and shew him his character in the cast and expression of his features, in a way which I must leave you to imagine. Of course, you may suppose, I did not find myself quite as handsome as the false mirrors of the world had led me to believe. Indeed, I was upon the point of quarrelling with my glass, (and with the angel for giving it to me,) but I had sense enough left, even in my sleep, to see, or at least suspect, that I might be wiser to quarrel with myself. Still however, I had no desire to look any longer in it; and very quietly shut it up in its case.

And here, would you believe it, I instantly lost all recollection of my face as I had seen it: and relapsed at once into my self-complacency. Indeed, I was almost literally like the man St. James talks of; for I had fairly forgot what manner of man I was. I was however, quite vain of my glass for all. I felt a great desire to let all the world see it, chiefly, I am afraid, to show them what a friend I had at the court of Heaven, to make me such fine presents. So I resolved to set out at once in search of proper persons to shew it to; and being more nice than wise, I could think of none but those of the highest ton. I accordingly, went directly to the drawing room of my friend Mrs. Dashey, where I knew I should meet a small party of ladies at tea. Sure enough, they were all there, and I took out my little treasure, in haste, to enjoy their admiration. But alas! how I was mortified when I learned, that instead of praising it up to the sky, they only laughed at my simplicity for thinking there was any thing in it. Yes, and even quarrelled with it outright, declared that its shape was fantastical, its diamonds only mock ones, and the glass itself not worth looking into by such eyes as theirs. In short, to hear them talk, there was nothing clever about it, except its outside case, which to be sure was red and pretty enough. All the time however, I observed they took very good care not to look at it in the right place, for fear, as I could not help suspecting after my own experience, that they might not find themselves as beautiful as they wished. Or possibly, some of them fancied they were basilisks sure enough, as their

admirers called them, and so were afraid perhaps they might die, as the fable says those bad things will, by only seeing themselves in a mirror. At least, I found that they all preferred the glasses of fashion and vanity to mine; though I told them very gravely, that it came from Heaven, and was highly esteemed by the best judges.

At length, as I found that they only kept each other in countenance in their folly while they were together, I thought I would try some of the most hopeful ones by themselves. I accordingly, whispered to my young friend, Miss Charmer, for whom I felt a very tender benevolence, (chiefly on account of her beauty;) and told her if she would go with me a little one side, I would shew her something worth seeing. 'O by all means,' said she, with the most eager curiosity, and instantly followed me to the end of the room. But the moment I took out my glass, I saw disappointment in her looks. 'And is this all?' said she. Why I thought you had something pretty to show me, sure enough. But this is the oddest, old-fashioned toy I ever saw in my life. I would not have one of my beaux catch me looking in it, for the whole world. I should never hear the end of the laughing, I'm sure.' And then, she turned off with a grace, and left me all to myself. That instant however, I saw the famous belle, Miss Rattle, coming up to me. And 'O dear,' cried she, in her airy way, 'what have you there? A little mirror, as I live! Why it is absolutely a curiosity. Where did you get it from? Is there any more like it?' Then she seized it out of my hand, and looked in it, with all her eyes. And yet, (what amazed me no little,) though her face appeared quite frightful to me, as I looked over her shoulder, she was evidently well satisfied with it herself, and kept smiling all the time. But a soft voice whispered in my ear: 'Be not surprised. *Eyes has she; but she sees not.* She is in fact too much in love with herself, to see any thing before her, but the picture of her own fancy.' 'Alas!' said I, 'it must be so indeed.'

By this time, as you may suppose, I began to suspect that I had come to the wrong place with my glass, and was just wishing myself away, when I caught the glimpse of a fair young lady that struck me very much. She was sitting in a corner of the room, seemingly abstracted from all its gaieties, and feeding on her own tender thoughts. Her countenance too, was of a soft and pensive air, saddened with some traces of suppressed sorrow, which only made it the more engaging. Indeed she looked to me as if she was mourning for the loss of some near relative, or perhaps, a nearer friend. 'O!' said I, 'there is the very face for my purpose—for indeed it

is too sweetly sad for this scene of mirth.' So I went forward to her at once, and after a respectful salutation, entreated her to look into my mirror. But alas! I soon regretted my request, for I could not help seeing that her countenance was a good deal impaired by the faithful virtue of the glass. And yet she did not seem to be sensible of it herself. But I know the reason now, and prayed for her, as Elisha did for his servant: *Lord I pray thee, open her eyes that she may see*, and the effect was surprising. For now, she became conscious at once of the loss of her beauty, and a little tear stole from her eye at the discovery. That instant however, as if there had been a charm in the drop, her face was restored to itself, and even improved by some touches of grace which were hardly its own. You must imagine my delight on the occasion. I felt, I know not how, but I think it was something as an angel feels, when there is joy in Heaven over a sinner that repents.

Notwithstanding this instance of partial success however, I became more and more satisfied by all I saw and heard around me, that this was no proper place for me. I accordingly, soon contrived to leave the company as quietly as possible, and stole back again to the silence of my own chamber. And here, I was no sooner seated in my own chair, than my familiar angel appeared to me once more, and with a sort of half-upbraiding, half-sorrowful look—'Alas!' said she, 'what have you been doing with the glass I gave you? Shewing it about to others. You are very good indeed! But you forgot that I meant it for your own use. Oblige me now at last, if you please, by trying it yourself—at least, till you learn its true nature a little better; and then you may hand it about as much as you choose.'

As you may suppose, I felt the rebuke at once, and instantly resolved to look in my glass, with a serious disposition to see my face as it was. But here alas! I have no words to tell you how much I was shocked at the view. It was in vain that I turned the thing round and round, and held it up in twenty different lights, that it might yield me a more agreeable copy of myself. The more I tried it, the more the image of my deformity was flashed back upon my eyes, to my confusion and dismay. At last, I was even tempted to dash it down to the earth, and break it into a thousand fragments, to escape the torment of its reflections. But suddenly, I caught the sound of something like the whispering of angels' wings behind me; and the breath, as it might be, of a *still, small voice*, stole sweetly over the surface of the mirror. That instant, I know not how, another countenance appeared to

rise, as it were, behind my own, and gradually, almost absorb it in itself. The thing was wonderful beyond description, and would have been incredible if it had not been true. For the countenance itself, it was of human cast, and yet the expression was evidently divine. ‘O!’ said I to myself, hardly knowing what I said for wonder and joy, ‘it is the face of one who is *the chief among ten thousand, and altogether lovely.*’ I gazed at it, and would have gazed forever, while tears of mingled pleasure and sorrow flowed fast from my eyes. What was delightfully strange, though the features of my own face, which were still visible, were manifestly more hideous than ever, yet they were now so blended with those of the new countenance, and lost in its beauty, that they appeared lovely in spite of themselves, and even worthy of Heaven.

‘Here now,’ said the angel, with a smile of pure delight, ‘you see the virtue of the mirror. Then press it forever to your heart, and hold it there with a dying hand. Remember, and farewell.’ Instantly, I caught it to my bosom—but the moving of my hands awoke me—and I found myself seated quietly in my chair, with my BIBLE clasped warmly to my breast.

A DREAMER.

---

### ESSAYS ON DIVINITY—No. III.

#### On the Evidences of Christianity.

So many elaborate and excellent Treatises have already been written upon this subject, that any thing farther in this way, may seem to be worse than useless labor. We have, however, no reason to suppose, that the people of our country are generally acquainted with *any* of these treatises. And it must certainly be the duty of every believer in the religion of Jesus Christ, to be always ready to give to every candid inquirer, *a reason* of the hope that is in him. Nor can it be less the duty of an unbeliever to consider, with the most serious attention, the *evidences* which we have to offer in support of that Religion. For, should he be in the *wrong*, his error, if persevered in, must be *fatal*.

There is, indeed, one objection to the present undertaking, which seems to have some weight. It is this: In the compass of a few pages, it is not possible to do *justice* to so *extensive* a subject. But does the cause require this? May not a few of the arguments which might readily be adduced in this case, be sufficient to convince every attentive and unbiassed reader,

that the Gospel of Christ is not a *cunningly devised fable*? The following Summary, imperfect and defective as it must necessarily be, will, it is hoped, furnish a satisfactory reply to this inquiry.

THAT there is a God, a Being of Infinite perfections, to whom we are indebted for our existence, with all the blessings of the present life, must be assumed as an *indubitable* truth. It is hardly to be supposed, that any of our readers will be inclined to call in question this fundamental article of all religion, whether natural or revealed.

We may also take it for granted that man is a *religious creature*; that he is possessed of all the capacities and natural propensities, necessary to qualify him for the knowledge, the service, and the enjoyment of his Almighty Maker.

May we not also take it for granted, that there was such a person as Jesus Christ, who lived in the days of Tiberius Cæsar; who suffered as a malefactor under Pontius Pilate; and who is justly considered the *founder* of the Christian Religion? Undoubtedly we may. For these facts are not, as far as we know, denied by any of the most inveterate enemies of the christian faith. The only question, then, which we have to consider, is simply this: Is the religion of Jesus *true*; or, which is the same thing; is the Gospel history supported by credible evidence; by such evidence as would satisfy an impartial inquirer in a similar case, where the interests of the present life only are implicated?

Here I must take the liberty to observe, that in order to be qualified to form a correct judgment in this interesting case, we ought to know what the religion of Jesus is. And with this view, we must have recourse to the *Christian* Scriptures. Yes, we ought to be well acquainted with the scriptural account of the person, the offices, the doctrines, the miracles, the life and the death of Christ, before we undertake to decide on the justness of his claim to a divine mission. It is not, however, a hasty or careless reading of the Bible, that will be sufficient for this purpose. No: we must peruse the Old, but more especially the New Testament, with the most serious, and, I was going to add, *devout* attention. Nor would this, in my opinion, be extravagant. How can a frail mortal read a book which claims, and that for any thing he knows to the contrary, most justly, a *Divine origin*, without some sensations of sacred awe! It may be, these are the words of God my Maker!

We ought to read the scriptures, not only with a sincere desire to know the truth; but also, with a firm determination to follow the truth, whithersoever it may lead us. The man

who consults his Bible, only to find something to cavil at, will, probably, soon obtain his wish.

Might we not go still farther, and affirm that we ought to offer up our earnest supplications to the Great Author of all Holy Illuminations, for his assistance in our researches after the knowledge of his will? Most unquestionably. The duty of prayer and supplication is not peculiar to the religion of Jesus. It has been practised by *Deists* as well as by *Christians*.

Objections have, we know, been made by some *modern* unbelievers to the duty of prayer. One of them has thought proper to intimate, that it is not only absurd, but an instance of great presumption—that it is the same thing as to say to our Maker, “Thou knowest not so well as I!”—To us, however, it appears, that humble supplications to the Great Author of our existence, for instruction and assistance, ought rather to be considered expressions of *dependence* and *inferiority*, than the reverse. But whatever the general sentiments of modern unbelievers may be, upon this subject, there is one sentiment of much importance in the present case, to which they will, we doubt not, all very readily accede. It is this: “Every honest inquirer after divine truth, ought to pay a conscientious regard to the Divine will, in all the various instances with which he is already acquainted?”

Far, indeed, are we from undertaking to affirm that it is impossible for a voluntary transgressor to obtain satisfactory evidence of the truth of the Gospel. It must, however, be observed, that the religion of Jesus is not, exclusively, addressed to the understanding. No: it is also addressed to the heart; to the best affections and sensibilities of our nature. And surely, the man who refuses to obey the will of God with which he is already acquainted, can have no just reason to complain, should he be left to sink into a state of such *moral torpor*, as to become incapable of understanding that form of address. The light of the Gospel does, indeed, in some instances, appear to break through all the *incrustations* of vice, and to flash irresistible conviction upon the most benighted mind and insensible heart. But this is more than such a wilful transgressor has a right to expect.

It is a common observation that while the unbeliever hazards every thing, by his unbelief; the believer incurs no hazard, by his faith in Christ. It has, therefore, appeared to some Christian advocates nothing more than reasonable to require their unbelieving readers to *wish* that the Gospel may be true. This, however, is more than we consider ourselves authorized to expect. And it is certainly more than the cause

which we advocate needs. An impartial, conscientious, and diligent examination, is all that we can undertake to request.

Are any disposed to say, ‘ We need not examine this case, we know, already, that the Gospel cannot be true.’ How? By mere intuition? Boyle examined and believed; Locke examined and believed; and, to mention no other, Newton, we are credibly informed, *became a believer upon examination*. And can it be reasonably supposed, that any of our readers consider themselves qualified to pronounce an unfavorable sentence against the religion of Jesus, without paying any attention to its evidences? No: such towering self-sufficient genuises, will hardly condescend to cast an exploring eye over these *humble* pages.

It is however too probable, that some of them may be disposed to allege the *difficulty* of bringing such an investigation to a *successful issue*, as an excuse for neglecting it. But can it be supposed that the God of Heaven has suffered a book, of such a mysterious and incomprehensible nature, to be obtruded upon the world, that it is scarcely possible for us to know what to do with it—whether it ought to be cast to the *moles* and to the *bats*, or listened to as the *oracles* of God! It is certainly more reasonable to believe, that if He has been graciously pleased to give us a Divine Revelation, to conduct us through the darkness of the present state to eternal life, he has instamped upon that revelation some *evident characters* of its truth: and on the other hand, that if the Bible be false—a miserable imposition upon the credulity of man; it must carry with it some palpable marks of spurious origin.

By the Gospel of Christ, as it is exhibited to us in the Scriptures of the Old and New Testament, we are to understand the device instituted in the councils of eternity, for promoting the glory of God, in our deliverance from the *darkness*, the *guilt*, and the *thralldom* of sin. “Thou shalt call his name JESUS; for he shall save his people from their sins.”

Do we, then, *need* such a salvation? or, in other words, what, in a moral acceptation, is the present state of human nature? A state of pure, unsullied innocence, or one of depravity and guilt? This is the first inquiry which the subject now under consideration, seems to demand. For it is impossible that an innocent creature should need a Redeemer; and the wisdom of God, we know, does nothing in vain.

But how is this interesting case to be decided? Will it be necessary to have recourse to the annals of other nations, whether ancient or modern, for information upon the subject?

Certainly not. The offences which are committed every day in our own country, and under our own observation—offences both against God and our fellow-men, are abundantly sufficient to show, that man is not now in a state of untarnished purity.

The age in which we live is, indeed, strangely distinguished by very extraordinary exertions to abolish all the *essential distinctions* between virtue and vice. But in vain. It would be as easy to abolish all distinction between light and darkness. We know, assuredly, that there is a *right* and a *wrong* in the moral conduct of man on earth—To act agreeably to the *nature* and *relations* of man, must always be right; and the reverse, always wrong. We also know that we have often done the things which we *ought not* to have done. And this is the same thing as to say, 'We are *sinners*, and *need a pardon*.'

But could there be any occasion for the interposition of a Redeemer, to procure for us the pardon we need? Might not repentance and amendment of life, be a sufficient satisfaction for our offences? Whether or not there was any absolute necessity for the interposition of a Redeemer on our behalf, must be left to the decision of a Wisdom which cannot err.—It is, however, easy to see that repentance could be no proper satisfaction for sin. No man can do works of *supererogation*. We never can, in any instance, render to God our Maker, a more perfect obedience than he requires. Were it, therefore, possible for a sinner to fulfil the whole law of God now, and in all the future periods of his existence, this would be no satisfaction for his *past* transgressions. As well might our present obedience atone for future offences, as future repentance and amendment of life, satisfy the Justice of God for our present offences.

But still, perhaps, it will be urged, that God might in this way be graciously pleased to receive the transgressor into favor, and grant him every necessary blessing. Let the experiment, then, be made in some earthly government. Were all the penal sanctions abolished from the laws of our country, and nothing but repentance and amendment of life required of any transgressor, what would be the consequence? Could the government be supported in this way? We think not. And if this measure would be utterly inefficacious in the little governments of this world, what reason have we to imagine that it would be otherwise in the government of the universe?

Sin is an evil of incomprehensible magnitude. And as it is an evil not less opposed to the happiness of a moral agent,

than to the moral government of God, his goodness, as well as his justice, appears to require for sin a satisfaction, which the sinner himself can never make. And if this be admitted, it seems evidently to follow, that we need a Divine Redeemer to *undertake* for us.

It would, certainly, be well for those moralists, who are disposed to lay so much stress upon repentance, to consider attentively the nature of this divine virtue. Genuine repentance is not a mere external reformation from the grossness of vice. No: it is the return of a revolted, wandering heart, to God. And how is this to be effected? Will a mere conviction of the ruinous consequences of sin be sufficient to arrest the strong current of guilty affections, and to deliver the transgressor, both from the love and the practice of sin? No: terror may restrain from the *overt act* of iniquity; but it seems to require a power similar to that which formed the heart at first, to create it anew, and thus to qualify it for the pure enjoyments of a happy immortality. And this is the same thing as to say, we need a Divine Redeemer to “give us repentance”—to deliver us from the thralldom, as well as from the guilt of sin.

Will it be necessary, after what has already been said upon the subject, in a former Essay, to observe, that we need instruction which the light of Nature cannot afford! Should any one be disposed to call in question the correctness of this opinion, let him take a view of the present state of the nations still enveloped in the darkness of Pagan night; let him behold *their superstitions, their idolatries, their most inhuman sacrifices, their self-immolations, the impurities of their worship, and the correspondent impurity of their lives, and then ingenuously tell us whether we do not need a Divine Teacher to conduct our footsteps in the way of eternal life? Ah! could the most strenuous advocate for the sufficiency of unlightened reason, in this great concern, only obtain a revelation to dispel his doubts, and to assure him that he has nothing to fear from the Christian religion, how would he exult in the discovery! Witness the famous Herbert, who fondly imagined that he had obtained a sign from Heaven, to show that no sign had ever been granted in confirmation of the Jewish or Christian Revelations!*

These observations, defective as they confessedly are, will, it is hoped, be considered sufficient to show that, as far as we can decide the interesting case, we need, *greatly* need such a salvation as that exhibited to us in the Gospel of Christ.—And can any thing which we so greatly need be too much for us to expect from our beneficent Creator? It cannot, surely,

be incredible, that the Great Author of our existence should adopt some very extraordinary measures for promoting his own glory, in the salvation of countless myriads of immortal souls.

---

For the Virginia Evangelical and Literary Magazine.

### ON THE TRUE THEORY OF THE UNIVERSE.

The history of creation, notwithstanding the ability and the learning and the labor that have been devoted to its illustration, is still, in the opinion of many, embarrassed with insurmountable difficulties. The force of these difficulties is not felt by persons who, acting indeed more safely than those who go to an opposite extreme, receive with blind submission whatever they find written in their Bibles. But those who without renouncing the science of Salvation, at the same time, either through taste or in consequence of the station which they occupy, cultivate human sciences and profess to believe that the truths of revelation cannot be contradictory to those which we learn from sense or reason, see not without grief that the weapons which are employed to combat the Holy Books, are professedly derived from those books themselves and particularly from the one which is among the most ancient of all. The merit of an unblemished intention at least, will therefore be ascribed to the attempt to prove that the history of the creations, recorded in Genesis, contain nothing contrary to the true system of the Universe, and that the errors which have been imputed to Moses, if indeed they be errors, belong to his translators.

The different translators of the Scriptures will, on comparison, be found to be much more alike, than at first view we should be disposed to believe. In regard to the essentials of christian doctrine, and christian morality, they rarely fail to harmonize; while their variations are remarked only in matters of inferior importance. And these matters may without any violation of the respect due to the Ancient Interpreters, be subjected to discussion.

It is not indeed easy to separate the attribute of temerity from the conduct of a person, who in possession merely of the first elements of the language in which the history of the creation was originally written, undertakes to call in question the correctness of the translations of men who had studied that language with the most profound attention. But if he confines himself to the principles which they have established,

and avails himself of the helps which they have furnished, he may be pardoned for pretending to a success of which he has all the pleasure, and the merit of which belongs exclusively to them. In consequence of the paucity of words in the Hebrew language, it often happens that the same word is employed in different senses. It is therefore intended in the present discussion to select from among the acknowledged meanings of a word, that which shall appear most conformable to the truth of the facts. And it is believed that nothing more is necessary to reconcile the cosmology of Moses with that of nature.

Gen. I. 1. In the beginning God created the Heavens and the Earth.

We are here led to remark that the sacred writer distinguishes two creations ; the one general and primitive which took place in the beginning ; the other peculiar to our globe when its Author thought proper to organize its surface and to cover it with a living population. As we make a part of this second creation, and as to us it is the most important, Moses has circumstantially given us its history ; while of the other he has said but a word : Yet that word appears destined to furnish a key to what follows in formally placing the creation of the heavens, before the creation, and especially before the organization of the earth. He proceeds afterwards to describe the state in which our globe was after the general creation.

V. 2. And the Earth was without form and void ; and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters.

Perhaps the intention of the sacred writer would be more fully developed if the first part of the verse were translated as some think it should be—"And the earth was confusion and solitude." Notwithstanding the pleasantry of Voltaire which makes Moses say that the earth was *Tohu bohu*, his style is full of energy and nobleness. As to the deep on the face of which were the darkness, nothing forbids us to understand by it the immense cavity which the ocean fills. The word which is translated *deep* signifies, both abyss and limit ; ideas which although to us very remote, were not so to the ancients who believing the earth to be flat and nevertheless terminated, supposed it to be bounded by an abyss without limits. The primitive signification of the word is end, termination, limit, and there is no reason for recurring to its figurative sense, when its proper meaning is most intelligible in the connection in which it is found. Moses then says that darkness was upon the face of that which limits the earth, or that darkness

enveloped the earth : and since the Heavens were created in the beginning, it is reasonable to infer that the earth was then in those remote regions which were not reached by the light of the heavenly bodies. Such is the state of every Comet which describes a parabola or a hyperbola. The historian adds that the Spirit of God moved upon the waters : An enquiry into the import of this declaration, involving other principles than those to which our examinations are now directed, shall not therefore at present occupy our attention.

Verse 3. And God said let there be light : and there was light :

4. And God saw the light that it was good : and God divided the light from the darkness.

5. And God called the light day, and the darkness he called night : and the evening and the morning were the first day.

That the light existed already, must be admitted, since the Heavens were created in the beginning ; but it did not exist for the earth, the surface of which was covered by the darkness. God said let there be light, and instantaneously there was light. But how was this accomplished ? Moses informs us by adding, that God separated the light from the darkness, and that there was an evening and a morning.— This representation is perfectly consistent with the opinion that at this period, the earth abandoning those dark regions where it was previously as in a state of exile, was suddenly brought near to some luminous body, and receiving, or having already received a rotatory motion on its axis, all the parts of its surface passed successively from night into day.

It is of little importance to us to know to which of the heavenly luminaries God caused the earth to approach, in order that the darkness by which it was previously surrounded might be dissipated. It may be however presumed, that as the sun was included in the creation of the Heavens, the earth was, from that epoch, favored with its light. It is indeed true, that in the following verses, the creation of the sun is mentioned as posterior by four days to the creation of light. But it should be remarked, that in the Hebrew, two distinct words are used to express those different creations.— When he speaks of the heavens, Moses uses a verb, which properly signifies to create : while in speaking of the sun, he uses a verb, which although sometimes translated to make, signifies more frequently to appropriate, to adopt, and even to subject. He does not then say that on the fourth day, God, in a strict and proper sense, created the sun, for this,

we think, would be contradictory to what had been said before ; but that on the fourth day God subjected the sun to enlighten constantly the earth ; that he appropriated it to this purpose, and in this way regulated invariably the order of the seasons, and days and years.

Verse 6. And God said let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament, and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day.

In all the history of the creation, that which concerns the firmament presents to us the most serious difficulties. The learned Calmet, in his dissertation on the system of the world, instead of justifying Moses, undertakes, in some measure, to apologize for him. "It has never been pretended," says he, "that the sacred writers explained themselves with philosophical accuracy, and with the precision which the professors of human sciences exact of their disciples. The Holy Spirit speaks for all the world. He wishes to be understood by the ignorant as well as the learned. These understand popular expressions as the people : but the people cannot understand philosophical and elevated expressions. So in order that no person should lose any thing, and that all the world might profit, it has been the wisdom of God to accommodate itself in its manner of speaking to the simple, and to give to the learned some indemnification in the grandeur and majesty of the things which it proposes to them."

We are not reduced to the necessity of applying these reflections, which are certainly very judicious, to the present case. When Job and David speak in verse of the foundations of the earth ; and Joshua commands the sun to stand still, there is nothing in all this that can offend a reasonable mind. But we cannot ascribe to divine wisdom, language which professing to give the unvarnished history of the creation, says and says again, that the second day was occupied in forming over our heads a mass of water, and supporting it on the firmament. If we believe, as we reasonably may, that those laws of nature, which, made since the work of creation was completed, invariably regulate the operations of the natural world, prevailed from the beginning, not indeed, in the original act of creation, but in the arrangement of its results, we cannot at that period admit the existence either of that mass of water, or of the firmament. From this objection to

the Mosaic history, we are fortunately delivered by a reference to the precise expressions of that history. The word which has been rendered firmament, instead of signifying any thing solid and hard, like the chrystalline Heavens of the Ptolemean system, designates on the contrary, something rare and light. It is derived from a root which signifies to extend, to stretch, to rarify. The error of our translators has probably been occasioned by an undistinguishing reference to the version of the Seventy who have rendered the original term by *Stereoma*, a word which is applied alike to physical and mathematical solidity; to the peculiar property of a body whose parts cohere; and to extension, considered under its three dimensions. This last is the sense which we think should be preferred. The first, however, was selected by the ancient interpreters, probably because it accorded best with their system, which there is reason to believe, was not essentially different from the Heaven of chrystal, which Fontenelle affirms would not have been renounced, if it had not been broken by the comets. The opinion, then, of those translators, who would substitute for firmament, extension, or expansion, appears entirely correct. Moses gives the name of something extended, or of extension by *eminence*, to the air or atmosphere, which of all bodies is the most rare and the most extended, and which bearing the name of Heaven, in effect separates the waters from the waters. Instead of supposing him to speak of a sea bent in the form of a vault around the earth, it is much more reasonable to suppose that he speaks of water in its gaseous state, which the air separates from the water in its liquid and concrete state.—The fact that this separation actually takes place, on acknowledged principles, is a strong argument in favor of this opinion.

Nothing but an act of the omnipotent will of God was necessary to furnish our globe with an atmosphere. But without any special interposition changing the laws of nature previously established, the formation of the atmosphere, and the separation of the waters from the waters, would necessarily take place, if, as we may certainly suppose, the earth described either a parabola or a hyperbola. In its nearest approaches to the sun, the earth would be subject to the influence of heat more than sufficient to volatilize a part of the body which before existed under a concrete form, and to disengage the air from the substances which contained it. Naturalists generally seem at a loss in accounting for the heat with which the earth is penetrated, on supposition that it has never been nearer to the sun than it is at present. To remove

this difficulty, Liebnitz considered the earth as a sun encrusted, and Buffon supposed it to have been detached from the sun by the shock of a comet. Now if the inference be allowed from the language of Moses, that at the period of the organization of the earth, its orbit was totally changed, it furnishes us with the most natural explanation of a fact, on which nothing as yet has been offered but conjectures more or less adventurous.

V. 9. And God said let the waters under the Heavens be gathered unto one place and let the dry land appear and it was so.

10. And God called the dry land earth, and the gathering together of the waters called he the seas : and God saw that it was good.

11. And God said let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth ; and it was so.

12. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself after his kind : and God saw that it was good.

13. And the evening and the morning were the third day.

This paragraph presents no difficulty. It is reasonable to suppose that the evaporation of a part of the water from the earth caused the dry land to appear, and that the earth charged with humidity and penetrated with adequate heat, was prepared for vegetation as soon as the germs of the different sorts of plants &c. were put into it.

V. 14. And God said let there be lights in the firmament (or expanse) of the Heavens, to divide the day from the night : and let them be for signs and for hours and for days and years.

15. And let them be for lights in the firmament (or expanse) of the Heavens to give light upon the earth : and it was so.

16. And God made two great lights ; the greater light to rule the day and the lesser light to rule the night : *he made* the stars also.

17. And God set them in the firmament (expanse) of the Heavens to give light upon the earth.

18. And to rule over the day and over the night and to divide the light from the darkness : and God saw that it was good.

19. And the evening and the morning were the fourth day.

It has already been remarked that the Hebrew word translated to make, signifies to adopt, to appropriate. It therefore in this connection does not mean, to create in all the force of that

term, two luminous bodies, but to dispose in a new order those bodies which had existed since the primitive creation, so that they should constantly enlighten the earth. From the recital of Moses it therefore follows, that on the fourth day, the orbits of the Moon and the earth were so determined that from this epoch it might be reckoned that days and months and years would succeed each other in regular order. The astronomical part of Genesis is here closed; and if the illustrations which have been offered are admitted to be satisfactory, it necessarily follows that the history of the creation contains nothing inconsistent with what, on philosophical principles, can be deemed the true system of the universe. It is probable that the prosecution of our investigations would lead us to believe that Moses has more merit than that of not being deceived. Indeed the epoch at which he appears to have fixed the origin of the movement of the Earth, seems to indicate that in his narrative he has introduced something superior to that which human sagacity can discover.

EUSEBIUS.

---

THE CHRISTIAN RELIGION VINDICATED FROM THE CHARGE  
OF BEING HOSTILE TO KNOWLEDGE.

No. II.

*“The wise and their works are in the hand of God.”* Eccl. ix. 1.

It is not the design of these essays to give a laborious disquisition on any one of the topics suggested by a Provincial Protestant. We have no new doctrines to advance, nor do we expect to add to the strength of long established truths, by any new arguments in support of them. It will satisfy our utmost ambition, if we can again bring into notice opinions, which the wise and virtuous of former days have promulgated; opinions which need no new reasonings to sustain them, and which would again have their beneficial operation upon the public, if that public were once roused from the moral and intellectual lethargy, which prevents it from thinking at all. This remark is peculiarly true in its application to the first subject of our enquiries. We are well aware that the charge against christianity, that its spirit is hostile to knowledge, is a mere prejudice, carelessly adopted and persisted in through want of thought. But it is a prejudice not the less dangerous, because it is entertained without reason; nor will its obvious absurdity justify the friends of that religion in permitting it

to pass unreprieved. There is a watchful malice in infidelity which readily discerns and triumphantly applies, every objection against the doctrines of the Gospel, and there are too many who would construe silence under a calumny, into a confession of guilt. It is for this reason, and because we fear that this idle objection has not yet lost its influence, that we would remind our readers of some of the most obvious arguments by which it has often been refuted. Ages have passed away since infidels first arrayed the whole strength of their intellectual empire against the banner of the Cross. This objection like others, has been often urged, and its injustice and absurdity as often exposed. But notwithstanding this, we shall not cease, while there remains one open or one secret enemy of Christianity, to hear it urged as an appeal to the prejudices of the vicious and the credulity of the ignorant. Indeed, the true friends of mankind have more to apprehend from such charges as this, than from all the exertions of philosophick unbelievers. It is an argument suited to a common man's capacity, and is well calculated to excite disgust against the doctrines of the cross, in every one who sets a value on his intellectual gifts. But we believe it to be true that religion and learning may exist together; and that no being can be more amiable than one in whom the light of a cultivated mind, shines on the virtues of a pure and religious heart. In urging upon the public therefore, the necessity of a better system of education, we desire to proclaim ourselves at the same time, the friends and advocates of christianity. In the temple of science, there is no pillar of more importance than the cross of Christ. Without this, the whole fabric would be useless at best, and if we may credit the voice of history, it would soon fall into decay and ruin.

If the objection above mentioned were now for the first time made, it would not fail to excite surprise in every reasoning mind. If it be well founded, the christian religion must contain within itself, principles strangely discordant. It would appear that a religion which establishes the faith and assures the hopes of its votaries, by putting the mind at ease upon the most important subject of its enquiries, would leave it more at ease in its pursuit of general information.

The mind of man is not of sufficient compass and versatility to embrace the whole circle of human information at a single grasp. Its efforts are slow and laborious, and to be successful, they must also be systematick. No well balaced mind which is turned to philosophical inquiries, will be satisfied to leave unstudied, any difficulty which may oppose its progress; nor can it, while intently bent upon one favorite

subject, easily turn its whole strength upon others. Accordingly, we find the philosophy of the Heathen world, to whom no immediate revelation from Heaven had ever been made, concentrated, with a very few exceptions, in the single object of God and his providence. The whole lives of their best philosophers were employed in penetrating the deep mysteries of the being and moral government of God; in useless efforts to discover by the mere force of human reason, secrets buried beyond the utmost reach of her vision. Over this insuperable barrier which opposed them in the first step of their career, they were never able to pass; and all those splendid truths which irradiated the region beyond it, were reserved for the happy days of a purer religion. Very different would have been their progress in general knowledge, if their anxious inquiries upon this important subject, had been answered by God himself, the fountain of all truth. The cause of true science would have had every thing to hope from such men as Plato, Aristotle, and Marcus Antoninus, if their bold and energetick minds, instead of being turned to fruitless speculations upon undiscoverable things, had been directed to objects within their reach.

The light of nature was indeed sufficient to guide them to the knowledge of the existence of God, but connected with this discovery was a train of solemn and interesting inquiries, which at once engrossed and bewildered their minds.

The great principles of the moral government of God, and above all, the ultimate destiny of the human soul, were subjects over which reason alone would never give them the mastery. At this point, their speculations commenced; and at this point they ended. It requires only to look into their philosophy, to perceive how little they gained by this wasteful profusion of talent.

The curtain which hid from them the light of true science, has been lifted up. Christian philosophers have enjoyed an advantage of which they were deprived; and their progress in knowledge, both of the physical and moral world, has been in exact proportion to it.

To know God, is at once the source and the object of all true religion; and he is best seen in the works of his hand. His existence, indeed, need not be proved by science, for he has engraved that truth on the soul of man, in whatever condition he has placed him. It is not the eye of the philosopher alone, which can discern a Deity in his visible creation; for even the unlettered savage "sees God in the clouds, and hears him in the winds." But it is by a deep and philosophical investigation into the secrets of nature, that the more sublime

and interesting parts of his moral government can best be discerned. It is very easy for the christian to "reason from Nature, up to Nature's God." His faith is fixed, and instead of laboring to support a new hypothesis, he has only to wander at pleasure, through the vast and varied departments of nature, and to apply to the first object of his belief, the reasonings with which she supplies him. Every insect, and every blade of grass, which to a superficial observer, seems the mere effect of a blind chance, or of a necessary nature, in the eye of a christian philosopher becomes a magnificent temple, which displays the design of an omniscient mind, and the energy of an almighty arm. Indeed, it is the peculiar glory of christianity, to scatter roses in the path of science; for the christian, whether he descend into the depths, or soar to the more lofty regions of the creation, will discover at every step of his progress, new proofs to confirm him in his hopes, and fresh inducements to cheer and encourage him in his labors. The telescope may be said to have brought into one family, the innumerable worlds which fill the immensity of space; while the microscope, at the same time, informs us that all the principles of this stupendous creation, may be found in the smallest insect that lives. Are not these sublime discoveries most intimately connected with the cause of religion? Can the mind fail to be awfully impressed with the being and attributes of God, when it beholds them thus written "in every department of his magnificent creation?" How expanded, yet, how minute! How infinite the wisdom which designed! how mighty the power which created this unbounded system of worlds, with all its complicated movements! And how wonderful in goodness and mercy is that Being, whose parental providence is never withdrawn from the meanest of these myriads of his creation! On this subject, I would refer the reader to the sermons of Mr. Chalmers, for he has saved all succeeding writers the trouble of bringing the discoveries of Astronomy into the service of christianity. No new argument is now to be deduced from that source, to illustrate the infinite attributes of God, or to expose the folly of that presumptuous philosophy which denies his existence, because it is oppressed and subdued by the magnificence and splendor of his works.

If it be true that there is nothing in the genius and spirit of our holy religion, at war with the improvement of the mind, by what more faithful test can it be tried? Shall we look to its positive precepts, or enquire into its practical effects? This is, indeed, a fair mode of trying the correctness of any moral system, and if in both these particulars,

christianity be found without reproach, we shall look for its condemnation, not to the candor of liberal and enlightened minds, but to the ignorance and jealousy of its enemies.

To adduce all the proofs furnished by the scriptures, that there is nothing in the positive precepts of christianity at war with the improvement of the mind, would require a literal transcript of the sacred volume. Let him who suspects the existence of such hostility, read the book, and if he be a lover of true wisdom, he will be delighted to see her recommended to his admiration, in almost every page. However, it is enough for the friend of christianity, that with a bold confidence, he may challenge his adversaries to produce a single passage from that book, which either exalts ignorance or degrades knowledge. Indeed, this objection is sufficiently refuted by the single fact, that to understand the sacred writings in the true spirit of their authors, requires the most deep and varied learning. The various commentaries upon the Bible, from St. Chrysostom down to our learned cotemporary, Doctor Clarke, are so many rich magazines of general information. It has already been remarked, that the essential truths of christianity, may be comprehended by the most illiterate peasant; but it requires the laborious exertions of science to reach its deep laid foundations. Those who adopt it upon faith, will find their faith justified by the plentitude of its internal evidences; while the reasoning inquirer after sacred truth, will see it diffusing itself through all the regions of philosophy, and expanding and dilating itself to the full measure of human science. No other system can boast of this rich variety of merit. Christianity alone, holds out her invitations, alike to the ignorant and the wise. In this Elysian field, the poorest and the most destitute have only to stretch forth their hands and gather comforts; while the learned and the wise are invited to rejoice in the rich profusion of its gifts. Indeed, its very opposers, when they seek to overthrow this interesting and magnificent system, array against it all the powerful artillery of genius and learning.— If, as they would have us believe, its “high and fenced walls” would crumble and fall at the winding of a horn, why bestow upon them this absurd and wasteful prodigality of power?— All the systems of false philosophy which have heretofore appeared, have vanished at the first touch of true science, and this system, if it were alike false, would prove alike evanescent. And yet it has withstood, unhurt, the shock of all its adversaries. Connected with science throughout all its ramifications, the very powers which are arrayed against it, become its strongest defence.

It is remarkable that natural and moral science have advanced in improvement with nearly an equal step. They appear to be inseparably connected, and to be encouraged or depressed by the same causes. Before the christian era, their progress was languid, slow and dubious. A cloud appears to have hung over the human intellect at that time, which both obscured and chilled it; for, the highest discoveries of the heathen in physical and moral science, afford scarcely a datum for the more lofty philosophy of the christian world. Indeed, the history of the human mind affords to the christian, the purest subject of exultation and triumph. It fills the soul with a sort of melancholy compassion to behold the finest geniuses of antiquity, exploring their way darkling, through the mysteries of nature, and struggling with metaphysical difficulties upon the most obvious moral truths. Their philosophy, indeed, aspired to Heaven, yet never raised itself from the earth, and if we enquire into its fate, we shall find that it fluttered and died at the very point which met the first essays of its wings. If we ask what were the discoveries of the heathen world, in physicks, we shall find nearly all of them in a few crude ideas of Thales and Pythagoras, and an occasional correct opinion of Archimedes.

If we look to their moral philosophy, we shall find it often debasing our nature by exalting its vices; and even in its most attractive forms, substituting a brutal hardihood for the courage of principle, and a stubborn insensibility for the meek resignation of genuine piety. There is even less difference between the physical science of Bacon and of Pythagoras, than there is between the sublime and celestial morality of the New Testament, and the finest ethical rules of the Stoick and Socratic schools.

The nearer we approach the christian era, the more observable is the progress of the human mind in all useful knowledge; and it may truly be said that the star in the East, which announced the birth of the Saviour of the world, lent the first ray to relieve its intellectual darkness. Since that period, science has burst her trammels, and has winged her flight rejoicing, to regions till then unexplored. Throughout the christian world she has ranged with a power which the devastations of war, and the more hostile opposition of mistaken enthusiasts in religion, have not been able to oppose. Indeed the ignorance of the christian world has ever been in proportion to the corruption of the true principles of the Gospel. Those bigotted monks who opposed the introduction of learning into Germany, were not more remarkable for their ignorance than for their gross perversion and abuse of the

plainest truths of christianity. In Luther arose a champion who at once freed religion from her corruptions, and knowledge from her chains. At the same time that a pure christianity corrected the hearts, a sound philosophy enlightened the minds of mankind. The quadrant, the compass, the telescope; all those astonishing inventions which serve to extend the knowledge of man, or to add to his comforts, are the triumphs of christian genius. Are these the proofs that christianity is hostile to the improvement of the mind? Is it by facts such as these, that this preposterous charge is to be established? Do we find the same degree of improvement in countries where the light of the sun of Glory has never shone? It cannot be denied that science in all her parts, flourishes best in the genial beam of christianity, and it is equally true that she languishes and dies in regions from which that beam is withdrawn.

In the christian nations of the world, the great mass of population, among whom we expect little elevation of thought on any subject, possess conceptions of the divine nature and attributes which would more than do honor to the best school of heathen or infidel philosophy. Ascending to the higher orders of intellect, we every where find science in the service of religion. The history of modern learning indeed, is little more than the biography of distinguished christians. In addition to those who have already been mentioned, it would be easy to produce a catalogue of illustrious names from the days of Origen down to our own times, who while they have added lustre to the galaxy of learning, have given a deeper and more solemn impression to divine truth, by their steady devotion to its service. There is something in the very spirit of that religion which at once expands and elevates the soul; something which gives to the intellectual eye, a loftier vision; an inspiration of holy fire which impels us to seek God in the most hidden recesses of his creation. All that is deep in the philosophy of nature, all that is sublime and beautiful and tender in the moral world, have been unfolded by christian genius. Who that has any sensibility, can fail to regard with a high and solemn reverence, the principles of christianity, when he beholds such men as Napier, Locke, Grotius and Newton, devoting themselves to the unostentatious labors of a Bible commentator? Those exalted geniuses, who had subdued the whole empire of science, thought it their chief glory to enlist it in the service of christianity. And who will now say that this religion is hostile to knowledge, unless he be ready at the same time, to condemn as mere folly, all that is great, and that is lovely, and all that is useful in the science of the world.

I trust it is sufficiently plain, that this stale and often refuted objection, is the mere idle calumny of a defeated adversary. To adduce all the arguments against it, of which the subject is capable, would far exceed the limits prescribed to this essay. Suffice it to say, that it contradicts our experience and the uniform voice of history, at the same time that it opposes all the principles of a sound philosophy. Christian countries are most enlightened, and christian individuals are most learned. It is not to be credited that if that religion had been hostile to science, science could thus have flourished and grown strong under oppression. The history of mankind furnishes no analogy to support this idle hypothesis. Let not therefore, the christian be afraid that the progress of knowledge will retard the progress of religion. And let not any man suppose that he will be the less wise or the less learned, by mingling a knowledge of divine truths, with his enquiries into general science. *Between science and christianity, there is an intimate sympathy, and without the one, the other will languish and decay.* Indeed we may apply to this subject, the figure of Chatham, and pronounce with confidence that if christianity fall, she will fall like the strong man; she will bow herself between the pillars of the temple of science, and pull down the magnificent structure along with her.

### A LAY PROTESTANT.

---

#### LETTER TO THE EDITOR, FROM HARRY HOME.

*Mr. Editor*—Among other things in the state of our country, since the peace, I confess I am a little startled at the great number of emigrants that are flocking over to us from all quarters. To be sure, I can't say I am quite prepared to shut the door in the face of all the poor souls, who come begging us to take them in. I am, indeed, clearly of opinion, that we are increasing fast enough already, and that we can people our own country in good time, without any foreign help; and so, I think, we have no need to encourage these live importations on our own account. Still, as a charitable man, I am willing to show myself good-humored and hospitable, to all who can bring good recommendations along with 'em. Thus, honest farmers, fine artists, useful mechanics, and people of that sort, shall always be sure of a hearty welcome, and the best the country affords, to make their time agreeable. But really, I am quite alarmed when I look at the papers, and see the business and professions of many of

these new guests of ours ; and I must own, I can't help thinking sometimes, that their room is quite as good as their company. Thus, in the first place, it strikes me, we have rather a larger assortment of *characters* from France, than we can well dispose of to any advantage. Some of them, indeed, we may possibly turn to account, but there are others, that will always hang upon our hands, if we don't hang 'em out of the way. Such are their *chevaliers d'industrie*, (as they call 'em,) and who, indeed, are often industrious enough, after their fashion.

I confess however, I am still more alarmed at the character of some of the emigrants our old friend Great Britain is pleased to give us. And especially, I think you will allow me to mention my dislike to these second-hand players, she is constantly sending us to stock our stages with. Indeed I wish our wise men could contrive to pass a law to keep 'em out of the country altogether. Or at any rate, I think we might compel 'em to perform a sort of moral quarantine before we suffered 'em to land ; purely to guard our own people against infectious manners and habits from abroad. At the same time, I know many of our young sparks and ladies will cry out upon me here, and wonder at my puritanical zeal against the merry vagabonds, who, I suppose, are *nobody's enemies but their own*. Indeed no doubt they would have me welcome those strangers, "the adventurous knight," "the lover" "the humourous man," "the clown," and all the rest of the *dramatis personae*, with as much enthusiasm as Hamlet himself : though, by the bye, you know he was a little out of his head when he did it. But I confess I am not able to carry my complaisance quite so far as all that. To be sure, if I could see any great good coming of Theatres, I might be willing to receive these players with open arms ; for it is certain that we don't raise many of this *corps* among ourselves. And indeed, by the bye, I think it is very much to our credit that we don't, and perhaps can't : for I hardly recollect more than two homebred performers of any merit. It shows at least that we are too honest and downright, to have any natural turn of this sorry mimicry of the stage. Our people are too plain and conscientious a race, to think of making a livelihood by whimpering and grinning for money. Now and then indeed, we have seen some half a dozen clerks, *et cetera*, get together and call themselves Thespians, associating for the laudable purpose of murdering some poor play or other that never did any harm. Occasionally too, some wild, thoughtless youth takes it in his head to fall in love with some fair heroine of the green-room, and makes his appearance on the

boards, in the character of Romeo, being his first appearance on any stage where he looks unutterable things to the amazement of all the milliners in the upper boxes. But the sad man, for all his strutting, soon lies down very quietly in the tomb of the Capulets, (from which it seems there is a private way to the dram-shop,) and we hear no more of him after that. And thus all our attempts to raise a native breed of players come to nothing, and we seem to be condemned to look up to the old country for our supply of these precious articles at least for some time to come. But after all, is it absolutely necessary in the nature of things, that we should have theatres among us. Can't we be satisfied to laugh in our own way, without hiring a parcel of foreign artists to make mouths for us, at a dollar a night? Or at any rate, can't we cry to please ourselves, without any help from abroad. Really I must think we have all the materials both for laughter and tears among ourselves, without calling in these outlandish gentry from the other side of the water. Yet here they come upon us, in every ship, actors, singers, and I don't know what all,

“A pitchy cloud

Of Locusts warping on the *Eastern wind*.”

But I have one comfort in the case notwithstanding, and that is, none of these new importations have been landed in our state. Indeed our friends of the Northern cities, are too well pleased with 'em to spare 'em to us in this quarter; and for my part, I should be sorry to rob our younger brothers of their play-things. So let 'em keep 'em and welcome; while we plain folks of the old Dominion, will go on and amuse ourselves as well as we can without 'em.

HARRY HOME.

## Religious Intelligence.

### ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 187.]

#### FOREIGN.

##### GANJAM.

A town on the Orissa Coast, in India, where the Telinga and Odea Languages are spoken.

*London Missionary Society.*—1713.

William Lee.

A Church has been built for the Missionary; and he also superintends a School.

##### GNADENTHAL.

In South Africa, about 130 miles E. from Cape Town; formerly called Bavianskloof, or the *Glen of the Baboons*, from the great number of those animals; but since named *Valley of Grace*.

*United Brethren*—1736, renewed 1792.

J. Adolphus Kuester,  
J. M. Peter Leitner,  
H. Marsveld, Daniel Schwerin,  
J. G. Schultz.

The Mission among the Hottentots was begun in 1736, by George Schmidt, a man of remarkable zeal and courage, who labored successfully among them till he had formed a small congregation, whom he left to the care of a pious man, and went to Europe, with a view to represent the promising state of the Mission, and to return with assistants. But, to his inexpressible grief and disappointment, he was not permitted, by the Dutch East India Company, to resume his labors; some ignorant people having insinuated, that the propagation of Christianity among the Hottentots, would injure the interests of the Colony.

From that time to the year 1792, the Brethren did not cease to make application to the Dutch government for leave to send Missionaries to the Cape, especially as they heard that the small Hottentot Congregation had kept together for some time, in

earnest expectation of the return of their beloved teacher. He had taught some of them to read; and left a Dutch Bible with them, which they read together, for their edification.

At length, in 1792, leave was granted to send out three Missionaries; who, on their arrival, were willing, at the desire of the Governor, to go first to Bavianskloof, and there to commence their labors, on the spot where George Schmidt had resided. Instructions from the Government in Holland granted them leave to choose the place of their residence, wherever they might find it most convenient; but the circumstance of the Colony at that time would not admit of it.

Since the English have made themselves masters of that country, the Brethren have built a Church; and now remain undisturbed, and protected in their Civil and Religious Liberty.

When the Missionaries first arrived at Bavianskloof, in 1792, it was a barren uninhabited place: there are now collected together upwards of 1000 Hottentots, under the regulations of the Brethren. This Mission greatly prospers. New people come almost daily, inquiring what they must do to be saved, and requesting to live at Gnadenthal. In less than half a year, 103 of these were admitted. A new School-house has been built.

The Rev. C. I. Latrobe, in a visit to the Society's Settlements of Gnadenthal and Gruenekloof, has obtained an allotment of land, upward of 600 miles from Cape Town, for the formation of a third Settlement in South Africa.

The four following Brethren accompanied Mr. Latrobe to Africa, to

assist in the Missions :—A. M. A. Clements, Christian Thompson, John G. F. Stein, and John Lemmertz.

#### GOAMALTY.

Near the ancient city of Gour, which was formerly the capital of Bengal, between Cutwa and Dinagepore, about 200 miles N. of Calcutta.

*Baptist Missionary Society.*—1808.  
Krishna, a Native.

The people in these parts are very desirous of Schools. In 1813, the Station was removed to a town called English Bazar, not far from the former. There are 127 Children in the Schools at this Station. Manika, a Native Teacher, is lately dead.

#### GOREE.

An Island in Western Africa.

*Church Missionary Society.*—1815.

At this place 109 Children are under education.

*Schoolmaster and Schoolmistress, Mr. and Mrs. Hughes.*

Mr. Hughes endeavors to promote the instruction of the Natives; several thousands of whom, chiefly Jaloofs, are here crowded together, in a deplorable state of ignorance and superstition.

#### GOSHEN.

A Settlement on the river Muskingum, among the Indians in North America.

*United Brethren.*—1734.  
Abraham Lukenbach.

The Brethren had three flourishing Settlements on the river Muskingum—Salem, Gnadenhuetten, and Schoenbrunn: but during the American war before last, these places were destroyed, and the inhabitants partly murdered, partly dispersed, Fairfield, in Canada, was built by such of the Indian Converts as were again collected by the Missionaries. In 1798, a Colony of Christian Indians was sent from thence, to occupy the land belonging to their former Settlements on the Muskingum, which had been restored to them by an Act of Congress. They built a new town on that river, called Goshen.—The greater part of the Indian Congregation, however, remained at Fairfield; the Missionaries entertaining hopes that the Gospel might yet

find entrance among the wild Chipeway Tribe inhabiting those parts.

This Settlement was not disturbed during the last American war. The work prospers. The School-Children afford the Missionary much pleasure.

#### GRAAF REYNET.

Mr. Kircherer, who was some time a useful Missionary at Zak River, under the London Missionary Society, has been, for several years past, Minister of a Dutch Church at this place.

#### GRENADA.

An Island in the West-Indies.

*Wesleyan Methodists.*—1788.

William Lill, George Poole.

Members, 173. The Congregations are large and attentive, and the Society is in a good state.

#### GRIQUA TOWN.

In South Africa, formerly called Klaar Water, near the Orange River, about 700 miles N. of Cape Town.

*London Missionary Society.*—1802.

William Anderson, Henry Helm.

B. Berend, J. Hendrick, P. David, Natives.

At this Settlement many have been converted, and have evinced their interest in civilization, by the cultivation of very considerable tracts of land.

#### GRUENEKLOOF.

In South Africa.

*United Brethren.*—1808.

J. G. Bonatz, J. H. Schmitt, J. Fritsch.

This Mission was begun by the desire of the then Governor, the Earl of Caledon, whose favor towards the Mission, and endeavors to promote the general welfare of the Colony, and of the Hottentots in the interior, will always be remembered with gratitude.

At the beginning of 1815, the Congregation consisted of 129 baptized persons, of whom 40 were communicants: there were, besides, 25 candidates for baptism. The number of Hottentots under the care and instruction of the Brethren was 276.

#### GUYA.

In India; near Patna, we presume, but we are not informed of its exact situation.



*Baptist Society.*

— Fowles.

Mr. Fowles was baptized by Mr. Thompson, at Patna; and has begun to preach to the Hindoos and Mahomedans at this new Station almost daily, and is heard with much attention and affection. "Some of them weep," he says, "even like children, when I speak to them of the sufferings and death of the Lord of Glory."

## HIGH KRAAL.

In South Africa, about 300 miles from Cape Town.

*London Missionary Society.*—1815.

Charles Pacalt.

## HOPE.

On the river Corentyn, in Guiana, S. America, among the Aruwack Indians.

*United Brethren.*—1735.

W. Christian Genth, John Hafa.

In 1806, this Settlement was destroyed by fire. The present Missionaries are not yet sufficiently acquainted with the Aruwack to deliver a discourse in it, but are studying it diligently.

## HOPEDALE.

In Labrador, among the Esquimaux.

*United Brethren.*—1782.

John Hasting, Suen Andersen,  
Fred. Jensen Mueller, Adam Kunath,  
Jacob Nissen, Lewis Morhardt.

The work prospers, especially among the young. Inhabitants, 128, of whom 107 are baptized, and 44 communicants.

Several parts of the New Testament have been translated into the Esquimaux Language.

## ISLE OF FRANCE.

In the Indian Ocean—the inhabitants French Colonists.

*London Missionary Society.*—1814.

John Le Brun.

## JAMAICA.

A West-India Island.

*United Brethren.*—1714.

John Lang, John Becker,  
Samuel Gruender, Thomas Ward.  
The Stations are named, BOGUE,  
MESOPOTAMIA, and CAMEL.

*Wesleyan Methodists.*—1789.

KINGSTON.

John Wiggins, John Shipman.

## SPANISH TOWN.

John Lewis, jun. William Hatch, &c.

BOVE BECK.

John Colmar.

The Missionaries have been heretofore much harrassed by the Colonial Assembly; which has, however, of late relaxed its rigid opposition. The number of Members in the Society is 3207, of whom upwards of 500 were added during the past year. One of the Missionaries writes:—"Though I have been several years in this country, and was always sanguine in my expectations of the spread of the work, my mind was never so much impressed with an idea of its immediate and abundant increase as at this time." Mr. Bargar, Missionary at Morant Bay, died very lately. The Magistrates and Vestry of St. Thomas, in the East, presented his widow with 100*l.* in testimony of their regard for her deceased husband.

*Baptist Society.*

Moses Baker, John Rowe,

Lee Compeer.

A Place of Worship has been opened in Kingston, which had long been shut up.

The late excellent Bishop Porteus, was indefatigable in his efforts to get the Negroes in the West India Islands, instructed in Christian Principles: an object to which too many Colonists, especially those of Jamaica, have shown decided hostility.

[To be continued.]

It is in this month that the Annual Meetings of most of the great Institutions formed for the promotion and universal diffusion of christianity are held. National Bible Societies, Missionary, Religious Tract and Sunday School Associations, receive from their officers reports of their efforts during the year; and of the success with which it has pleased the Head of the Church to crown them. On these occasions, the progress of the Bible in various countries, and among different tribes is detailed; the labors of Missionaries are recounted; and delighted Christian assemblies

learn that the poor have been enriched with heavenly treasures; the ignorant have learned the lessons of divine truth; the savage has been tamed by the all-subduing grace of the gospel; the heathen has devoted his idols to the flames, and having renounced the filthy and cruel rites of his superstition, has consecrated himself to the worship and service of the living God. In many cases different sects, laying aside their mutual jealousies, meet in the exercise of fraternal love, and rejoice, as the disciples did of old, that *God has granted to the Gentiles repentance unto life*. Here the liberal soul is rewarded; and he that had watered is himself refreshed. In these meetings, the members can almost see the converted heathen as his countenance is irradiated by the beams of the sun of righteousness, newly risen upon him, and his heart is dilated with the love of God and the hope of a happy immortality—can almost hear the song of triumph which he begins on earth and expects to repeat in louder and loftier strains in the Courts of Heaven; and they thank that God who put it into their hearts to bestow their treasures in promoting this work of love, instead of wasting them in sensual pleasures, or on the objects of a vain ambition. In a mind stored with poetic imagery, the month of May has many agreeable associations, such as the springing corn, verdant meads, shady groves, warbling birds, the balmy air of earliest morn, and a thousand other, now common, but delightful ideas. The Christian partakes of all these enjoyments with the most exquisite relish; because all these beauties of nature are regarded as emanations from the source of all that is fair, and lovely, and good, his father and his God. But in his mind there are other associations of a higher character, and fraught with a purer and holier pleasure. He thinks of the *new Creation* in righteousness; of the renovation of the moral world; of the universal diffusion of the light and life of the gospel; of the hopes of the believing penitent, and the joys of the angels of God over sinners turning from the

error of their ways, and ransomed by the blood of Christ: and he sees a new Eden beginning to bloom in the desert: he seems to breathe the air of paradise.

We must wait, however, for the details of the interesting intelligence which is now beginning to circulate through the christian world. We can, however, in the mean time, afford to our readers a few articles of considerable interest; and some which they will peruse with great pain. The first thing that we shall notice, is of the latter character. In our first No. it was stated that the protestant churches on the continent had become exceedingly corrupt. A spirit of false philosophy, under the deceitful name of liberality, has nearly banished the simplicity of the gospel. In the University of Gottingen, we learn that the principal question which divides the Theological Doctors, is "whether the resurrection of Christ is an allegory or a fact!!" The creeping pestilence of socinianism has infected most of the German seats of learning; and even Geneva, which for a long time, like a sun, poured light into the surrounding nations, has suffered an eclipse of its glory. The *liberal men* have obtained possession there; and their conduct affords a striking illustration of a remark which we have often made; that the bigots to liberality are as fierce and intolerant as any in the world. They had for a long time manifested strong hostility to the orthodox. The following letter which was written by a French minister, who had been invited by the pious people in Geneva, to preach and administer to them the ordinances of Christ, as a christian church, will show the spirit of these men, who are "fierce for moderation."

Geneva, Jan. 22, 1818.

On the 16th, at 5 o'clock, the lieutenant de Police sent to summon me to an interview.—He told me that La Chambre des Etrangers had ordered me to leave Geneva. I inquired the reasons of their determination. 'You shall not know the reasons (said he); we are masters here.' I replied, 'Unless I see that some just law,

human or Divine, requires my departure, I cannot go.' What, Sir, (said he) will you refuse to comply with the order.' 'My conscience obliges me so to do.' 'Then we shall find means to enforce obedience.'

Having left his house, I went into two places and preached, and on returning home at 9 o'clock, I found the following note :—

'I would have wished, Sir, as I informed you, to allow you time to settle your affairs before your departure. But the positive manner in which you have refused to go till you had motives assigned to you, which might have your own approbation, does not permit me to follow my first design. I now, Sir, give you positive orders to leave this Canton with 24 hours.'

I have all along intended to resist any tyrannical attempts to prevent me from preaching the Gospel in this city. When the occasion arrived, I was much agitated. I spent till two o'clock in the morning in reading the word of God, and in prayer. After many reflections and supplications, I resolved to write to the Lieutenant. The next morning some of my friends would have dissuaded me, but I tho't it my duty to send him the following letter :

*To M. Le Conseiller d' Etat Lieut. de Police of the Republic and Canton of Geneva.*

'Sir—The persons with whom I am connected, and my own conscience bear me testimony that all I have done, since I came to Geneva, has been to preach the word of God ; to exhort children to obedience, men to temperance, the aged to patience, the dying to hope for the bliss of heaven, and all to faith in Christ. Then, it is only for this conduct that you wish to banish me ; and it is for this reason that you are determined to conceal from me the motives of my expulsion. Your order, Sir, is expressed in the 4th chapter of the Acts, 18th verse—my answer is in the 19th—It is this, 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.'—

'Now, Sir, with that calmness

which God may give me, I am disposed to wait the dispensations of his providence. If by force I am compelled to leave, without the gates of the city I shall shake off the dust of my feet as a testimony against the persecutors. I shall do this, not in any feeling of hatred or vengeance, but in obedience to the divine command, Matt. x. 14, 15; and as it is said, 'It shall be more tolerable for Sodom in the day of judgment, than for such a city,' I shall pray for it, and especially, I shall pray for the principals and the agents in the persecution. May God give them salvation.

'I have the honor to be, &c. &c.

'On the 18th, Sunday morning, at 5 o'clock, the *gend'armes* entered my dwelling, but I had not slept there. I preached on Acts xx. 26. 'The zeal of many is increased.' Daily in the prayer room, and from house to house, we cease not to teach and preach Jesus. Many respectable persons of the town, who do not belong to our church, take part with us.—Some persons imagine I am very unhappy, but God be praised that I have the power to rejoice in tribulation. Pray for us, and for the cause of our Lord.'

Yours, &c. &c.

Painful as this account is, we are gratified that there are in that city faithful witnesses of the truth as it is in Jesus.

It is refreshing to turn from this to the efforts making to revive a spirit of true piety among the protestants in France. The system of Sabbath Schools has been introduced among them; and promises much good.—The impulse which has been given to Protestants in England is communicated in some degree to that country; and from the success of the attempts which have been made, we cannot but augur favorably for the future.

The Society for the conversion of the Jews, is laboring with zeal, and in hope. We cannot enter into detail now; but must not keep from our readers the following remarkable "account of some Jews in Holland."

*Extract of a letter received from a Clergyman in Scotland.*

The son of Dr. Ross, one of the ministers of Aberdeen, has been on the continent with his tutor lately. The following is an extract from his journal.

“Some gentlemen in the passage boat between Amsterdam and Utrecht, happened to meet with several Jews. The weather was then very unfavorable, (it was just before harvest,) and this formed the subject of their conversation. One of the Jews observed, that it was a judgment upon the Christians for their disrespect to the Messiah, the Saviour of the world. ‘And what do you care about the Messiah,’ said one of the gentlemen, ‘are not you Jews?’ ‘Yes,’ replied the other, ‘but we believe as firmly in Christ as most Christians do. We have been long separated from the synagogue, and meet by ourselves to read the New-Testament, and pray to Jesus Christ; our numbers are very considerable in Amsterdam.’ ‘But why,’ asked the gentleman, ‘do you not come forward and join the Christians at once?’ ‘Sir,’ replied the Jew, ‘your practice and profession are so much at variance, that we think we are better by ourselves.’”

The following statement of foreign Missionary Stations, may be acceptable to many of our readers.

#### MISSIONARY STATIONS, &c.

From a list which has been lately published, the following appears to be the number of Protestant Missionary stations, and Missionaries, Catechists, &c. throughout the world. The various societies are arranged in chronological order.

	Sta.	Mis- sion- aries.	Cate- chists, &c.
Royal Danish Mission College	1	3	
Christian Knowledge Society	3	6	
Society for propagating the Gospel	2	4	
United Brethren	33	87	
Wesleyan Methodists	29	63	
Baptist Missionary Society (London) Missionary Society	26	59*	
Edinburgh Missionary Society	36	82	
Church Missionary Society	3	8	
American Congregational board of Missions	29	51	
American Baptists	2	7	
	1	4	
	165		374

### DOMESTIC.

The event of highest interest to be recorded under this head, is the Anniversary of the American Bible Society, which for the second time was held on the 14th of the present month, in New-York. We can only give at present the following notice of it from the New-York Christian Herald.

#### AMERICAN BIBLE SOCIETY.

The Second Anniversary of the *American Bible Society* was celebrated in this city yesterday.—The meeting was held at the assembly room in the City Hotel, which was politely offered for the occasion, by Mr. JENNINGS. The doors were opened at 10 o'clock A. M.; the President, the Honorable ELIAS BOUDINOT, L. L. D. took the chair precisely at 11. The meeting was opened by the Rev. Dr. Mason, one of the Secretaries of the Society, reading the 49th chap. of Isaiah.

A very interesting and impressive address was then delivered by the venerable President. Letters of apology for non-attendance at the meeting were read from several of the Vice-Presidents who were detained by unavoidable necessity, viz. the Hon. John Quincy Adams, Secretary of State of the United States; the Hon. Smith Thompson, Chief Justice of the state of New-York; the Hon. William Tilghman, Chief Justice of Pennsylvania; the Hon. Andrew Kirkpatrick, Chief Justice of New-Jersey; Joseph Nourse, Esq. of the City of Washington, and Francis F. Key, Esq. of Georgetown, District of Columbia. A letter was read from the Rev. Dr. Romeyn of the City of New-York, Secretary of the Society for domestic correspondence, apologizing for his absence on account of ill health.

We quote with pleasure from the New-York Daily Advertiser, the following just and appropriate remarks of the Editor, as entirely corresponding with our own impressions.

"We have rarely witnessed a more interesting and impressive scene than that exhibited on this occasion. The company assembled was numerous and respectable, and it was a highly gratifying circumstance to see collected so large a number of ladies as were present. To the pious liberality of the sex is the Society indebted for a large proportion of its funds, bestowed for the benevolent purpose of introducing as members for life a respectable body of clergymen, in various parts of the country—a mode of testifying, at one and the same time, their regard for the great objects of the former, and their high respect for the characters and virtues of the latter. The proceedings of the Society were throughout gratifying to the audience. The various addresses were creditable to the talents, the eloquence, and the piety of the speakers. One thing was in a peculiar manner consoling to the feelings of all the friends of Christian charity and communion.—*We allude to the predominance of genuine Catholicism.* The distinctions of sect and denomination were practically laid aside, and were remembered only for the purpose of giving vent to the feelings of congratulation to which their extinction gave spontaneous birth—each one felt delight at the exhibition of such living proof, that they could all lay aside their names of distinction, and unite on the sure ground of the **HOLY SCRIPTURES.**

One other circumstance gave a most lively interest to this anniversary. We allude to the presence of the venerable President of the Institution. It is well known, that it was in a great measure owing to his long and persevering exertions, and his influence, that this Society was formed; and it is equally well known, that its funds were, immediately upon its organization, enriched by his munificent donation of 10,000 dol-

lars—a sum which has rarely, if ever been equalled, even by princely liberality towards similar institutions, in any part of the world.—On the first anniversary of the Society, he was prevented by sickness from attending. On the present occasion, after having been unable for two years to leave his room until within a few days past, and after having entered upon his 79th year, this venerable Christian, to the surprise as well as the gratification of his friends and the Society, was able to meet them and unite in their exercises, and preside over their deliberations. Such was the high sense which the meeting entertained for his worth, and the respect they bore for his virtue and piety, that upon his entering the room they unanimously rose from their seats, and continued standing until he was seated in the chair—a mark of respect that was repeated, when he made his address to the Society."

In our next we expect to give entire copies of the very interesting addresses delivered at this meeting. We should do them injustice by an attempt to abridge them.

From a very obliging Correspondent we have just received the following pleasing information. He has our thanks for the communication.

"In the course of the past year about thirty Female Tract Societies have been instituted within the limits of the Presbytery of Concord, comprehending that portion of N. Carolina which lies west of the Yadkin river, and a few Districts in S. Carolina. The Female Tract Society of Ashville, it is believed, has the merit of priority among these numerous and useful Institutions. There also exist within the same district of country two Bible Societies: that of Concord; which has been in operation a considerable time and is actively pursuing the object in view, the dissemination of the scriptures; and the Auxiliary Bible Society of Ashville, which is of recent institution, and as yet is very limited in its resources."

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

JUNE, 1818.

No. VI.

---

---

ILLUSTRATIONS OF I. TIMOTHY, II. 4.

*“Who will have all men to be saved and to come unto the knowledge of the truth.”*

Of the depravity of the human heart, its disposition to sunder what God has joined together, is not the most equivocal indication. In regard to our salvation, the operations of this disposition are irresistibly obvious. The history of the human race brought down to the present moment, kills all expectation of opposing to the triumphs of death a successful resistance. There are few in the bosom of whose faith, the doctrine of annihilation can repose. Nor from the belief of their future existence can any consistently expunge that impression respecting its mode, which claims the preservation of their original capacities of happiness or misery. To sink under the power of perpetual wretchedness, and to renounce the hope of future enjoyment, they are utterly reluctant.—The means of acquiring the one, and of escaping the other, are indeed prescribed in the book of salvation; but these means are abhorred while their end is sought. It is not therefore “passing strange,” that under such circumstances, while the injunctions of the gospel are trampled upon, a claim should be set up to the fulfilment of its promises in the result of universal salvation. Except in that sacred intimacy which Heaven has given to them, divine injunction can have no object, and divine promise no force: and yet that intimacy shall be violated for the preservation of the life of hope amidst the hateful and cherished occupants of the untamed and disobedient spirit.

The suggestion of this fact is not unwarranted by just

occasion. The doctrine to which we have adverted is not, indeed, very often announced from the pulpit or the press.— There are, however, circles in which its voice is lifted up. And it demands no pre-eminent proficiency in the knowledge of human nature to authorize the statement, that some vague impressions in favor of this sentiment inspire the consolations of many who on evangelical principles have no claim to comfort. The mischief is done while the hand that works it is often covered with the veil of darkness. The rending of this veil is forbidden by the fear that the peace thus easily acquired may be disturbed. But an attempt is sometimes made to sustain, by an appeal to scripture, this comfortable belief: and then we are told that “ God will have all men to be saved.”

A disposition to assign to the language of the sacred volume an unnatural meaning is worthy of condemnation. But we shall not escape an evil as serious, if we give to every sentence, without regard to its connection, a literal interpretation. When we advance to an enquiry into the import of the sacred writings, we should never deny them the privilege of interpreting themselves. No human means are more likely to save us from error than a wise reference to the analogy of faith. The Bible is always at peace with itself. On it shall not be charged as fault, the inconsistencies of the men who speculate upon it. If its interpreters differ, this is their own affair.

That God has not absolutely and efficaciously resolved to save all men, may be inferred from the phraseology of the passage under consideration. Its language is not that God *will save* all men and *bring* them to the knowledge of the truth; but that he “ *will have* all men *to be saved*, and *to be brought* to the knowledge of the truth.” If, indeed, such were his determination, it must necessarily be effectual, since his ability to do whatever he will, cannot be questioned. The failure, therefore, of that object, as it cannot be ascribed to any want of power to effect his designs, must be referred to the absence of any such intention. But that some shall not be saved, or in other words, shall be miserable hereafter, might be inferred from a comparison of their characters with the character of God. Surely to those who have reached the highest degree of moral perfection attainable in this life, and to those on whom the leprosy of moral pollution is most deeply imprinted, a common destiny shall not be allotted.— The statements of inspiration convert this presumption into certainty. The point is settled in the anticipated history of the future judgment with which we are favored. The

righteous and the wicked shall be divided from each other, and while the salvation of the former is consummated, on the latter shall be pronounced the sentence, "Depart accursed into everlasting fire, prepared for the Devil and his angels."

Be it never said that Jehovah in the denouncements of his wrath against sin, has nothing in view but to terrify and thus to reclaim transgressors. Strip him of his sincerity, and you strip him of himself. Then, indeed, you may approach his throne in what temper, and what act you please, but you shall find it vacant. If he be not in earnest when he threatens, he may with equal propriety in his promises deceive you. He may mean nothing of all that he has said and sworn. In his word and in his works he may but trifle with his creatures; and in the excesses of his sportings he may remand them to nothing, or strike them to perdition. Compared with the effect of a moral chaos like this, who does not see a glory thrown upon the divine character, even by the flames of Tophet?

From the system of universal salvation, the doctrine of future punishment is not always excluded. But to the duration of that punishment a limit is assigned. In the furnace of suffering, the sinner shall be purified into a saint: and for him there shall no longer exist an impassible gulph dividing Heaven from Hell. What then becomes of the claims of the divine law on the transgressor? Though it were granted that the sins of a short life do not involve the necessity of eternal misery, that misery may be demanded by other considerations. The obligation of the law of God upon us grows out of the relation which we sustain to him as *the creatures of his power, and the subjects of his government*; and shall we ever cease to be creatures and subjects, and therefore bound to obedience? If so, our best way were to plunge into the bottomless pit as soon as possible, for then our responsibility would cease, and the angel of our redemption would more speedily visit us and knock off our chains, and proclaim our jubilee. It is all a mistake. Not so terrible were the annunciations of the divine law on Sinai, as shall be the reverberations of its demands through the dismal deeps of Hell. There shall then be provided for us no energies competent to subdue the spirit of rebellion. Ever alive and ever active, the principle of sin will claim its wages of death. Instead of that love which God universally demands of all his intelligent creatures, the sinner, like Milton's Satan, will render "immortal hate:" and as he sins forever, his sufferings shall not sooner terminate.

It can, however, by no means be conceded, that the demerit

of sin shall be graduated by that limited scale which measures the period of its commission. Who does not see that the act of a moment often entails afflictive consequences, which nothing but the barrier of death can arrest? Who is prepared to affirm on his own knowledge, that the progression of these consequences does not overleap that barrier? If under the righteous government of God, the sin of a moment, reputed venial by the world, may nevertheless cloud with sorrows a long life, without one particle of efficacy in reforming the sufferer, on what principle can it be maintained, that under a different dispensation of that government, the multiplied and mingling transgressions of a whole life, be it long or short, may not in-consequence of the high and hallowed obligations which they violate, involve interminable misery? \*

In this controversy, be the Bible our empire. In reply to our appeal, it says, and says with authority, "These shall go away into everlasting punishment." The pitiful effort has indeed been made to paralyze the power of this language. And could the Holy Spirit, in attempting to transfuse the energy of his unambiguous conception into our minds, find no term to express a long duration, but one that should convey to us the idea of a real and proper eternity? Be it so. And then, when on that page which is irradiated with the light of "life and immortality," we have the words "everlasting life," we must depress our aspiring hopes by promising only a life of long continuance. In both connections the expression is equally strong: and it must be equally limited or unlimited.

In that mixed condition to which we belong, a right estimation of the value of our existence should be derived from the predominancy of our enjoyments or our sufferings. If after tasting the highest happiness for the longest period which we can imagine, we should be doomed to endless suffering, in the excess of its duration over that of our felicity would be marked upon our being the brand of the curse. But if after countless millions of ages of wretchedness we should be redeemed and restored to eternal blessedness, as between temporary wretchedness and eternal blessedness there is no comparison, our existence would be an unspeakable blessing. If then after the largest advancements of a finite duration Judas should be snatched to heaven and kept there forever, he would have reason to triumph even in the tribulation through which he has entered into Glory. But that point has long been decided, for the scriptures say, "it were good for that man, that he had never been born." Now Judas was by no means the greatest sinner in the world. It may be, that on a future

occasion he shall appear much less criminal than multitudes who will not believe that they shall deserve his fate.

Having rejected one of the erroneous interpretations of the passage which stands at the head of this article, there are others also to be removed. If it be not true that God does efficaciously will the salvation of the whole human family, perhaps it is to be understood that in this sense he wills the salvation of a part. On this point indeed there can be no dispute, for we are taught to believe that a part of mankind shall be saved and certainly not contrary to his will. If it be He that saves them and not they themselves, He must have determined to do so and they "are then called according to his purpose." With a view therefore of solving the difficulty before us, it is sometimes attempted to limit the extent of the expression which defines the number of these in reference to whose salvation his will is employed. We are therefore told that the term *all* is very often in the sacred writings restricted by the connection in which it is found. The remark is undoubtedly correct, but probably inapplicable to the present case. Not to insist upon the fact that this exposition would humble the sentiment of the Apostle to the insignificance of an identical proposition, it may be remarked that the liberty of understanding the same expression in different parts of the same connection, in different senses is, without indispensable necessity, utterly unwarrantable. But if by *all men* we are here to understand the *elect*, we must also admit that we are instructed to pray for the elect, when in a previous sense we are commanded to pray for *all men*. And it will necessarily follow that as the specification of the persons for whom we are to pray is evidently included under their general description, "kings and all that are in authority" belong to the number of the chosen. This however, cannot be acknowledged to be universally or even generally the case, unless we renounce our abhorrence of that system which divides the means from their end; claims the salvation of those who are never qualified for it, and thus attempts to palm upon the world the absurd belief that the same persons can be saved and lost at the same time.

Whatever plausibility may in the estimation of many attach to the opinion that by *all men* we are to understand all classes and orders of mankind, it will on examination be found to be equally untenable: For then we are not only required to pray exclusively for all classes of men, such as kings and these in authority, but to believe that all classes shall be saved. Not to say that this dealing in "barren generalities" is unworthy of an inspired instructor we can neither affirm that

our prayers are forbidden to terminate on individuals nor that amongst the multifarious classifications of the human race, some individuals of every distinct description, however impalpable the boundary that divides it from its neighbor shall be saved. Besides, it is equally true, that some of all descriptions will perish and it might in this sense be said with equal propriety that God "will have all men to be damned."

It is indeed sometimes easier to expose an erroneous, than to assign the true interpretation of the sacred oracles. The train of thought which pervades the Apostles argument seems however, to lead to the opinion that by 'all men, he means indiscriminately the whole human race. The reason why supplications should especially be made "for kings and all in authority," is that all who are under their controul might "lead a quiet and peaceable life in all Godliness and honesty." Such a life being the best preparation for heaven, would be "good and acceptable in the sight of God our Saviour, who will have all men to be saved and to come to a knowledge of &c.

Having given to the term *all men* its natural extent we return to enquire in what sense it can be said that God *will have all men to be saved*. It is obvious to remark that the expressions of the sacred volume are to be understood according to their connection ; sometimes in a strict and literal and sometimes in a general and less rigorous sense. Speaking to men with a view to their benefit, God condescends to speak after the manner of men. As their will may be inferred from the arrangements which they make in reference to its execution, so from the arrangements which God has made for the salvation of men, that Salvation may be understood to be agreeable to his will. If it be not attained, the fault is imputable to themselves alone. "Ye will not come unto me that ye might have life." To them it is indiscriminately offered, wherever the word of Salvation is sent, with a sincerity so perfect, that if they shall be disposed to accept it, Jehovah will not recede from the conditions which he has announced. While this disposition is acknowledged to be the fruit of divine grace, as we cannot admit that in any instance He trifles with his creatures, no restriction should be fastened on the intrinsic merit of the means of our reconciliation to him. Their saving application indeed shall in the issue, be limited according to the divine intention ; but this will not authorize the inference that if the purpose of God in this respect had been spread over a large field, these means would then have been found deficient. For the very reason that the blood of Immanuel can wash away the sins of one soul, it is in itself equally adequate to

the washing away of the sins of the whole world. In the amplitude of the provisions of divine mercy, is found abundant evidence that in the divine character there is nothing hostile to the salvation of men. This conviction is strengthened by the knowledge of the fact that the claims of the Gospel obligations on all to whom they are addressed, are not only the measure of our duty, but in effect the *revealed will* of God. *Our* having improperly disposed of our inclination to obey does not at all impair his right to command. In the same sense then in which it may with truth be affirmed to be the will of God that all men should love him with all their hearts, may it be said that He "will have all men to be saved." This interpretation is confirmed by its operation on the subsequent part of the passage. "Who will have all men, to come to the knowledge of the truth." Now the coming of all men to the knowledge of the truth, although it do not enter efficaciously into the divine determination, since many never do come to that knowledge, cannot be denied to be agreeable to the will of God. It would be difficult to reconcile a different opinion with his command, that the Gospel should be preached to every creature, and that every creature should under peril of perdition believe and obey it. When it is affirmed that God is "not willing that any should perish," the act of willing is expressed by a term which it is believed is applied invariably in the same sense. The will of God is not the efficient cause of the perdition of any so that they perish for no other reason than because it is his will. The word employed in the passage under consideration, although sometimes, is not always used in a similar way. It is occasionally applied in instances in which no efficacious act of the will can be involved. And it seems to be a correct rule in our efforts to interpret the language of the sacred oracles to select amongst the acknowledged meanings of a word, that one which best accords with the spirit of the connection; with analogous passages of those oracles; with the exhibitions of divine character which they present; and with the indications of enlightened, christian feeling.

EUSEBIUS.

## PSALM lxxiii. 24.

*"Thou shalt guide me with thy counsel, and afterward receive me to glory."*

The advantages of religion are enjoyed, in part, in this world, and consummated in the world to come. Safe guidance through life, and after death the possession of glory, were the advantages confidently expected by the devout author of this interesting psalm. Under these two particulars may very well be included every thing to be desired by a well regulated mind. Too many contract their views within the limits of the short term allotted to man in the present state; and seemed disposed to rely chiefly on their own skill and energy for the possession of every thing necessary to render the journey of life prosperous. They seek not the interference of Heaven in any of their plans, nor desire the wisdom that cometh from on high to preserve them from error. They are not apprised of the danger of mistakes in the journey of life; and therefore pass heedlessly on, regardless of fatality. A guide is necessary to a traveller who has mistaken, or finds that he is in danger of mistaking, his way; and he only may be expected to receive thankfully the kind offices of one who proffers his service as a guide, who is thoroughly persuaded, that without aid of this sort, his journey cannot be prosecuted with safety or comfort. We are all travellers; and many of us have advanced far in the journey of life. "We have all gone out of the way, and wandered like lost sheep," and happy should we be, had we all been made sensible of our wayward courses, and brought to seek the benefits of heavenly counsel.

This is the first step towards a recovery from our bewildered condition. Divine counsel is not forced on the creature that spurns it. Man is not to be guided to Heaven whilst he obstinately persists in the road to ruin; but in a way perfectly analogous to the dispensations of divine providence in conferring temporal favors, we are authorised to expect the richer blessings of divine grace. Hence it is, that many who have access to the Bible are nevertheless perishing for lack of knowledge. The Bible is not in fault; it contains the word of eternal life. It furnishes a faithful and accurate map of the wilderness to be passed; and marks with accuracy the wrong and the right course, wherever there is danger to be apprehended. But what can a guide or his advice do, for a traveller who rejects them both? What advantage can he derive from the Bible, who refuses to peruse it? However

luminous the exhibitions of truth may be—however sufficient the instructions of the sacred writings to guide our feet in the paths of peace; as instructions, they can operate to the advantage of those only, who understand and observe them.

But how are men to be induced to pay that regard to the counsel of heaven which it merits, and their circumstances require? How often have the most promising human means and efforts been tried in vain in this most interesting case? Men, have been found in every part of the world, where the light of revelation has shined, who, influenced by love to God and benevolence to man, have spent their lives in endeavouring to convert sinners from the error of their ways, and to guide them to heaven. How have they succeeded? They have generally found the language of the Prophet, the best that could be adopted to express their complaints, “we have labored in vain and spent our strength for nought.” How often have they endeavored, by all the motives which the word of God supplies, to check individuals in their sinful courses? With trembling solicitude they have seen them approach heedlessly the verge of the dreadful precipice; they have addressed them in the melting strains of divine compassion “Turn ye, turn ye from your evil ways, for why will ye die?” But after every effort has been made to check the wanderers in their guilty course, many continue to wander, and are lost forever. To the gracious interposition of him that opened the eyes of the blind, is the effect to be ascribed, when a guilty wanderer is made willing to receive instruction. With infinite ease He can give to a sinner such a discovery of his critical condition, as shall excite the most earnest solicitude respecting his future destiny, and effectually convince him, that unless some kind guide take him by the hand, and conduct him in his course, he cannot hope for safety.

But, with the word of God in your hands, and professing to regard its instructions, you perhaps hear with surprise that any thing further is necessary to preserve you from going astray. Are there then no intimations given in the Bible itself that a divine influence must accompany it, to render its instructions effectual? To *understand* the scriptures, and *relish* their instructions, will dispose a creature to place himself under their guidance. “The entrance of the word of God giveth light, it giveth understanding to the simple.” From the first dawn of revelation on the benighted mind of a sinner, he is convinced that the holy scriptures, when accompanied by the influence of that Spirit which indited them, are sufficient to make him wise to salvation. His perplexities respecting his condition, and the course proper to be pursued

by him, vanish ; and he could not be more certain respecting the path of duty, should a voice be heard to proclaim " this is the way, walk in it." The first steps taken by a reclaimed sinner, in the ways of wisdom, are accompanied with a satisfaction before unknown. His instructions as far as he has availed himself of their benefits, are sufficient ; and a consciousness that he is willing to follow his guide, together with a growing confidence, that his kind shepherd will never forsake him, are sufficient to afford him much satisfaction.

The heavenly pilgrim soon learns to renounce all confidence in himself. His own wisdom he considers folly, his strength, weakness ; and he is persuaded that if abandoned by his guide a single step cannot be taken with safety. O ! how precious must the Saviour be to those who are thus convinced of their dependance on him ; how valuable the instructions of his word, to all who rely on those instructions for safe guidance in their present pilgrimage ; and how precious is the promise of the Holy Spirit, on whose influence we are encouraged to rely, for a capacity to understand ; and for a disposition to regard affectionately the instructions of the Bible ?

Man may devise his way, but the Lord directeth his steps. Without a divine influence the Bible is a sealed volume ; incapable of affording light or comfort. In vain may the believer, when in perplexity or darkness, resort to passages which, on former occasions, afforded him inexpressible joy. No effort that he is capable of making, can place him under the direct influence of these passages ; or cause him to feel their consoling and transforming efficacy. The word of truth he knows is all important, yet its most interesting parts are now a " *dead letter.*" His wisdom and strength now appear to have nearly forsaken him, and nothing but a humble hope that the faithfulness of his guide will not permit him to forsake one who has placed his confidence in him, preserves him from sinking in despair.

By dispensations of this sort, he becomes, more fully convinced, that without Christ he can do nothing—more careful to please him in all things and more unfeignedly thankful for every instance of his loving kindness. Important advantages, therefore, are derived by believers from the superintendance of their gracious guide, however his dispensations may vary, or whatever may be their effects on the feelings of those towards whom they are exercised. Often does their experience verify the statement of a poet

*" Behind a frowning providence  
He hides a smiling face."*

In darkness, therefore, or in light; comforted or distressed, the believer learns to place his dependance simply on the Lord; and every escape from impending danger; every deliverance from perplexity and doubt, confirms his hope that he will never be abandoned by his guide, or be lost through want of instruction. To him, the Bible is daily becoming more precious, and his confidence in the sufficiency of its instructions more unshaken. Having found its precious promises faithful hitherto, he cannot doubt their future stability, or call in question the faithfulness of a Savior, who hath sealed them with his blood. Though clouds and darkness overshadow his path, and to him there is often no visible way of escape from impending dangers; difficulties of this sort are not new to him; no strange thing has happened. From embarrassments of this sort, the Lord hath once and again delivered him, and he can now trust, that he will still preserve and save him.

One circumstance respecting the counsel afforded by our heavenly guide, must not pass unnoticed. In giving a knowledge of the way to be pursued, he disposes those who are under his guidance to walk in that way. In other words, His counsels reach the heart, and whilst the creature is instructed respecting his duty, he is at the same time released from the influence of every thing that would prevent his doing what he now knows ought to be done. To know the way in which we ought to walk, is a privilege, for which we ought to be thankful; but that knowledge can ultimately be serviceable to us, only so far as it shall have been improved. A bewildered traveller would have reason to be thankful for every intimation calculated to remove his perplexity, and to point to him his proper course; but it is not a knowledge of the way, but travelling in it, that will bring him to the place of his destination.

All who have access to the scriptures, must know something of the way in which they ought to walk, but the inclination of many leads them in a different course. A divine influence must be afforded to dispose a sinner to put himself under the guidance of the Shepherd of Israel—to hear his voice—and to obey his counsel.

Hopeful indeed, is the case of the sinner, however bewildered, ignorant and helpless, who is disposed to resign himself unreservedly to the guidance of Heaven; who loves the truth as far as it is comprehended—and who is anxious to know the will of God that he may do it. Wisdom shall be given to him—he shall escape the snares that may be spread for his feet—he shall not enter the paths of the destroyer—he

shall run and not be weary—he shall walk and not faint in his heavenly course. And as every day's labor brings him nearer to the end of his toils, so every day affords fresh evidence of the faithfulness of his guide, and the sufficiency of his instructions. With the close of every day, raising his Ebenezer, he may say, hitherto the Lord has helped me: and may he not be permitted to add—Thou shalt guide me with thy counsel, and afterwards receive me to glory.

After he should have finished his course on earth, under the guidance of divine counsel, the Psalmist calculated on the possession of future *glory*; he confidently expected to partake of the unspeakable blessedness, joy and felicity prepared for the Saints in Heaven.

All those who are guided by heavenly counsel *here*, may, with the same unshaken confidence, anticipate the possession of glory *there*.

We anticipate a period when, under the superintendance of a God of order, all irregularity and disorder shall come to an end—when every creature shall occupy its proper place—when the righteous and the wicked shall be forever separated; and when the condition of each individual shall be found to correspond to his character and works. Rewards and punishments, life and death, are set before us in the bible; and on examination it will be found that the heavenly rewards are promised to all who shall be found prepared to enjoy them; whilst punishment is threatened, as the unavoidable alternative to those who have disqualified themselves for the rewards of the righteous, by *treasuring up wrath*, and making themselves *vessels of destruction*.

Now as *glory* is provided for all who shall be found capable of enjoying it, at the close of their probationary terms, it is not difficult to see that the christian's hope of future glory may be strong, in proportion to the prevalence of the reign of grace in his heart. As far as he is conscious that he is guided by divine counsel, he may be assured that he shall be received to glory. The interesting enquiry, what shall be my condition after death—may thus be decided, without all that perplexity and doubt which usually remain, in spite of many ineffectual efforts to remove them. He that has taken the word of God as the rule of life, and humbly relies on the grace of Christ for the knowledge of his duty, and for ability to perform it, must be able to infer from the effects already produced by the word of God on his heart and character, that he has not embraced a cunningly devised fable—that under the transforming influence of revealed truth he has experienced the commencement of a transformation,

which needs only to be completed, to qualify him for the region of perfect felicity. The word of God with unerring exactness marks the broad and the narrow way—the way to life and the road to death. If we can be fully assured that we are walking in the narrow way, we may be equally sure that the unfading inheritance shall be ours.

Moreover, believers are blest with an earnest of their future inheritance, in this life. If the glory to which they shall hereafter be received, will result from a perfect conformity to the image and will of their Saviour; viewing by faith the glories of his character, as exhibited in the sacred page, they are here transformed into his likeness; they are partakers of the glory which shall in due time be fully revealed; and in proportion to their advancement in piety, they possess a kind of evidence the most satisfactory, resulting from the devout exercises of their own minds, that under the operation of divine grace, they are becoming fit for Heaven; and consequently that they shall be admitted there. “Here, they see through a glass darkly—there they shall see face. Now they know in part, then they shall know as they are known.”—The object descried, the things known, are the same in both worlds.

If, then, an inheritance has been purchased for you, if you, under the operations of divine power and grace, are becoming meet to enter on the possession of that inheritance—if you have already received an earnest of it—if, in a word, such a change has been wrought in you, as fits you for Heaven, and unfits you for the society and employment to be found in any other part of the universe; how are we to suppose that your final destination shall be fixed by him, who with perfect propriety and equity, will assign to every one his proper place?

If Judas went to his own place, shall not the disciples of Christ be guided to *their* place?

Or shall it be supposed that one who has been guided by heavenly counsel, adopted into family of Heaven—and initiated into the mysteries of Christ's kingdom; one who has been made by grace an heir of glory, and has received repeated earnest and pledges of his future inheritance, shall at last be sentenced to depart from Heaven, with the abominable and the unbelieving?

This cannot be. Distributive justice will never permit an event so subversive of all the principles of equity and order. “Wherefore gird up the loins of thy mind, O believer, be sober, and hope to the end for that glory which awaits you.” For the disciples of Christ, that glory has been purchased,

not with silver or gold, but with his precious blood. As their forerunner, their head and representative, he has entered into glory; his will is, that where he is, there his people may be also, that they may see his glory, enter into his joy, and as the everlasting monuments of his redeeming grace and boundless compassion, ascribe to him, in songs of unceasing praise, the honor due to his name. To the possession of this glory he will assuredly guide all who humbly trust in him for the blessings which he is exalted to bestow. Ask not how these things can be. Yield not to the suggestions of the tempter, or the suspicions of an evil heart of unbelief. Is any reward to be bestowed on the disciples of Christ, too valuable to be bestowed for his sake; or beyond the price which has been paid to purchase it? Is there any difficulty to be surmounted, or obstacle to be removed, which can transcend the energies of that power which formed the universe, and is now employed to support and guide the christian in his way to glory? Believing the counsels of Heaven, ye shall ere long, "receive the end of your faith, even the salvation of your souls." And now, may we not ask, how the expectants of glory may be expected to conduct themselves during the period of their absence from their Father's kingdom.—"Every man that hath *this* hope in him, purifieth himself, even as *He*, Christ, is pure."

To hope for that happiness which will spring from perfect holiness in Heaven, and at the same time, to be indifferent to that degree of holiness which is attainable on earth, must certainly subject a person to the charge of extreme inconsistency and delusion. "Ye have not so learned Christ—if so be ye have heard him, and have been taught by him, as the truth is in Jesus; that ye put off the old man, which is corrupt according to the deceitful lusts, and that ye put on the new man, which is renewed in knowledge, after the image of him that created him." From the moment when first the eyes of a sinner are opened to discern the great things contained in the divine *counsels*, until the period of his discharge from his spiritual warfare, holiness is the object of his pursuit. His treasure is in Heaven, his heart is there also, and his conduct will manifest that he is a stranger and a pilgrim, who is looking for a better country. With wakeful caution avoiding the snares that may be spread in his path; with an ear ever attentive to the voice of his instructor; and holding in prospect the crown of righteousness, the happy Pilgrim shall persevere in his heavenly course, "waxing stronger and stronger," until the possession of glory shall reward his toils.

Can all of you, my hearers, with the Bible open before you, flatter yourselves, that your earthly course shall terminate thus? If all the instructions to be derived from the inspired volume; all the vigilance and circumspection of the most zealous disciple of Christ, when aided by the life-giving influences of the spirit of God, are no more than sufficient to render the pious pilgrim safe and prosperous, what can they promise themselves, who reject the counsel of God, grieve his Holy Spirit, and habitually oppose every measure employed to rescue them from ruin, and to guide them to Heaven? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" A sinner who is led captive by the Devil at his will, certainly cannot expect to be conducted to glory. The *broad* and the *narrow* way lead not to the same place. Awake therefore, thou that sleepest—enquire for the way in which you should go—"Enter in at the straight gate, for many shall seek to enter in and shall not be able."



NECESSITY OF A BETTER SYSTEM OF INSTRUCTION.

No. III.

If a more general diffusion of knowledge, and indeed a deeper tincture even in those who possess it, be necessary to the cause of christianity, it is equally so for the moral and political improvement of society. And however I may disapprove the direct interference of spiritual men in temporal affairs, I shall proceed to give my opinions with freedom, because I am no more than a protestant Layman.

It is a shallow reasoning only which can ascribe the present state of social refinement to any one cause. It is the gradual and very slow result of an infinite number of painful struggles, which the occasional genius and enterprize of man has made against the solicitations of his indolent nature. And let him but relax his exertions for a moment in any one branch of the sciences, the whole system will feel the effect. Arts apparently the most contemptible have led to the most useful consequences. While the alchemists were madly and ridiculously searching after the elixir of life and the philosopher's Stone, they laid the foundation of the present chemistry which has added much to the power and comfort of man. The son of a glass-grinder discovered by accident the property of lenses, which led to the invention of spectacles and telescopes, and consequently has mitigated one of the most distressing infirmities of age; and opened to our view the awful secrets of

the heavenly system. For my part, I can scarcely imagine any art or science, which can assist us in acquiring a more intimate knowledge of the bodies which surround us ; of the silent but ever acting laws of nature ; or of our own systems, either physical, intellectual, or moral, which is not of use.— I go still farther and insist, that even those arts which have for their object the rational ornament and decoration of life are highly beneficial. Even the health and comfort of man are intimately connected with architecture. Yet how little do we know of its very fundamental principles! The ancients wisely sought to secure the greatest degree of convenience in their houses, at the least possible expence of labor or materials, and they were the most beautiful edifices in the world, for the same reason that they were the least extravagant in their embellishments. Any one may understand all that is scientific in architecture in a fortnight ; and the mere gratification of taste would amply recompense him for appropriating so short a time to this agreeable study. No one thinks of cutting out his own coat unless he be a tailor ; yet every one is competent to build an elegant and commodious house, without knowing, or even having heard of a single principle of architecture, which experience and observation have taught mankind. Hence the monstrous, unhealthy, incommodious deformities with which we encumber the earth. If there were any prospect of amelioration in our posterity, it would be a recommendation to such shapeless heaps, that they soon tumble down by their own weight.\*

Every branch of human knowledge then, has its uses, and though they be of very unequal importance, no one of them should be despised. The governments of modern Europe having almost precluded the hope of political reformation, the genius of that celebrated portion of the globe has been most successfully devoted to the cultivation of the physical sciences. Natural philosophy has in some of its departments attained nearly the highest degree of perfection of which it is susceptible. Thus, astronomy, the principles of mechanics, &c. are nearly complete. In the sciences purely experimental, such as chemistry and agriculture, much no doubt remains to be done. Since there is so little room for improvement in the physical sciences necessary to the well-being of

---

\* I have seen a celebrated building so admirably contrived, that by the help of a modern appendage to the *impluvia*, as the ancients called them, the rain which falls on that part of the building, instead of being turned off from the wall, is all turned into it. The same edifice has four pillars, exactly where there is no need for any, and as many parts of the building falling down for want of support.

man, and so much in the moral and political, we should not omit the only opportunity which has ever been offered a nation capable of preserving its institutions, of endeavoring to put education, politics, and jurisprudence, the great *opprobria* of human genius, on a rational foundation.

It was long ago said by an authority, not at all conclusive with us, that nothing remained to be discovered in politics or morality. Whether new principles remain to be developed it is not material to inquire, but that there may be better means for securing the liberty, the prosperity, and the justice of communities, than any which have yet been devised we have no doubt. Miserable indeed is the condition of mankind, if no better system of practical jurisprudence be attainable than the English and our own: which we are accustomed to regard, as the most perfect in existence. A system, which it is notoriously impossible for the greatest genius in the longest life, with unremitting application, in any tolerable degree to understand: A system the most productive of litigation of any known; a system which every now and then, by an arbitrary and capricious species of judicial legislation subverts the best established principles by which property is held; a system exceedingly expensive and dilatory; one which does not once in an hundred times present the true point of controversy, between the parties; one in which Lawyers, Judges, and Juries, disagree about the most ordinary and even fundamental principles; in short, a system which but for the exemplary integrity of the bench, would be insufficient for answering any one purpose of rational jurisprudence. And yet, such is the idolatry for ancient institutions; such the blind devotion to the awful hoar of age, that scarcely a lawyer can be found, who can even imagine it possible for a system of laws to be more rational, or more intelligible than the common law, scattered as it is through some thousands of vague, obscure, and contradictory reporters, and as many hundred commentators on them. They who think the law so intelligible because lawyers assert it to be so, should attend a court in England, or in this country, and hear gentlemen of equal ability asserting every day principles precisely contradictory. Nay, Lord Mansfield and Lord Kenyon, are at war with one another. And what is most mortifying, the evil is every day increasing as decisions multiply in number and contrariety.

If I were like Bacon, making a report of the specific deficiencies of learning, I would put down this branch of it as lamentably ruinous, decayed, and hopeless of amelioration: for no evil is so hard to be remedied, as that which is thought an

advantage. There should be professors of general jurisprudence in the Universities, to correct the abuses of the system, and to infuse into it, some ameliorating principle, which will ensure its advancement. In England trial by battle stands unrepealed. We have already done much—let us do more.

In politics as in jurisprudence, we think we have already attained perfection. This idea of itself, shews how little we understand of this complicated subject. It is to communities what medicine is to individuals. There are in either, but few established principles, and their application is so difficult, the temperaments so various, the symptoms so equivocal, that it requires a rare genius and a natural *tact* aided by an almost universal knowledge to be any thing more than an empiric in politics. See for illustration, how perpetually that subtle agent money, has baffled the skill, and defied the calculation of financiers. All this perhaps, proceeds from our having so few, and half of those false political axioms. The data should be extended. Our statistics are so imperfect as to be nearly useless—our conclusions are too general, considering the small number of particulars. Our Universities should attend more to economy and less to theories of government, which are very simple in pure abstraction, and complicated in their practical operation. We say for example, that the political sovereignty is in the people—and so it ought to be. But statesmen may do as they please, they can never diffuse the actual power or sovereignty of a nation equally through the mass of the people. It resides from necessity in certain *foci* which control the whole movements of the body politic. Commercial cities, and banks, and newspapers, and country villages, often give to a few individuals more actual influence than a thousand honest husbandmen can possibly possess. Statesmen should look to these indirect influences, which finally modify and decide the destiny of nations. The germ of despotism is seldom in the constitution, it is in these extraneous causes, and we suffer its branches to overshadow us, before we suspect their existence, by looking for them in the wrong place. In Europe there are many political distinctions to counteract the effect of wealth which has been said to constitute a national aristocracy. In America there are none. Public opinion should put talent and merit not merely in competition, but in a station of proud superiority over all the adventitious distinctions of unmerited and often ill gotten riches. Whatever tends to consolidate wealth in the hands of a few, is manifestly contrary to the genius of our government. Yet politicians have been doing this for thirty years. They multiply banks, to produce competition. But multiply them

as we may, they belong to the monied interest; which unfortunately is more one and indivisible than the French Republic. Philip of Valois said "when Charlemagne united the Flemings and Saxons, that of one devil he had made two." Our statesmen are under an awful responsibility. They are legislating not only for us, but for an unborn posterity.

The imperfections of our universities are not confined to these classes of knowledge. Even in mathematics, the physical sciences, the languages, history, *belles lettres*, &c. our systems are every where wholly insufficient to teach the sciences in the state in which they actually exist in Europe, and much more incompetent to advance them.\* Hence we have no profound thinkers to explore the whole range of human knowledge, to give splendor and power to their country by discoveries which enlarge the dominion of the mind. We never will have such men, until we are more thoroughly grounded in the sublimer elements of science.

On the other hand, we hear from the ignorant and the lazy, that we have already done more for ourselves than those countries which boast of their learning. Grant it. But how have we done this? By availing ourselves of the lights which Europe had drawn together in the space of near fifty centuries. And do we, who have profited so much by the experience, the misery and the glory of that fair part of creation, owe nothing to mankind in return? Shall we forever be indebted to Europe for our improvement, and even for the principles which make us more free than they are? Far otherwise. Let the genius of American science unscale her eagle eye, gaze upon, and soar to the fountain of heavenly radiance, and animated by grateful remembrances of her European progenitors, visit and comfort her aged parent when she shall be forsaken in her old age; we should lend a pinion to the Phoenix when she is likely to be "hawked at by a mousing owl." I have said nothing of the spirit of our young men, (to which it is the fashion to ascribe every evil,) because it is

---

\* They who have pretended to science in America, with the exception of Franklin, Rittenhouse, and a few others, have contributed only to make it ridiculous. Instead of discovering any thing useful, or understanding what was already discovered, they have been ambitiously struggling in a competition for ridicule in their vain, abortive, and nearly contemptible inquiries, publications, explanations, and boasts about *septon* and *Fredon*, and *electron*, and such previously exploded absurdities, much akin to the mystical quackery of the age of Roger Bacon, though wholly beneath his genius. A man who should set to work with the means already in our power, and teach us how to prepare iron and steel cheaper, and better, would be worth all those *septic* and *solar* poets who have been fatiguing the public with newspaper puffs, and pamphlet panegyrics, which have neither philosophy nor fiction. They want the truth of the one, and the interest of the other.

a delicate and an invidious topic. I am far from imputing any blame to them. They could not be expected to value learning, coming as they do from schools and universities where there are so little to enamour of its beauty. The evil lies deeper, and the reform must begin in our system of instruction. Even the domestic education of youth is entirely too careless and superficial. We should, if possible, procure celebrated professors for our universities, whose genius and renown would shed lustre upon letters, whose eloquence would impart warmth and grace to whatever it touched, whose imaginations could conjure up and paint before their pupils all the touching images which hallowed the schools of antiquity. It was Socrates, and Plato, and Aristotle, who animated and fired the Athenian youth—and I will pledge myself, that such a genius as either would rouse Virginia from its sleep, would kindle all the dormant enthusiasm of our youth, and lead it through flowery paths to wisdom, eloquence, and virtue. So firmly am I of this opinion, that if I were Socrates, Plato, Aristotle, or Franklin, it should be my ambition to become the friend and patron of young persons whose intelligence and generous emulation would fit them to be the benefactors of mankind, who would be lawgivers and instructors in their turn, and multiplying in every generation, would finally spread letters, refinement, science, and taste through the whole mass of our population, and make of Virginia, a modern Attica, celebrated at once for the enterprize and polish of its genius, its patriotism, and its arts.

#### A PROVINCIAL PROTESTANT.

*Note by the Editor.*—The subject, in the discussion of which the Provincial Protestant has engaged, is one of the utmost importance to our country. We shall give to it the consideration which it deserves. This is the time for the people of Virginia to consider it most maturely, and to bring all their wisdom to operate practically upon it. A noble fund has been accumulated under the auspices of the Legislature, for the promotion of learning. To this fund it is understood that considerable additions will before long be made. In proportion as it is enlarged, will the disposal of it create doubts and differences of opinion; and excite warm feelings. We conjure our fellow-citizens to regard the subject with that cool and dispassionate temper becoming a free people when examining a question of primary importance. Some hints have been dropped concerning a diversion of the Literary Fund to some other object. We do not believe that the PEOPLE have any such wish or purpose: and we should regard such attempt

with the same feelings of horror with which we should regard the crime of sacrilege. Sacred be every thing devoted to the cause of sound learning! The design of diffusing useful knowledge among the people is holy in our eyes. But thinking as we do, it is deemed unnecessary to dwell on the reasons by which our feelings on this important subject are justified.

We invite discussion on the general question respecting the best means of promoting learning in Virginia. Our pages are freely opened on this great subject. Any well-written essays on the whole, or any part, from primary schools to the university, will be promptly and respectfully attended to. In the mean time we hope that the *Provincial* and the *Lay Protestant* will go on with their undertaking, and afford to the public their maturest thoughts on the important points which have occupied their minds. We love to have laymen associated with us in our labors. And we regard it as an omen of good, when ingenious and learned men of other professions, stimulated by zeal for the interests of religion and learning, unite their efforts with those of the clergy to promote the moral and intellectual improvement of their countrymen. We hope that the number of these associates will increase; and that in process of time we shall have the cooperation of such talents, and be supported by such numbers, as to ensure the attainment of our great object; and this we again avow is not the promotion of the narrow purposes of a party; but of that piety, that virtue, that knowledge, that generous zeal for the welfare and honor of our beloved country, that will give stability and permanence to our happy institutions; lay a sure foundation for progressive improvement; and at the same time have a powerful and salutary bearing on the best interests of eternity.

---

#### REMARKS ON THE STUDY OF NATURAL PHILOSOPHY.

Most of the knowledge possessed by man is acquired thro' the instrumentality of the senses. Their objects are continually present, and make impressions corresponding to their nature. It is however now an established doctrine, that the effect produced by them, depends in a great degree, on the ideas with which they are associated. Of this any one may convince himself by attending to his own feelings on particular occasions. A jarring of the floor, and trembling of the furniture is perceived as one sign in his chamber. At first it

is supposed that some one is walking heavily above stairs—but presently it is understood that the motion and accompanying sensation are occasioned by an earthquake. In a moment, there is a total change in the state of the mind. And so in a thousand instances. [See this subject admirably treated in Alison's work on Taste.] This being the case, it is entirely important that the objects of sense should be associated with ideas, pure and lofty in their character. The sacred writers seem to have been aware of this; and accordingly when adverting to the works of nature, they connect with them the perfections of the divine Architect in such a way, that one who contemplates this subject, giving up his mind to their direction, will associate with the heavens and the earth, the delightful feelings of true devotion.

But it deserves to be remarked, that the sacred writers do not merely mention these subjects incidentally. They often purposely dwell on them. Seizing on whatever is sublime in the aspect of the heavens; whatever is grand in the celestial phenomena; whatever is beautiful in hill or dale, or dewy mead; whatever is curious and wonderful in the adaptations of this terraqueous globe to its various orders of inhabitants, they make use of the emotions which these various objects excite, to call forth a spirit of admiring piety; of veneration and love for the great Author and preserver of all things. For instance, our attention is directed to the Sun when he goeth forth in his strength; to the Moon, riding in mild majesty through the heavens; and to the host of the stars; and we are taught to love and adore that Being, whose almighty word brought forth these worlds, balanced them in their places, fixed all their arrangements, and causes them, with the utmost regularity and harmony, to run their destined rounds. In like manner the sublime and beautiful appearances of this lower world, are associated with that benign and mighty intelligence, which pervades and governs all things. The thunder is called the voice of God; the clouds are his chariots; the winds are his messengers. It is He who watereth the thirsty ridges with fertilizing showers, and affordeth the dew in its season. His paths drop down fatness; He maketh the vallies to laugh with abundance, and the little hills to clap their hands. Every where, when our vision is aided by the light of divine revelation, we perceive the footsteps of the Almighty; all things are seen to be full of his wisdom and goodness.

Aided by the scriptures then the study of Natural Philosophy, may be a source of continual pleasure, and important moral and religious improvement. In this case, too, as in

every other piety enlarges the circle of our enjoyments ; and brings under contribution all that the laborious researches of philosophy have discovered ; and clothes with new robes of glory and beauty—robes dipped in the dye, and radiant with the brightness of heaven—all that Taste contemplates with delight. To borrow the language of a favorite Poet, the christian

——— Looks abroad into the varied field  
Of nature, and though poor perhaps, compared  
With those whose mansions glitter in his sight,  
Calls the delightful scenery all his own.  
His are the mountains, and the vallies his,  
And the resplendent rivers. His to enjoy  
With a propriety that none can feel,  
But who, with filial confidence inspired,  
Can lift to heav'n an unpresumptuous eye,  
And smiling say—" My Father made them all."  
Are they not his by a peculiar right,  
And by an emphasis of interest his,  
Whose eye they fill with tears of joy,  
Whose heart with praise, and whose exalted mind  
With worthy thoughts of that unwearied love,  
That plann'd, and built, and still upholds a world  
So clothed with beauty for rebellious man ?

## TASK BOOK V.

It has been imagined by some that submission of the understanding and the will to the doctrines of the Scriptures is calculated to repress the boldness of the human mind, and damp the ardour of discovery. So far is this from truth, that the sort of submission, required by the book of revelation, promotes the cause of truth because, it prevents that rashness of decision, that overweening confidence in our own powers, which invariably drives man into error ; and sustains the pride of opinion, so as to exclude conviction. Diligent, patient, and humble, inquiry, is as much the characteristic of a christian as of a true philosopher. The Christian searches for truth because he loves it ; the mere Philosopher because he loves glory, and wishes for the honor of some splendid discovery. These remarks are confirmed by the history of Philosophers. The greatest among them have been humble disciples of the cross.

If these things are so, it is for the interest of the philosophical inquirer, and of science itself, that the mind be imbued with a knowledge of the scriptures, and the heart warmed with pious affections. And it would be well for every man

## REMARKS ON NATURAL PHILOSOPHY.

who has a mind and a heart to relish the beauties of nature, to associate with the objects presented to his senses, ideas of the wisdom, the power, and other glorious attributes of Him who is the Author of all that is good, and great, and fair in the universe.

Just the reverse of all this, however, is that worldly and sensual philosophy, which in our age has engaged so many votaries, and has had an influence so disastrous. If the marks of contrivance and design in the creation are too numerous and obvious to allow of chance or blind necessity, yet much ingenuity has been misapplied to show that the Creator need not, and does not take the trouble to manage the works of his own hands—Every possible effort is made to exclude the idea of God; and *matter* is invested with powers of activity or appetency, which render *mind* unnecessary in the economy of the world. The philosophers of the age would have us “look round on a fatherless world, and up to a vacant heaven.” Not content with undeifying God, they would debase man from the rank in which the scriptures place him; and exhibit him as a mere machine, organized under the influence of the general laws of matter, and kept in motion for a time by the force of stimuli; after which he returns to his former unconscious state, mingles with the clods of the valley, and sinks into everlasting forgetfulness. Is not this to libel the species? What would these men have? Why wish to degrade the race to a level with brutes—to divest man of all his dignity, nature of her beauty, and the whole creation of its grandeur? Why desire to root out of the mind every association connected with those lofty feelings which give purity and elevation to the human character? These questions are put, not in the spirit of arrogance, but with the deepest commiseration for those, who, blinded by the glare of false science, perceive not the highest beauties which surround them, and cut themselves off from the purest and best pleasures of which human nature is capable. Who associate with the objects of sense no ideas of moral grandeur; and with themselves no higher prospects than belong to other organized substances; and with their last hour nothing but the doctrine pregnant with despair, “that death is an eternal sleep.”

How different the condition of him who looks on all around him as the workmanship of a wise, and just, and merciful God; and regards the universe as a theatre on which the divine perfections are unfolded, the divine glory displayed!—The Bible is the great interpreter of nature; and faith is the telescope by which the christian makes the highest discoveries. Thus aided he views the worlds that God has made,

and sees his glory shining from them all. At the same time he perceives that beyond every thing that man has ever learned, there lie fields yet to be explored, where the wonders of Deity are scattered in inexhaustible profusion; and in traversing which the immortal mind is to make new acquisitions of knowledge through the ceaseless ages of eternity. In a word, it is by the aid of revelation that physical truth is invested with its highest charms; and affords to the student the greatest profit and pleasure.

### ON THE INCONSISTENCIES OF CHRISTIANS.

No office is more odious than that of censor-general. He who assumes it, ought to be very exemplary in his own conduct. But with this admission, which is readily made, it is contended that the exposure of a fault, and the detection of an inconsistency, may, and always ought to be made in the spirit of pure and exalted charity, and deep humility. Sin is so disastrous in its consequences, and so unworthy of a rational, immortal, redeemed soul; that the sight of a fellow creature involved in its ruin, and of a fellow christian polluted by its indulgence, may well excite the deepest sympathy. At the same time we are all so frail, so exposed to temptation, and so blinded by self love, as to make it in the highest degree proper to look much to our own hearts and conduct, and with great caution, great tenderness and great humility to say any thing in relation to the faults of others. It is with such views that the writer approaches the subject announced by the title; and while he would freely and honestly, yet affectionately point out some of the inconsistencies of Christians, he would bear in mind the humiliating truth, that, if a christian at all, he is "less than the least of the saints" and not worthy of a rank among the teachers of divine truth.

The first particular to which the reader's attention shall be turned, is suggested by the general subject, and the remarks which have already been offered. Perhaps only two reasons can justify the mention of the faults or errors of another; to produce his reformation, or afford warning by his example. The first object cannot, in general, be obtained except in private conference, conducted with great prudence, and decisive evidences of a friendly disposition. In pursuit of the second, care should be taken least the warning be given in such a way as, in the issue, to exasperate the offender, and harden him in guilt. One short rule on this subject may express the whole of our duty. We ought not to speak of the faults of others

without strong evidence that thus we shall be able to do good. Yet how often do far different motives actuate christians in their censures! The errors which one holds, are noticed and condemned, that it may appear how orthodox we are. The little private *slips* of a brother are detected, that all may see with how much vigilance we watch over those who belong to the family of Christ. We openly expose and loudly denounce the offences of another, that it may be observed how honestly and fearlessly we conduct in the discharge of duty, and how much we hate every thing sinful. These indeed may not be the avowed motives; they may not be perceived by us; yet they may be true ones. Many have a fashion of endeavoring to cloak their real feelings and purposes by expressions of sorrow that *professors* will act so inconsistently. These are uttered, because every one knows that a truly christian heart will be deeply grieved by the disorderly conduct of members of the church. "Rivers of water run down mine eyes, because men make void thy law." This cloak, however, is so worn, that all who have eyes can see through it, and discern what lurks beneath. The fault to which we here direct attention, and against which we would guard ourselves and others, is particularly conspicuous, when the conduct of a society different from our own comes under review. All ought to rejoice in the detection and exposure of hypocrisy. But this is a different case. A dissenter from our peculiar modes and forms, is overcome in an evil hour, and grievously falls. We prefix, to a minute detail of the sin with all its aggravations, a declaration that we are exceedingly sorry; and tell the tale with a giggling expression of pleasure. Far be it from us to say that such inconsistency is general; but if any examples occur, they justify this notice, and call for decided reprehension.

2. The daily prayer of Christians is "Thy kingdom come." And surely, all who have felt the saving power of divine grace, and know any thing of the worth of a Saviour, are constrained to use this petition. But, however we may feel, and however we may pray, as christians we profess to desire the universal prevalence of truth and piety. Now, many things in the conduct of christians, inconsistent with this profession, may be noticed, and must be censured.

First—When we hear of a revival of religion in any evangelical society with which we are not connected, although we acknowledge that they hold the fundamental principles of the gospel, and that sincere and consistent members of that denomination are without doubt in the way to Heaven, we do not feel that lively joy which such an event is calculated to inspire.

Akin to this, is the excessive pleasure that is felt by many on gaining a proselyte from another persuasion. The more exemplary his former piety, and the more fervent his zeal, the higher the triumph. He is only converted from the use of one mode or form, to that of another; and his new associates rejoice over him perhaps more than over ten who needed repentance: in this respect acting just the reverse of the conduct of angels in heaven.

Different from this, yet falling under this division, is the inconsistency of those christians, who, in this age of action, when such efforts are making by Bible, Missionary, Tract, and Sabbath School Societies, to instruct the ignorant, to reclaim the vicious, to preserve the young from sin, and spread the light of life through all nations, will contribute nothing, will make no personal exertions, no sacrifices of ease or interest, but hold on to the world, and heap up treasures for dissipated heirs, or squander their money in luxurious living and expensive equipages, amidst the loudest calls for help from perishing souls, and the plainest indications that the time is fulfilled, and the kingdom of heaven at hand.

3. The express declaration of scripture is that "the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." And if there is any one truth more clearly revealed than all the rest, it seems to be that outward forms are nothing, except so far as they are true expressions of the homage of the heart. "God is a spirit; and is to be worshipped in spirit and truth." Whenever a christian states the terms of salvation according to the scripture, he speaks of repentance, faith, love, &c. Now, although these things are so, and are acknowledged to be so, a great part of the serious divisions and dissensions among christians have arisen from differences respecting mere matters of external worship. This may seem strange to some, but it is nevertheless true; as will appear by the following facts. In the established Church of England there are Calvinists, Arminians, Arians, and Socinians—In the \*Church of Scotland there are, it has been said, the same varieties. In the Episcopal Church in the United States, there are at least some of these doctrinal differences. In the Presbyterian Church there are Hopkinsians and Calvinists—Among the Baptists there are Calvinists, Hopkinsians, and Arminians—There are Arminian and Calvinistic Methodists. All the terms here used express varieties in doctrine, some of them of a very

---

\* The writer must not be understood as impugning the orthodoxy of the doctrinal articles of either the Scotch or English Church; nor insinuating that the errors mentioned are tolerated, except in a very few instances.

important character; yet, in a few instances at least, they have been tolerated as long as the customary *modes* and *forms* were observed. Let the canons or usages of the Church however, in relation to matters of external observance, be violated, and at once an outcry is raised. The inconsistency here is in professing to receive a system of religion which so lightly regards mere outward things; and yet in practice making them so important, as on account of them, to break the unity of the Church, prevent the communion, and destroy the love of Christians. "Brethren, these things ought not so to be."

4. In the next particular to be mentioned, the writer is fearful that he may not be understood. He will express himself as cautiously and as explicitly as possible—Christians are often inconsistent in setting up particular *abstinences* as tests of religion; and in making use of particular *duties* as *commodities* by which to purchase indulgencies not exactly compatible with self-denial. For illustration of the first of these remarks, we observe that many professors of religion will not frequent the race-field, the theatre, the ball-room, or any other place of public amusement. And in this, we most conscientiously believe that they are right—Such places do not suit a christian—But they are wrong in concluding that because they do not indulge in these amusements, therefore they are christians. The premises do not justify the conclusion; because motives possessing no one religious quality may prevent this sort of indulgence. One, for instance, may wish to establish a character for strict and rigid self-denial; it will raise him in the estimation of his society; it will give him influence, and further his views in the world. In respect to this man, the abstinence in question really proves nothing more, than that he loves his reputation or his interest more than he does this sort of pleasure. Another is constitutionally or habitually grave: light amusements are not to his taste; gay sins disgust him; he therefore turns from the ribaldry of the stage, the horse-laugh of the circus, and the frippery and folly of the ball-room with contempt. Here again the conclusion fails; for, the fact only proves that he has no taste for this sort of folly; not that he perceives the beauty of holiness, and delights in it. It is deplorable then if a professing christian relies on this negative evidence to establish his right to the tree of life, and a part in the inheritance of the saints. And the case is much worse if this distaste to mirth and gaiety is used as a compensation for sins of a graver cast, and more suited to the taste and habits of the professor. What shall be thought of one who would not see a play for the world, and yet will every day take a

morning dram, and three or four drinks of *stiff grog* before his family, and three or four equally as stiff in his closet; and with all the gravity in the world is barely not drunk? Or what is to be thought of one, who would fly from a ball-room, as he would fly from excommunication; and yet drives as hard a bargain as any devotee of the world, and draws his purse-strings with as much rigor as the voriest miser, while he hardens his heart against all the calls of christian charity and public spirit? Those who pursue such conduct give occasion to many to say, "We are not of the *strict sort*; we know that we are *sinner*s; yet we would not do, for the world, what some that call themselves very righteous, do every day." Surely no mistake is more egregious than that, when men "strain out a gnat, and swallow a camel."

There is another inconsistency which may be regarded as the converse of this. Some Professors are most commendably just in their dealings, *highly liberal* in their sentiments; and, sometimes at least, prompt to bestow for the support of religion. And these comprehend the whole range of their christian feelings, and the whole extent of their christian conduct. If they are just to men, they may rob God; if they are kind to others, they may be as indulgent as they please to themselves. Thus they substitute a part of a christian's duty for the whole; and cry out against all who are not equally *liberal* with themselves, as *purists* and *exaggerers*, as morose and rigid. These are the people who dread, as the unpardonable sin, being righteous overmuch; and interpret the caution of the wise man, as though there were real danger of loving God too fervently, serving him too faithfully, too eagerly seeking communion with him, or too zealously endeavoring to promote his glory in the world. These are they, who think it a mark of weakness and folly "to make such a fuss about religion;" and had rather go to any other excess, than excess in devotion. With them, the doctrine of self-denial has become obsolete; and however it might have been in old time, now they are sure that their wise and beneficent Maker, gave them passions and desires, that they might be gratified; and gratified they shall be, let priests and zealots say and do what they will. Of course, with these christians, every attempt to exercise discipline in the church is an assault on christian liberty, an assumption of power which ought to be visited.—They are inconsistent because,

They are the champions for liberty, and yet will tolerate no opinions but such as agree with their own:

They profess to be disciples of Jesus Christ; and yet make mock of those who urge on them the obligation to "deny themselves and take up their cross;"

They hope for heaven, and all its enjoyments ; while they “love the world and the things of the world ;” and plead the liberty wherewith Christ has made them free, as a reason why they should be laid under no restraints :

They have *universal* charity, and rely on it to cover the multitude of their offences ; yet they cannot bear these rigid, monkish, austere mortals who would cut them off from all the pleasures of life.

In a word, they serve one master ; and hope to be rewarded by another ; they live after the *flesh*, and expect to be treated as those who “through the *Spirit* do mortify the deeds of the body.”

“Search us, O Lord ! and try us ; and see if there be any evil way in us ; and lead us in the way everlasting.”

---

### JONES'S LECTURES.

*A course of Lectures on the figurative language of the Holy Scripture, and the interpretation of Scripture from itself, &c.*  
By William Jones M. A.

We have no intention of giving a critique on this work. Its character has long been established ; wherever it is known, it is highly prized. This notice is here introduced, because the book has been recently republished in this country, and is on sale in Richmond. We recommend it to our readers as a masterly performance on the important subject specified in the title ; and as of course well calculated to afford aid to those who wish to understand what they read, when perusing the holy scriptures. The Bible ought to be made *a study* by all who have access to it—and to this end the labours of pious, intelligent, and learned men ought to be used as helps, and preparatives. The figurative language of scripture creates one of the principal difficulties in the way of the common reader ; and these Lectures, written in a plain and popular style, are excellently adapted to the removal of this difficulty. While we recommend the work as well suited to general use ; we may add that few among us have so studied the subject, as to render the diligent perusal of Jones's book, needless to them.

*The Advantage and Necessity of Revelation.* By John Leland.

A. Finley, of Philadelphia, has just published the first American Edition of this most valuable work. In this he has rendered good service to the cause of truth and learning. Leland was a man of very active mind, and of great research. He devoted his life to the defence of christianity, and in various learned and ingenious treatises, exposed the sophistry of infidelity, proved the necessity of divine revelation, and stated the evidences of christianity. The work here noticed is perhaps the best of the author's productions. In it he examines the state of religion in the ancient heathen world, especially with respect to the knowledge and worship of the one true God ; a rule of moral duty ; and a state of future rewards and punishments ; and clearly proves that a revelation is necessary to afford instruction to man in reference to these great and most important subjects. We would earnestly recommend this work as the first in a course of reading on the evidences of the christian religion.

While we heartily wish that the miserable trash which is so abundantly thrown off from the American press, may not sell, we pray for all prosperity to those worthy booksellers, whose object it is to make the art of printing and the trade of book-making subservient to the best interests of the country.

---

### THE COMFORTS OF OLD AGE.

*On the comforts of old age, with biographical illustrations.*  
By Sir Thomas Bernard.

This is a pleasant little volume, the plan of which was obviously suggested by Cicero's celebrated work *De Senectute*. The treatise of the Roman philosopher cannot fail to delight every man of taste ; but surely no christian can read it without a deep feeling of sorrow mingled with his pleasure. It is pitiable to contemplate such a mind as that of the Orator groping its way in the dark, and vainly endeavoring to make such discoveries in the region that lies beyond the grave, as might afford solid comfort to one who knows that the present life is near its close. Cicero, as Sir Thomas Bernard justly remarks, made the most of his materials. But the Gospel has opened purer sources of consolation, than are to be found in Polytheism and heathen philosophy.

Our Author has written in the form of Dialogue—Bishop Hough, bishop Gibson, and Lord Lyttleton are the speakers.

Bishop Hough, who lived to a very great age, is the Oato of this piece. In reply to the interrogatories of his friends, he mentions the comforts of which he partakes under the inconveniencies of age, which are reduced to these four particulars, Unfitness for public life—Infirmity of body—Loss of animal enjoyment—And anxiety about death. For illustration of the various remarks under these several heads, reference is made to the biography of several distinguished men; and the work is enlivened by a number of pleasing anecdotes. We can conceive of a better book on this subject; but we have not yet seen it; and are persuaded that the perusal of this little volume will afford both pleasure and profit to young and old. To the former we recommend it, because they will be taught how to prepare for a comfortable old age; and to the latter, because it will suggest many consolations that their infirmities and sorrows greatly need.

---

#### ANECDOTE OF PRESIDENT DAVIES.

It is well known that once, Dissenters were persecuted in Virginia. Among other unwise measures of this sort, an attempt was made to silence, and expel from the colony, the illustrious Davies. He was called before the Governor and Council, and there contended with the King's Attorney General, in support of the rights of Protestant Dissenters. The preacher gained a complete victory; and by the dignity of his manners, and the power of his eloquence, made a deep impression on the minds of all who saw and heard him. Among others, a young gentleman who was then studying law at Williamsburg conceived a very exalted opinion of Davies, and often declared that he was the most extraordinary man that he ever saw. This gentleman, after he had settled in the world, and had become a father, frequently mentioned in the presence of his children, the affair at Williamsburg, and the impression which the preacher had made on his mind. One of these children, now a gentleman of the highest respectability, beloved by all who know him, and an ornament of his profession, about two or three years ago, became most deeply exercised on the subject of religion. His mind was almost overwhelmed by the severity of his distress—and, as usual, the neighbors said that he was *mad*. He knew that he was a sinner, and wished to know what he must do to be saved. Having at the time no access to a minister of the gospel, he went to a bookstore in hopes of finding in religious books, the instruction and consolation which his case demanded.—The bookseller offered Davies's Sermons—The gentleman, on the supposition that they were the production of a man whom he had once known, rejected them, and was about to leave the house, when a remark of the bookseller, brought to the gentleman's recollection the story respecting President Davies, which he had, in early life, heard from his father, and convinced him that they were the sermons of that very man. The gentleman, who had gotten as far as the door, turned back immediately, and purchased the volumes. On his arrival at home, he sat down to read, and as though by accident, opened at the sermon on the text, "The bruised reed will he not break, &c." This gave him new views—Davies has ever since been his constant companion; and now he rejoices in the blessed hope of the gospel—The authenticity of this anecdote may be relied on; and it affords matter of delightful reflection to those who love to trace the operations of a wise and gracious providence.

## STATE OF RELIGION,

*Within the bounds of the GENERAL ASSEMBLY of the Presbyterian Church; and of the General Associations of Connecticut, New-Hampshire, Massachusetts Proper, and of the General Convention of Vermont, during the last year.*

The history of the church of God contains a record of adverse, as well as prosperous events. Her members being sanctified only in part, at no time fully display that purity of conversation and conduct, which becometh their profession, and too often afford cause of triumph to the adversaries on account of their carelessness or failures in duty. In the periods of her highest elevation, there is just reason to lament that there are many things to be found within her borders which are against her. Of these she is bound to take particular notice, as well as of the evidences of her Lord's presence and blessing. Thus doing she is not only reminded "that she has not already attained, or is not already perfect," but also constrained "to follow after, if that she may apprehend that for which also she is apprehended of Christ."

The General Assembly conscious of their duty in this respect and trusting to the divine blessing for success in its performance, desire to give to that part of the Church committed to their superintendance, a faithful narrative of the causes of sorrow during the past year, as well as those of rejoicing. They begin with the former, which may be summed up under the following heads;

1. **ERRONEOUS PRINCIPLES ON THE SUBJECT OF REVEALED RELIGION.**—If there is a religion revealed by God, it is as important to have correct views of its principles, to perform the duties which it enjoins in the various relations of life, as it is to have correct views of morality that our lives may be moral.—Error in principle, invariably produces error in practice. To be ever learning and never coming to the knowledge of the truth, is characteristic of none but those who assume for the human understanding, the prerogative of sitting in judgment upon the inspired truth of God, either condemning the whole as an imposition, or undertaking to correct its alledged mistakes by abridging and falsifying its contents. Of the former class, we rejoice that their number and influence are diminished. Not many years past, they triumphed, to the regret and anguish of the followers of Christ. With brazen front infidelity threatened the annihilation of

the Church and the ruin of the Lord's authority. But the Church not merely survives its attacks—she has increased in numbers and in grace, whilst her adversaries are compelled, though unwillingly, to pay homage to the paramount claims of her God and Saviour, who is King of Kings and Lord of Lords. Few are to be found who respect themselves, openly opposing the truth of God as contained in the Scriptures. There are however some, within our bounds, who, whilst they profess to honor the authority of the Bible, with unhal- lowed hands, would cut out of its pages those passages which command us to honor the Son as we honor the Father, and rob the trembling sinner of the only hope of acceptance with God which his soul can cherish. The well beloved and only begotten Son of God they reduce to the level of frail humani- ty; and his work of redemption, to the mere fact of furnishing us a perfect example of conversation and conduct. By deny- ing his character as a covenant surety to bear our sins and carry our sorrows, they lower his example as a righteous and holy man below that which his apostles and primitive followers afford us. And so far as we have had the opportu- nity of judging from facts, which have fallen under our obser- vation, their principles have introduced among all who have embraced them, so great a conformity in their practice to the world which lieth in wickedness, as to render it impossi- ble to discriminate them from the children of the world.

In connection with these Anti-Trinitarians, for we reject the name which they have assumed of Unitarians, holding the unity of God as strictly as they do, are the Universalists, or the supporters of the doctrine of Universal salvation. It is a tribute however which we owe to truth, to say that whilst the Antitrinitarians, for the sake of consistency are compel- led to maintain the ultimate and eternal salvation of all, the Universalists believe in the doctrine of the Trinity and the atonement of the Lord Jesus. They however, by assuring all that they will be in the end forever happy, provide for the gratification of present desires and continuance in sin, whilst they live.

As these errors in principle do exist in some portions of our Church, though we have good reason to believe that they are not increasing, the Assembly trust that they will be op- posed and their ruinous tendency unfolded, with fidelity and success.

2. SINFUL PRACTICES.—Of these the principal ones re- ported, are Intemperance and the Profanation of the Lord's Day. To us it is a matter not only of regret, but of humilia- tion, that there should remain cause of complaint and sorrow,

on account of their prevalence. The first is manifestly so ruinous to the health of the body and the participation of temporal advantages, and the last so fearfully destructive of every religious restraint and feeling, as to call for prompt condemnation from the men of the world, as well as the professors of the truth as it is in Jesus. The Lord's Day viewed in a political light entirely, affords so many benefits calculated for the promotion of present enjoyment in all the relations of life, as to claim for it, the veneration and homage of sound Statesmen. But to men professing respect for the truth of God, it presents claims of higher authority, and we want no stronger evidence of their actual irreligion, than the fact of their profaning that day. As for those who indulge in intemperate habits; we affectionately remind them of their families, as well as themselves, and warn them of the wrath to come. They deliberately prepare themselves for disgrace, as well as disease; unfit themselves for the duties and enjoyments of the life which now is; and must look for the indignation of God through eternal ages in the life which is to come. "Who hath woe? who hath sorrow? who hath contentions? who hath babblings? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say and I was not sick, they have beaten me and I felt it not: when shall I awake? I will seek it yet again." The Assembly earnestly recommend to all Judicatories, Ministers and Members of their communion, to favour and support all efforts and endeavours to suppress this abominable vice.

3. *Failure in duty on the part of Professing Christians.*—Under this head we class lukewarmness, formality, carelessness and neglect of regular attendance upon the public and private ordinances of worship. They who are chargeable with this failure, have the strongest reason for suspecting the sincerity of their profession, and apprehending the reprobation of their master. To them strictly is applicable the fearful threatening denounced upon the Laodiceans. "Because thou art neither cold or hot, but lukewarm, I will spue thee out of my mouth." They who are so far influenced by this spirit of lukewarmness, as to forsake the assembling of themselves

together for the service of God on his own day, and do not offer up to him the morning and evening sacrifice in their families, nor partake of the Sacraments of his covenant, particularly, neglecting the Baptism of their children; subject themselves to the discipline of his house; impair their own spiritual state; and if repentance be not granted, can look for nothing but condemnation from their Judge in the end. To hear that such gross defection in practice had appeared in any of our Presbyteries, was as painful in the extreme to our feelings, as the fact is disgraceful to the Christian character of those who are thus violating their duty, and injuring their own souls, together with the souls of the members of their families. To all these we address the words of Christ, "Remember from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

The Assembly having unfolded the causes for sorrow, which the past year has produced, proceed to state those which call for thankfulness and rejoicing. These are:

1. *The regular and faithful preaching of the Gospel and administration of the ordinances throughout our bounds.*—We have heard of no instances of negligence on the part of the Ministers and officers of the Church. They appear to have discharged their duty, both in the work of teaching, and of exercising discipline, in an enlightened, conscientious and diligent manner. The youth receive catechetical instruction, and in some of our Presbyteries, particular attention is paid to baptized children.

In addition to this we mention with particular pleasure the various Religious Institutions which have been established during the year, or having been established before, are progressing with success in their operations. These are Bible, Missionary, Tract, Sunday School, Moral and Praying Societies; together with the Monthly Concert of Prayer for the spread of the Gospel. Originating in the spirit of true Religion, they are sedulously used for its advancement far and wide. Between them there exists no collision of interests, for they have but one object in view, the promotion of human happiness by the power of the truth of God. Bible Societies in our day are related to Missionary Societies, as the gift of tongues was related to the commission of the apostles in the primitive Church. We therefore rejoice at the increase of the former, because they furnish to the preachers of the cross sent forth by the latter to every nation, the word of life in their own language. The circulation of Religious Tracts is calculated to awaken attention to and produce enquiry after

the way to salvation. In the silence of the closet—in the assemblage of the family—nay in the social circle, they present to the thoughtless and disobedient subjects deserving their examination and arresting them for a season in their downward way to ruin. Throughout our bounds, Religious Tract Societies as well as Bible and Missionary Societies have increased. In a large majority of our Churches Bible classes have been formed, and instruction is dispensed to pupils from the Bible. Praying Societies have become more numerous—few, if any, formerly existing being abandoned, and new ones in different places being formed. The monthly concert for prayer is generally observed, and promises a blessing. Sunday Schools have been established in most of our Presbyteries, and are affording to multitudes the means of instruction for their present and eternal welfare. In these Schools, as well as in Bible and Missionary Societies, we have heard with no ordinary satisfaction, that the female sex have taken an active part in promoting their success. They thus manifest their gratitude to that religion which in Christian lands has elevated them to their proper station and qualified them for discharging its duties with honor and usefulness. Last, but not least, we state the flourishing condition of our Theological Seminary at Princeton, which promises to send forth streams continually to make glad the city of our God. More than fifty preachers of the Gospel have already gone forth from it, to labor in the master's vineyard; many of whom are engaged on most important Missionary ground.

2. *The beneficial results of the efforts of these Institutions.*—They appear in the success of Missionary exertions—the increase of our Churches—a growing disposition to give liberally of this world's goods for the cause of Christ—a melioration of public morals—and revivals of religion.

1. The Missionary field which we occupy is almost as extensive as the boundaries of our country.

For many years past the reports of the Missionaries who have labored under the direction of the General Assembly have been highly gratifying and encouraging. But in no year hitherto have these reports been so animating to the friends of the Redeemer, as the present. Not only have many new congregations and churches been formed by the labors of our missionaries; not only have those who on the frontier and in the destitute parts of our country mourned their silent sabbaths and their dearth of spiritual refreshment, been cheered by the evangelical messages they have heard; but in several instances revivals of religion of the most important kind and interesting character, have followed

the faithful preaching, and been fostered by the pious zeal of our missionaries. The demand for their labors is most urgent and importunate, particularly in the western and northern parts of the state of New-York, and throughout the transatlantic states.

2. During the past year God has been pleased to add largely, not only to the number of our churches, but also to that of our members. In many of the Presbyteries new congregations have been formed. And in those churches who have not been blessed with special revivals, the accessions to the communion in most have been numerous, and in many, more than usual. God has not forgotten to be gracious to them, but has accompanied his word and ordinances with power to the salvation of sinners.

Throughout our churches also a spirit of harmony and brotherly love prevails, which we trust will be cherished in all time to come. The existence of such a spirit, where it is not connected with the dereliction of principle, is a decisive evidence of increase in the divine life. "By this shall all men know that you are my disciples," said Christ, "if ye have love one to another." We are constrained to add, that a very large proportion of Sunday School teachers in different places, especially in Philadelphia and New-York, have had their work blessed to their conversion.

3. We rejoice as one of the fruits of Religious Institutions amongst us, in the growing disposition on the part of professors to give liberally of their worldly substance for the promotion of the Redeemer's cause. We are persuaded that where religion is experienced in its power, there wealth will always be considered as granted with the express provision that a portion must be devoted to the Lord. They who do not act according to this provision, clearly prove that they love their money more than their God and Saviour.

4. Public morals are decidedly better than they were some time back throughout the Church—but particularly in the Presbyteries of Niagara, Onondago, Bath, Albany, Long Island, Lexington, Transylvania, and the cities of Philadelphia and New-York. In these the improvement has been specially observed—though in other Presbyteries and places it is progressing. We feel constrained here to mention, and we do it with pleasure, that in those states where slavery unhappily prevails, the negroes are treated with more attention than heretofore, and increasing exertions are made to promote their comfort and correct their vices, which are the natural result of their state of bondage.

5. God has been pleased to grant unto several of our

Congregations a time of refreshing from his presence. The Assembly feel considerable difficulty in selecting from the number of revivals which have occurred, those especially deserving notice; for they are not furnished with statistical information as it respects the population of the different places. Whilst they desire to mark with peculiar attention all the gracious dealings of God towards our fallen race, they feel it to be their duty to discriminate between those which partake of an ordinary character and those which are more than ordinary. Inattention to this rule they are persuaded, is calculated to reduce all God's gracious dealings to a level which must have a corresponding effect upon the thanks and praises of his people. The Presbyteries which have been blessed with revivals are, Cayuga, Champlain, Columbia, Jersey, West Lexington, and Concord. Of these the most extensive have occurred in the first, where, out of twenty-six Congregations, seventeen have been visited with the outpouring of the spirit, and nearly 600 added to the Church on confession. Of these seventeen, the trophies of divine grace have been most numerous in the Congregations of Ithaca, Lansing, Aurelius, but chiefly Auburn.

In the Presbytery of Jersey, the congregations of Bloomfield, Connecticut Farms, Newark, Elizabethtown, Orange and Patterson, are gathering in the fruits of the revival of last year. The congregation of Rockaway and the second church in Woodbridge, of this Presbytery; the congregations of De Kalb, Malone and Russel, in the Presbytery of Champlain; Mount Pleasant, Stoner-Mouth, Paris, Concord, Hemingsburg and Smyrna, in the Presbytery of West Lexington; Bullock's Creek, Salem, Beersheba, Bethesda, Bethel-Olney in the Presbytery of Concord; Pittstown and Bolton in the Presbytery of Columbia, have been favored with special revivals. The character of these revivals has been such as to prove them divine. The subjects have conducted themselves with that propriety and decorum which always characterize the work of God: and after obtaining a good hope of acceptance have walked in the ways of the Lord blameless.

The General Assembly feel thankful that they can, without being charged with enthusiasm say, the interests of the Redeemer's Kingdom have advanced throughout their bounds. It is true the number of revivals is not so great as in some former years—but the fruits of these revivals remain in their beauty and usefulness to gladden our hearts. They who have been called into the Church from the world, adorn the doctrine of God our Saviour. This we consider as a subject of

congratulation and praise ; for it is an indubitable truth that on the consistent deportment of professors of religion under the divine blessing depends the successful recommendation of its claims to the world. " Let your light," such is Christ's command, " so shine before men, that they seeing your *good works* may glorify your Father who is heaven." We therefore exhort you brethren, partakers of the heavenly calling, that you walk worthy of your high vocation. Whilst you earnestly and perseveringly seek for the salvation of sinners, do not neglect your own growth in grace and the knowledge of the Lord Jesus. The age in which we live is correctly denominated *the age of action*. So numerous are the associations for promoting the cause of truth and so assiduous are the exertions of its friends to ensure success, that more than ordinary diligence is necessary to take heed to ourselves. There is a splendour which this universal and increasing action in the Church, reflects upon individual character, that may so far dazzle the spiritual perception, and taint the spiritual taste, as to give the adversary, a real advantage over those very persons who are attacking his kingdom, and circumscribing his power. Be much engaged in your closets, examining the state of your own hearts, and the nature of your motives. Do still more for God in the world than you ever have done ; but connect with this, an increasing attention to your personal sanctification. Forget not that it is indispensably requisite for you to cultivate purity of intellect, as well as purity of affection. No attention to the latter will, or can compensate for neglect of the former. Such neglect, has in too many instances already in different parts caused a conformity of conduct to the maxims of the world. It is not sufficient for the professed believer to keep within the established rules of conducting social business, or the statute laws of the land ; he must in spirit and in deportment, " do unto others as he would wish to be done by himself," under similar circumstances. His morality must be *Christian* morality, the legitimate fruit of his actual union with Him who is holy, harmless, undefiled, separate from sinners, and made higher than the Heavens. Remember that the kingdom of God is not meat and drink but righteousness, peace and joy in the Holy Ghost : for he that in these things *serveth Christ* is acceptable to God, and approved of men.

In the bounds of the General Associations of Connecticut, Massachusetts, and New-Hampshire, and the General Convention of Vermont, nothing has occurred of special importance since the last report. The Churches are reaping the fruits of past revivals ; the cause of Religion is advancing ;

error and vices are losing ground. The theological seminary in Andover, has eighty students, preparing for the work of the Ministry. The various Institutions which have been established in past years for the promotion of Religion are prospering. We rejoice in the progress of truth among our Congregational Brethren, and pray that God may continue to bless them.

In the conclusion the Assembly adopt the language of the Psalmist, "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever : and let the whole earth be filled with his glory." Amen and Amen.

Published by order of the General Assembly.

Attest,

WILLIAM NEIL, Stated Clerk.

Philadelphia, May, 1818.

NOTE.—On page 278, line 4-5, there is a mistake in the printed copy, from which this narrative has been taken.—The mistake is in the use of the word *trans-atlantic*. We have no States on the other side of the Atlantic. What word was in the original manuscript, the Editor cannot conjecture ; because according to his information, the demand for Missionary labors is equally urgent and importunate in several states bordering on the Atlantic, and in others lying remote from it.

---

## Religious Intelligence.

---

### GENERAL REMARKS.

As we are not yet able to present to our readers the details of the proceedings of the great Societies, whose annual meetings give interest to the month of May, we shall here indulge in some general speculations on the present state of the christian world.

The remark which has been often made, that the Church of God is *one*, may serve to convince every individual that, to whatever denomination he belongs, he has, as a christian, a deep interest in the state of the universal church. The whole body sympathises with the sufferings of the least member.

With what is called the Greek church, we have had so little connection, and concerning it the people of this country have received so little information, that, in general, they

have felt very little interest in relation to its administration. Perhaps fifty millions of christians receive the doctrines, and worship according to the forms of this church. It is the established religion of Russia : the christians who live under the Turkish dominion, and the Abyssinians are of this communion. We can add nothing new to the stock of information possessed by our readers respecting the state of christianity in this denomination, except, that measures are in operation to revive the almost extinguished church of Abyssinia. The Church Missionary Society in England has engaged in this work ; and by the recent discovery of some very valuable Ethiopic manuscripts, they are encouraged to hope, that at no distant period, a new edition of the holy scriptures in this version, will be published for the

benefit of those who use that language. We have heard of no missionaries sent out by the Greek church; but it is now well known, that in the most extensive and important branch of it, Bible Societies greatly flourish; and are conducted with undivided energy and zeal.

Among the Roman Catholics, there seem to be renovated hopes that the Papacy will rise again to great influence and power; and corresponding efforts are making to propagate this faith. The spirit of this religion is known, and we shall not dilate on the subject. It is pleasing to learn that some truly pious and liberal members of this communion, are, in the midst of much opposition and reproach, most zealously engaged in distributing the Bible without note or comment.

These very brief remarks in relation to these two great divisions of the christian world may suffice. As Protestants, we take the most lively interest in the condition of Protestant Christendom. It is to the members of this communion, that the world is indebted for whatever liberty is enjoyed, and for the spirit of free enquiry that exists: and it is to them that we look as the great instruments, in the hands of God, to bring to pass the glorious events foretold in scripture; to make known the saving health of the Almighty to all nations. To this high honor they seem to be called; the path of true glory is pointed out to them; and, by many favorable indications of divine providence, they are encouraged zealously to pursue this labor of love. Yet it is with mingled emotions of pleasure and pain, of joy and sorrow, that we contemplate the present condition of protestant churches.

In the divisions, and sectarian jealousy which prevail among them, there is much cause of humiliation and sorrow. Not that this evil is unmitigated by the admixture of good. In a variety of instances the dissentients have operated as checks on each other, or by the spirit of rivalry have communicated a healthful excitement; have prevented the progress of error, or roused from a

state of death-like lethargy. Still, however, we could wish that these effects had been produced in some other way; or rather, that there had been no occasion for these counteractions, no demand for these excitements. Some observation on the spirit of the times has convinced us, and we rejoice in the conviction, that sectarian feeling has lost much of its bitterness, and that the gentle and delightful influences of brotherly love, are diffusing themselves through the various divisions of the protestant church. The Bible and Missionary Societies, and similar institutions, have had in this way, a powerful efficiency. We hope that it will increase, and that the time will soon arrive when "Ephraim will no more vex Judah, nor Judah Ephraim." We are sure that all evangelical men, of every denomination, are called on to unite, and put forth their utmost energies in promotion of the cause to which by profession they have pledged themselves. The success which has thus far crowned their efforts, the greatness of the work in which they are engaged, and the opposition made to their attempts, demand this union of heads, and hearts, and hands, and the putting up of the whole force of the evangelical church to the work. It is not a little strange as well as deplorable, that among *professing Christians*, and *Protestants*, every scheme devised for the extension of the Redeemer's kingdom, and the promotion of active and zealous piety, should encounter opposers. In Great Britain the Bible Society, the Missionary Society, the Sabbath School Society, and the Evangelical Clergy are, with many, constant themes of vituperation, and objects of continual attack. Epithets, associated with ideas of a dark and cruel superstition, of morose and austere manners, and of canting hypocrisy are heaped on all who enjoin and practise the strictness of religion. Christian self-denial is represented as monkish severity, experimental religion as the wildest fanaticism, the distribution of the Bible and sending out Missionaries, in hope of converting the heathen, as the most pitiable weakness, and

at the same time, a most mischievous and unjustifiable intermeddling with the religion of others. And in cases of success, where the heralds of mercy have been employed by the head of the church in "turning sinners from darkness to light, and from the power of sin and Satan to the love and service of the living God"—where the vicious have been reclaimed—the ignorant made wise unto salvation—the poor made rich in grace—the afflicted enabled to rejoice—and even the most harsh and stubborn clods that have ever been moulded into the shape of men, have been softened and re-moulded to the pattern of the gospel—even in these cases, the missionaries employed in this work of heavenly mercy, have been ridiculed and held up to scorn, because they have not encouraged their converts to sing songs and to dance! These men are worthy of unextinguishable contempt, because, instead of making the kraal of the Hottentot and the banian bower of the Hindoo, vocal with "psalms and hymns, and spiritual songs," they have not taught the new disciples to warble "Robin Adair," and "The echo song!" At any rate, the next missionary ship that sails ought to take a cargo of fiddlers and dancing masters with the preachers; and some dramatic missionary ought to be sent out for the aid of Cary and Morrison, that while they are engaged in translating the Bible, these new auxiliaries may turn into Hottentot and Sangscrit such precious pieces as "The School for Scandal," and "The Devil to pay among the Tailors!" If, in considering this subject, we may take a glance at domestic affairs; and if the Edinburg Reviewers, and other wise and liberal men have settled the point, that a corps of merry-makers must be detached to counteract the fanaticism of the missionaries, we do most devoutly wish that the jugglers, and the circus-riders, and the Commonwealth's men, who in these hard times have experienced so much liberality among us, may be selected for this important service. After the invaluable lessons which they have given to us, we might now spare

them for the sake of the inestimable benefits which they might confer on the newly converted heathen, who are in so much danger of being righteous over-much. We hope that this suggestion will be duly regarded, especially as by the influences of these lately invented propagandists, such a check has been given to fanaticism and priestcraft among us, that they are not likely to trouble our peace very soon!

But to return from this digression, much as has been done, and is now doing for the propagation of christianity, the condition of many protestant societies is truly deplorable. They are infested with a set of *liberal men*, who, every where, throw themselves in opposition to all schemes for the promotion of vital piety. On the continent of Europe, and in some parts of our own country, they are deeply infected with *socinianism*; in England, and some other countries they, in general, bear the name of *high-church men*; in Scotland and in some societies in the United States, they are *moderate men*. But however named, and by whatever shades of difference distinguished, they all agree in this, that unless men are disposed to do wrong or violence to their neighbours, they ought to be let alone, to go their own ways and settle accounts with their Maker as they best can; and that fervour in prayer, earnestness in preaching, zeal for the diffusion of religious knowledge, and an anxious desire to convert men from sin to holiness, are useless, if not weak and silly. It is worthy of remark, that there is among them, in respect to these things, not only unity of sentiment, but great similarity of language. The very sarcastic phrases, and strokes of humour which occur in the anti-evangelical Magazines and Reviews in England, are to be found among the liberal men on the Continent, and in the U. States.

It is still more worthy of remark, that as the zeal and activity of the evangelical societies encrease, the opposition is more vigorous. Affairs are fast coming to a crisis; and it is before long to be decided, whether

the protestant churches will relapse into the lukewarmness, inactivity, and worldmindedness, which characterized the last hundred and fifty years; or whether primitive christianity will be revived; and disciples, animated with the spirit of their master, and actuated by the unwearied benevolence of the Gospel, will carry the glad tidings of salvation to the remotest bounds of the earth—whether the resources of christendom will be lavished in the purchase of unprofitable, and, at least sometimes, vicious pleasures; or be expended in works of christian charity, in communicating the instructions of heavenly wisdom to the ignorant, and the joy of the Holy Ghost to the sinful and outcast race of man—— The contest may last longer than we suppose; but we have no fears as to the issue. The truth as it is in Jesus, will finally prevail; the world will be enlightened, regenerated, redeemed. “The new Jerusalem will come down from Heaven, adorned as a bride to meet her bridegroom,” and the ransomed of the Lord will rejoice in the espousals. As, when, on man’s fatal apostacy, according to the poet,

—— Nature from her seat,  
Sighing thro’ all her works, gave  
signs of woe,  
That all was lost —  
So when, the volume of time shall be  
unrolled, and the events predicted  
by the sure word of prophecy shall  
be fulfilled, it may be said, and doubt-  
less will be repeated in the ecstasies  
of gratitude,  
“One song employs all nations; and  
all cry,  
“Worthy the Lamb, for he was slain  
for us!”  
The dwellers in the vales and on the  
rocks  
Shout to each other, and the moun-  
tain tops  
From distant mountains catch the  
flying joy;  
Till, nation after nation taught the  
strain,  
Earth rolls the rapturous Hosanna  
round.”

Even so—come quickly, Lord Jesus!  
—As for those who oppose them-  
selves, we have no wish but that  
they may experience the saving  
power of divine grace, and may fol-  
low the train, and swell the triumphs  
of him who, as sure as God’s decree,  
will subdue all things unto himself.

## FOREIGN.

### FRANCE.

The condition of the French protestants, since the last revolution, has excited a deep interest in the minds of all who love religious liberty. The Reformed Church in France was once pure in faith, fervent in zeal, adorned by Pastors distinguished for great learning and profound humility; and by members ready to resist, and who did resist unto blood. Persecution there raged with almost infernal fury. The revocation of the edict of Nantz was a fatal blow. It did not however extinguish the Protestant Church in that country. There are now, it is believed, nearly two millions of that communion in France. The malignant influences of the spurious philosophy of the past age, have been deeply felt among them, and have produced more fatal effects than all that the violence and cruelty of

power and bigotry ever accomplish-  
ed. The church has become ex-  
ceedingly corrupt.

The French Reformed are Presbyterians, and of course, from the genius of their church government, predisposed to republicanism. They were warm friends to the revolution, and favorable to Bonaparte, because he favored liberty of conscience. On the restoration of Louis the eighteenth, they were subjected to very great hardships, and sometimes to most lawless violence. This excited a strong sympathy on their behalf, among those of the same faith in Great Britain. Large contributions were made both in England and Scotland. The communication of this benevolence excited the gratitude of the persecuted Protestants, and gave great influence to the representations made by their benefactors. The result of the whole

will probably be a revival of evangelical religion in this department of the Reformed church. They have an Academy now at Montauban, in which Daniel Encontre D. D. is principal, and professor of Theology. We copy from a No. of the Edinburg Christian Instructor, recently received, some extracts from a discourse addressed to the students by the principal. We doubt not that our readers will peruse them with much satisfaction.

The discourse is on Judges vii. 3—7.

“These words naturally present to the mind the afflicted state of the Jews, oppressed by the Midianites and the people of Amalek. Nor do they appear inapplicable to the present state of the reformed churches, reduced by degeneracy, division, and indifference, to the most deplorable condition. So painful a reference, however, is soon followed by the animating hope of one day beholding these churches united, comforted and restored; for the promises addressed to the church of Christ are as firm as those which belonged to the Israelites. But that which has principally engaged my attention, is the trial to which Gideon subjects the warriors who joined his standard, and the very small number of those who, honorably proved by repeated trials, accomplished the deliverance of their country and their own.

To me it appeared that this passage of sacred history might suggest a train of useful reflections to those who considered it with attention. I shall, with all simplicity, make you acquainted with my own.

You are, my young friends, the christian warriors called to wage unceasing war with the world and its vanities; with the enemy of the human race, and his works of darkness; with what the Gospel denominates, “the lust of the flesh, the lust of the eye.” God commands you to contend for the restoration, life and liberty of the church. Like Moses, you are sent to withdraw the Israelites from the tranquil, but dangerous and degrading slavery into which they are sunk. Like Gideon you

must shield them from the attacks of the Midianites and the Amalekites, that is, from the multitude of errors and vices which lead astray their reason, and debauch their senses; which weaken, corrupt, and deprave the noblest faculties of the soul.

God does not respect numbers when he intends victory. The thirty-two thousand who rallied round Gideon, were soon reduced to ten thousand. Gideon, in conformity to the command of Moses, solemnly proclaimed: “Whosoever is fearful and afraid, let him return and depart, and return from Mount Gilead,” and in the morning two-and-twenty thousand withdrew. We make a like proclamation, to keep from the soldiery of God, the crowd of the undisciplined and cowardly, who would only carry confusion into the ranks, and at the first appearance of danger, would abandon the holy standard—When they become candidates for the sacred office, we apprise them that the path of the ministry is sown thick with thorns; we endeavor to make them sensible that it promises no temporal advantages, no worldly honors; that it requires long and vigorous studies, and is attended with painful labors, constant sacrifices, and frequent mortifications. They become a prey to fear, disgust, and discouragement, and the greater number withdraw. Those that remain, manifest, at least, superior courage, and shew that they are influenced by nobler motives.

But the generous feeling which animates to loftier enterprise, does not fully qualify for all the duties it may demand. The ten thousand who remained with Gideon were again tried in a manner worthy of the simplicity of ancient times. They were led to the well Harod. Three hundred impatient for the contest, heartily drank from the hollow of their hand. To these three hundred, God gave the victory over the numerous host of Amalek and Midian.

You also, my beloved brethren, have submitted to be tried; and the trials that await you, seem of a nature to produce dread. Sermons, expositions of scripture, public theses, Greek, Hebrew, theology,

natural and moral philosophy, history and sacred criticism. To these we add all religious means adapted to produce and cherish in your hearts, the holy and elevated sentiments which constitute the essence of practical christianity. What knowledge, what talents, what virtues must be theirs who honorably abide the trial! They are familiar with the languages of antiquity; they are intimate with the science of argumentation; they are qualified to draw from the purest and deepest sources of knowledge; they can analyse their own ideas, express them with clearness, arrange them with method, and can clothe their thoughts in the beauty of language. Deeply impressed with the truth and importance of the great doctrines of the Gospel, they are able to defend them, and to triumph over the prejudice of ignorance, the sophisms of infidelity, and the wilful misrepresentations of error. Their knowledge of church government qualifies them to take upon themselves the administration of the churches to which they may be called. Their serious meditations on practical theology, prepare them to resolve the most difficult cases of conscience.—Observation, experience, and history, have made them intimately acquainted with human nature. Above all, they are animated with an ardent zeal for the cause of the gospel.—They regard with deep interest the salvation of their fellow-men; they are ready to do or suffer any thing that may promote the peace of the church, extend the knowledge of the gospel, and advance the kingdom of God and of his Christ. Four years of diligent study will give maturity to your reason, and will furnish you with the means of appreciating your talents. You will learn the extent and the importance of your duties, and will be prepared for your final examination in this academy. But I would direct your attention to a more serious and decisive trial. I call you not this day to appear before examiners always weak and indulgent. I cite every one to the bar of his own conscience.—Weigh seriously two things in the conduct of Gideon. Before he would

place himself at the head of the children of Israel, to lead them against the Midianites, he sought to ascertain whether God called him to that duty. He relied neither on himself nor on his family. "Wherewith shall I save Israel," said this mighty man of valor; "behold my family is the least in Manasseh, and I am the least in my father's house," &c. He wanted repeated proofs of the protection of God, ere he ventured to encounter the enemy in the full confidence of victory. You also, my young friends, ere you accept the call of the churches, ascertain, first, whether you have been called of God. You cannot expect a miracle, such as was necessary among a rude people in a barbarous age; but you will ask favors more important, and no less decisive. With sincerity you will examine whether you believe the truths taught in the gospel: whether, deeply and experimentally impressed with their importance, you can address the Saviour in the words of the Apostle Peter, "Lord, thou knowest all things, thou knowest that I love thee;" whether (like the fleece which Gideon spread on his threshing floor, that became wet with dew, while the earth remained parched around) your hearts have been refreshed by divine grace, while surrounded by those who, to the unhappiness of being strangers to its influence, unite the pride that denies its importance—the rashness that questions its effects.

Another trait in the conduct of Gideon, equally remarkable and instructive, was his anxiety, having known the will of God, to strengthen his own resolutions. He kept no terms with the Midianites. He openly provoked their hostility; and, to render every means of accommodation impossible, both for himself and for the people of God, he demolished the altar of Baal, and did it with a secrecy that prevented his brethren from opposing themselves to his generous undertaking.

Too many among us, although called to the Christian warfare, seek to live in the world, and are influenced by its maxims and spirit. My dear

brethren, let me boldly declare, that they who cherish such a temper of mind, bear in vain the name of pastors; they are strangers to the holiness of principle and conduct which their office demands. The certificates and diplomas they may receive will only prove lying and insignificant titles. If called to the pastoral office, their rash acceptance will form an act of accusation against them before God, to which they can have nothing to answer. The imposition of hands, which they shall receive, will leave on their dishonored heads the seal of eternal reprobation! This is no figure of rhetoric; it is the exact truth, such as it appears to me, and must appear to you, if you have studied the Holy Scriptures, and believe them to contain the will of God.

Young ministers of Christ, the first evidence you must give of your courage and devotedness, is to cast down the altar of Baal; is to trace between yourselves and the world a broad line of demarcation, to announce yourselves as the servants of the Redeemer, and to adopt a language and conduct which will evidence, beyond all doubt, that your minds are matured by the study, and animated by the spirit, of the gospel. For this, you doubtless will be blamed. The very brethren of Gideon rose up against him in great fury. Yours may be the first to condemn your conduct, because it condemns theirs.— They will not say with the ferocious inhabitants of Ophrah, "Bring him out that he may die;" but they will attack you with the weapons of ridicule. They will insult, meanly traduce you; they will embitter all your words and actions, and, however divided among themselves, will readily unite to persecute you. Fear them not; be not cast down by unhallowed opposition; rather rejoice that you are found worthy to suffer loss, affliction, or reproach for the cause you have espoused. Can you anticipate victory without a combat?

He who pretends to the character of a minister of the gospel, while he disbelieves the most essential doctrines of that gospel, is the vilest and most contemptible of beings.—

Miserable comedian! he in early life puts on a mask, which he must wear till death. He must always feign sentiments to which he is an utter stranger. He is called to administer sacraments which he esteems without efficacy; to teach youth what he considers the most absurd fables; and to weary the public with pompous lies, delivered with effrontery from the pulpit, which, when he occupies it, is falsely denominated the vehicle of truth. He quotes, as inspired of God, a book which he views as the production of fraud and of imposture. He implores the aid of the Holy Spirit, and regards his influence as an absurdity. He invites us to repeat after him, "I believe in Jesus Christ, the only begotten Son of God;" but he degrades Jesus Christ to the rank of a mortal, and thus makes him the most criminal of impostors. His whole life is an imposition on the credulity of men, and offers the most daring outrage to the Deity. I seek, in vain, amidst the haunts of turpitude and of crime, in the dungeons of guilt, for a monster sufficiently depraved for his associate; equally deserving of public execration. The hypocritical minister appears to me to have reached the utmost boundary of guilt. Other sinners feel the momentary pang of repentance; but this impious pretender is habituated to fraud, perjury, blasphemy, and sacrilege. No dependence can ever be placed on him: he is never out of his part.— Let him speak, let him act; it is always the comedian you see; it is always the comedian you hear.

Young soldiers of Christ, objects of our tenderest and most sanguine hopes, the sacred fire is not totally extinct in our churches. We, doubtless, have cause to deplore their languor and decay; still the principle of life, to which they owed their former prosperity, yet lives in some, may re-animate them all, and, through your exertions, may display its influence with renewed energy. Seek to be deeply impressed with the high importance of your office. No longer view it as a trade, as a profession in which you engage for the sake of rank and emolument.—

Manifest, by your actions, by your conversation, by your deportment in worship, by diligent attendance on the lectures, by unwearied application to study, and by the employment of your leisure hours—manifest, I say, the grand object, the noble end, you constantly keep in view. And let me repeat the important counsel: Cast down the altar of Baal, or renounce forever the holy office of the ministry of the gospel. If your ambition only points to places of profit and of honor; if, in fine, you seek, you expect all from the world, openly give yourselves up to its pursuits: but if you have higher ideas of your nature and destiny; if you are looking forward to greater things, and are aspiring to a felicity more perfect, more certain, more durable; give yourselves up unreservedly to him who alone can bestow it. He commands you as the first condition, to abandon the world, which deceives, flatters, and despises you—the world where, except a few rapid pleasures, you will only find bitter regrets, and horrible remorse, sad forerunners of sorrows from which my mind shrinks with horror, and of which it refuses to sketch the dreadful picture.

What more, my beloved friends, can I say? What motives, what expressions, can I employ, to convince, to persuade, to move you, and to operate a joyful and durable change? Alas! what effect can my words produce, if you disregard even the words of God? That word alone, and the assistance of the Holy Spirit, which I constantly implore for you,

are my only but powerful resources. I shall end, as I began, with the Holy Scriptures. To you I therefore address the words of Elijah: "If the Lord be God, follow him; but if Baal be God, follow him." I say with the apostle, "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfil ye my joys that ye be likeminded, having the same love, being of one accord, and of one mind." Finally, I say to you, with Joshua, "Choose you this day whom you will serve; as for me and my house, we will serve the Lord."

Intelligence from Europe, encourages the hope that the labors of christians will not be in vain for the conversion of the Jews. In our last No. we gave a striking anecdote of a Jew. Here is another—"Why" said one of that people "do you not impress upon christians, that, pure and divine as their religion is, it cannot lead them to felicity, unless it influence their hearts and their lives. I am persuaded that a great part of the Jews would have embraced the Christian religion, if christians had manifested towards them that brotherly love, and exemplary conduct, which the pure and exalted principles of Christ inculcate."

☞ We have been obliged to omit several articles, on account of the length of the highly interesting charge from Dr. Encontre, to his students.

## NOTICE TO CORRESPONDENTS.

*Melancthon*, will appear in our next.

*A Defence of Christianity* by appealing to history, contains many very just observations, and affords decided proofs that the Author is well affected to a good cause; but the historal facts are so without arrangement, and the piece bears such evident marks of haste, that we must decline the publication.—At the same time we think it just to remark that careful exercise in composition will doubtless enable a young man of the Author's vigorous mind, to write for the instruction of the public.

*L.* is informed that his allegory has just come to hand, and is under consideration. It came too late for publication the present month.

Correspondents, who would ensure the publication of any paper in any particular month, would do well to transmit it to the Editor in time to be received between the 15th and twentieth of that month, at latest.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

JULY, 1818.

No. VII.

---

---

For the Virginia Evangelical and Literary Magazine.

ON CONVERSATION.

Few things produce, in fact, so small a portion of their possible benefits as conversation. Indeed, though we have abundance of chat or talk in our social meetings; of conversation, truly deserving the name, we have very little. On this subject, I offer the following remarks and directions to the younger readers of the Magazine. Full well do I remember the time, when even these would have been useful to me.

The proper ends of conversation I take to be two; namely, instruction, and relaxation from labour. And these ought to be, as much as possible, united. Time is too precious to be wasted in mere amusement; and our very relaxations should be something better than trifling; should be marked with something worthy of rational and immortal beings. The tongue has been, with great felicity, called "the glory of our frame." Shall we degrade so high a gift, by employing it to so low and culpable a purpose, as the murdering of time? They who do so, will have a serious account to render for the abuse.

The prime and most obvious requisite to good conversation is knowledge. We should converse with a view to improvement as well as entertainment; and there is an exquisite pleasure, to minds rightly trained, in the communication and reception of bright ideas and valuable information. No individual can know every thing. But every one who enters a company ought to contribute some share of sentiment to the

common stock. I am far from wishing that conversation should be always, or even most commonly, moulded into a trial of intellectual strength, in the way of argument and disputation. This would destroy its ease and sweetness. Yet if conversation be not an intellectual commerce, it degenerates into flatness and insipidity. And what can ignorance contribute to such a commerce? It is really a piece of daring hardihood, for a lazy, stupid animal, to enter the society of men of sense; a hardihood, however, which will meet its punishment in the disgust and contempt which it cannot fail to excite. I speak not of that involuntary ignorance which may arise from youth, or other inevitable circumstances; and which merits a very different consideration.

And this leads me to observe, that the next best substitute for knowledge in the social circle, is a modest, candid spirit, ready to acknowledge ignorance, and willing to be instructed. There is something exceedingly lovely and attractive in such a temper. The humble enquirer, too, has a ready access to all the stores of information, with which he may be surrounded. There are persons whose minds are full of important matter, but who have not the faculty of a graceful, spontaneous communication. A key must be applied to unlock their treasures. That key is ingenuous curiosity. To such a mind nothing can be more soothing, nothing more gratifying. If you are ignorant, be not ashamed to let it be seen; but question respectfully those who can inform you, and who will delight in answering your questions. This is the way to gain wisdom. And I add, it is far more honorable in the eyes of all judicious people, than the sullen, unsocial silence with which ignorance often endeavors to conceal itself, or to pass itself off upon the company for profound reflection.

As I do not address myself to coarse, impious, or debauched minds, I shall not condescend formally to denounce profaneness, obscenity, double entendre, and the like abominations. Away with these, to their appropriate caverns of filth and vulgarity.

But there are moral qualities which must be brought into view; as they are equally necessary with mental furniture, in order to agreeable and useful conversation. The first of these is a sacred regard to truth. In relating matters of fact, many seem to think it allowable to embellish the story, more or less, by the addition of fictitious circumstances. These may illustrate the narrator's inventive powers, and please the hearer for a moment, by adding an air of the marvellous to common events. But they soon diminish that confidence

which we should aim to enjoy ; and moreover involve the guilt of sporting with truth and falsehood. You may, for our amusement, play with your own veracity, until you seriously impair it, and render us unable to place reliance upon your simplest assertions. In matters of discussion the case is not very different. If you must argue a point, argue it honestly. Contend with your best skill, for what you conscientiously believe to be truth, and for no other end whatever. Sophistry is a hateful exercise of mental power. Suppose you indulge in it, and with success—suppose that in a cause which you know to be wrong, you have reduced your opponent to silence ; what have you gained in the contest ? A victory for which you ought to blush ; and the indignation of every enlightened and upright beholder. It is not easy, I acknowledge, to admit the force of evidence against a preconceived opinion. But we must labour to do it always, if we would advance in wisdom. It is still less easy to own that we have been in error, and that we are defeated by the weapons of truth. But in proportion as this is difficult, it is truly noble and magnanimous. How highly do I honor the man, who can say, I have been wrong, and am glad to be set right ! After all, why should it be so great a trial of our candor and humility to use this language ? Is it not the same thing, asks a fine writer, as to say, I am wiser to day than I was yesterday ? Alas, pride is frequently as foolish as it is wicked.

Learn to conform your speech and deportment in company, to your relative situation. In our republican country, we have broken down many of the distinctions of rank which exist, and the consequent submissions which are required, in the old world. But are we not in danger of carrying this levelling principle too far ? Surely some deference is due to those who fill important offices in society, especially to those who fill them with dignity. Surely it is right that youth should pay regard to grey hairs, and bend with reverential attention to the voice of long observation and experience. Far greater is the honor, which you will obtain by such a behaviour, than any which you can derive from obtruding your unflinched ideas upon your superiors in age or station.

Endeavor to contribute your portion to the feast of conversation. An excessive disposition to be silent, and to listen to others, is not indeed a very common fault, But it is sometimes committed. If the company is not more numerous than it ought to be, and if it consists of the right kind of materials, all will expect and wish, that each individual take his part in the discourse. Politeness induces them to wait to

hear you in your turn. And if you have nothing to say, and nothing to ask, they are disappointed. They conclude that you are too silly for the place you occupy; or still worse, that you are proudly indifferent about pleasing your company, or receiving pleasure from them.

But on the other hand, take care, I beseech you, not to arrogate more than your proper share of the time and attention of those around you. Let not eagerness to speak prompt you to interrupt another; or to seize the discourse before you ascertain that he has finished what he had to say. This is a rudeness very frequently exemplified when a lively interest is excited; but no frequency of its exhibition can ever render it tolerable. Above all, avoid the making of set speeches in conversation. The practice is so magisterial and overbearing, so destructive of the very nature of conversation, that it infallibly inspires us with strong feelings either of ridicule or resentment. To escape this snare, cultivate the talent of expressing your thoughts in as few and as well-chosen words as possible.

It becomes me, who have no wit in the world, to speak with great modesty of the use of so rare and so important a faculty. It is a delicate and dangerous weapon, and one which should be cautiously employed. Let it be directed, with its sharpest point, against presumption and arrogance; against licentiousness and folly; but let it never inflict a wound upon virtue, or unassuming weakness. Have you the command of quick and pungent repartee? Use it for innocent pleasantry, or to reduce impertinence to order. But beware how you sting those, who are not meddling with you, and who are unable to retort upon you. There is something mean as well as cruel in such conduct. You may raise a laugh by your smartness; but this is a poor compensation for the probable loss of a friend, and the disapprobation of all who have witnessed the deed. The man who is known to indulge in the indiscriminate severity of wit, and to sport with the pain of his victims, excites alarm wherever he goes; and obliges all companies to unite against him in a common hostility.—All freedom and ease are to be exchanged for gloomy restraint; or the mischievous wit is to be banished from the circle, as a nuisance which mars its enjoyments.

In the mean while, cherish in your breast that charity which "thinketh no evil." We have heard much of evil-speaking, in all its detestable variety of forms. I wish we could get a good lecture on evil-hearing also. There is in some minds a vile suspiciousness; a restless jealousy; a propensity to hunt for insults and injuries, and to find them

where they do not exist. This disposition to watch for mischief, and to torture whatever is said to the worst possible meaning, and even to meanings that are impossible upon any reasonable construction, is death to the benefit and the pleasure which ought to be the ends of conversation.

As there is a general tendency in conversation to sink into frivolity, and into depths still lower than that; such, for instance, as scandal against our neighbor; it becomes a rule of the utmost importance, that we take care to keep our discourse up to the level of something dignified and useful. Yes; in those moments when we most completely unbend our minds, and remove all customary restraints from the current of thought and of speech, let us remember that the great God is still present with us; that his eye is continually upon us; and that "for every idle word" he will bring us into judgment. That we are tied up never to speak of any thing but religion, or that we are forbidden to indulge in the cheerfulness of social intercourse, I do not believe. But it is the command of God that "our speech be always with grace, seasoned with salt; that no corrupt communication proceed out of our mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." These are serious admonitions indeed. And here I cannot help remarking what a peculiar weight of responsibility lies upon those individuals, who are endowed with high conversational talents; who can, with ease and acceptance, turn the course of speech into whatever channel they please. Let them especially aim at the glory of God, and the good of mankind when they enter into company. Let their authority repress every thing improper and pernicious; and their fascinating powers give a tone of sobriety and good sense, and, if possible, of christian piety, to every conversation in which they bear a part. By the way, let it be added, that a christian should very seldom be found in any circle, from which the sublime doctrines of our salvation are systematically excluded.

I may be told, that so many rules about conversation, tend to check that ease which is its principal charm. The objection is plausible, but admits of a ready and complete answer. It is by a careful attention to good rules, that we form the habit of doing any thing with grace and facility. In this way men are trained to reading, to writing, to eloquence itself in its loftiest exertions; so that the rules come to be no longer embarrassing, as being no longer a necessary accompaniment of the process. I certainly wish conversation to flow with ease, as well as propriety. But this must be the

fruit of a mind rightly disciplined and informed ; and of a heart subjected to the fear of God, and expanded with universal benevolence.

MELANCTHON.

## THE HISTORY OF ADEN.

CONTENTMENT AND PIETY ESSENTIAL TO HAPPINESS.

### AN ALLEGORY.

On the eastern verge of the City of Mecca, near the holy well of Zemzem, stood the dwelling of Merab. He was fam'd for the hospitality of his board ; and he did not waste in frivolous superfluity that portion of his abundance, which would satisfy the wants of the poor and maimed who gathered in his avenues. He was one of the wealthiest of his countrymen, and was known to inherit the spirit and munificence of a Koreishite. His camels, as they journeyed in the caravans of Mecca, were distinguished by the richness of their trappings, and the compactness of their costly burdens—His storehouses were filled with the treasures of Africa, and the spices of India ; with the grapes of Tayeff, and the fruits of Sana. The fame of his knowledge was commensurate with that of his wealth. Great learning had assisted the penetration of his judgment, by nature strong and sound, and the benevolence of his heart made him delight in that science, whose end is the happiness of mankind—Merab was now old, and the evening of his life was serene and mild—The opening virtues of his son Aden, shed happiness and lustre round the decline of Merab. He found his cares repaid, and his labors rewarded. His talents were not uselessly devoted to the formation of the mind of Aden ; and his knowledge was not thrown away in his instruction—Merab delighted to follow the fervid fancy of his son, which he guided and chastened by the maxims of his sounder judgment—He listened to his youthful remarks with lively anticipations—Thus in peace and in hope set the sun of Merab ; and Aden consigned, with filial sorrow, the spirit of his father to the promises of the Prophet.

When the poignancy of his grief had been blunted by time, and had subsided into tender regrets and soothing recollections ; the mind of Aden was again bright, and he felt his usual health returning—His prospects lengthened before him, and his mind expanded with them. Curiosity and a thirst of knowledge fired his breast ; and to visit foreign climes, became

a subject of expectation and promise of delight. He accordingly set forward on his travels with a mind vigorous from study, and animated by hope. The freshness of youth was on his countenance, and its innocence in his breast. He surveyed the verdure of nature, and the glow of the season resembled the animation of his soul. He determined to visit the ports of the Red Sea and of the Euphrates—Already had he learned that arts and sciences were wafted from afar, on the wings of commerce—He knew that to it he owed the blessings of his lot—He knew that to it Merab had been indebted for his wealth and knowledge, and that to its streams, more fertilizing than those of the Ganges or Nile, were attributable the fame, the wealth, and the learning of Arabia—It had inspirited the enterprises, and expanded the views of the Koreishites of Mecca; and hence “the noblest of her sons had united the love of arms to the professions of merchandize.”\* In those cities he expected to see much of mankind; to learn much of foreign countries; and to converse with the wise, who were in search of the learning and curiosities of the East.—He was not disappointed—He saw much, learned much. His journey through the cities of Arabia was delightful and instructive—He listened with attention to the wise: To the moral sage, the loftiest pillar of real science, he listened with seriousness, but yet with doubt: To the natural Philosopher, with all the delight with which a lover of nature explores her secrets, and learns her beauties: To those who spoke of the fame of viziers and ministers of state, he listened with enthusiasm. His mind expanded, and his soul was elevated when he heard of the fame, the knowledge, and virtues of Omar, the prime Vizier of the Calif of Egypt—But his heart was troubled, when it was related to him, that Omar had been stript of power, which he had used for the welfare of his country; and had experienced the ingratitude, which alas! so often falls on the greatest and best of men. Here ambition first sprung in the mind of Aden; and forgetting the conclusion of the life of Omar, he thirsted for his power and fame. He resolved to continue his travels in the East, and to consult the Mandarins of India. He read with care the works of Lawgivers, and treasured the maxims of Confucius.—He became enamored of the principles of that Philosopher, and felt a desire to gain place and power, that he might put in practice his maxims of political duty.—After having journeyed in the East, he resolved to return into Arabia. There he expected his knowledge would distinguish him; and that he would find the lasting gratification of his mind in the elevation of his

---

\* Gibbon.

*person.* Aden arrived in the land of his birth, and rested for a while in the dwellings of his ancestors. It was not long, ere his genius, erudition and eloquence, gained him pre-eminence.—His house was crowded with visitors, who came to listen, and who departed in admiration. Aden's hopes were realised ; and his views rose with his reputation. He resolved to offer his services to a Prince, and presented himself to Iman, Prince of Moskat. The fame of Aden had reached the prince. Royalty felt ennobled by the proximity of genius ; and Aden was appointed Minister of State.—He studied the character of the people, over whom he exercised authority. To him the Prince left the reins and cares of government ; and Aden meant to put in practice, the results of his observations and learning. He encouraged Agriculture ; and by wise regulations, fostered and extended commerce. His active mind, searched out the causes of existing evils and his genius supplied the remedies.—He repressed the tyranny of the courtiers of the Divan, and gave confidence and spirit to the people. The dignity of his manner silenced the flattery of Sycophants ; and the voice of false adulation faltered in his presence—injured innocence bowed before him with hope and confidence ; while guilt trembled at the sternness of his justice—His ambition still kept pace with the success of his measures ; and the charms and splendors of power, became too great for the strength of his philosophy—His views were too comprehensive for the mind of the Prince ; and the daring of his enterprize, confounded his conception. He grasped at too much, and forgetting the situation of minister, he forgot the pre-eminence of the Prince. The Prince became jealous of his reputation, and felt uneasy at his elevation. The courtiers, whom the presence of Aden had restrained, who had long envied his power, began to foment the jealousies of Iman ; and intrigue and falsehood were busied for his destruction—Aden too late discerned the storm which had gathered, and in vain endeavored to avert its rage, and ward off its " pitiless peltings."—He felt himself the object of distrust ; and his presence was avoided, even by those who had been most active in his service, and ardent in his praise. He saw his danger, but the energy of his mind was proof against fear.—

" Painful pre-eminence, himself to view

Above life's weakness and its pleasures too."

At length Aden was dismissed from the service of the Prince, and persecution followed him beyond the threshold of the

court of Moskat. He was forced to fly from the City, and he returned to Mecca forlorn and wretched. But the elasticity of his mind raised his spirit, and opened other plans to his view—He determined to acquire extensive reputation as a philosopher and sage. He assiduously sought for books on all sciences, and added them to his library. He studied without intermission; and consumed the midnight lamp in profound research, and anxious enquiry—His spacious apartments were thrown open; and the learned of all countries were invited to them. The abstruse questions often proposed, furnished an opportunity for the display of his learning and eloquence. He became renowned in Mecca; and the fame of Aden was heard throughout Arabia. The wise men of the East pressed into his presence, and listened with attention—The voice of flattery was soon pleasing to him; for it spoke of his genius, and extolled his acquirements—But Aden was not satisfied—He felt chagrined at the idea, that though his learning was extensive, it was limited by the discoveries of others. He unwisely determined to leave the track of sober reason and observation, and to dive into hidden causes—He followed the flights of a vigorous imagination, and was delighted at the persuasion that he could arrive at truth, through fine-spun theory, and ideal paradox. He despised the doctrines of the Prophet; and endeavored to fathom the depths of divine agency, and moral cause. He attempted by the light of reason alone, to explain seeming contradictions; and to reduce to the level of unassisted comprehension, the whole range of moral existence. Blindly and sceptically presumptuous, he undertook to explain the cause why

—— “Unassuming worth in secret liv'd

And died neglected—why the good man's share  
Was gall and bitterness of soul.

—— Why heaven-born truth

And moderation fair, wore the red marks  
Of superstition's scourge.”

His theories were ingenious, and his disciples were delighted by their novelty; and without the trouble of reflection, thought themselves enlightened by the rays of truth. The fame of Aden increased; and flattery was redoubled. But alas! the mind of Aden was not at rest—Whilst he believed he had convinced others, he felt that his private reflection denied the conclusions of his theories—The clouds of scepticism, and the uncertainties of doubt, darkened his mental vision—He became restless and gloomy; and the flattery of his followers ceased to beguile him. The crowd wondered at the

contraction of his brow, and could not understand why he who *was wise, should not be happy*. Aden suddenly left Mecca, and determined once more to journey again through the East. He accordingly set forward—The solitude of his way was favorable to thought, and congenial to the train of his reflections. He continued to puzzle himself, and to wander in the mazes of error. The heat of the sun at length became oppressive, and he left the beaten tract, to pursue his way through the shades of the desert. While immersed in thought, his camel suddenly stopped, and Aden looking up, beheld an aged man leaning on his staff: the frosts of age were on his head, and the openness of his countenance announced the benevolence of his heart; while the steady serenity of his brow indicated thought, piety, and peace. Aden was struck at the appearance of the venerable man—He viewed him for some moments, and the agitations of his mind seemed to subside—He approached, and accosted the stranger with awe and reverence: “Father, thy appearance bespeaks thy wisdom; and contentment seems the inmate of thy bosom.” A smile passed over the features of the hermit, and holding forth his hand, he invited the confidence of the rambler. Aden alighted, and seated himself on a turf, to which the hermit pointed—They conversed on various topics, and Aden at length related the incidents of his life; and by degrees, unfolded the causes of his inquietude—The venerable man listened to him with attention and interest, and after musing in deep contemplation, thus spoke: “My son, the incidents of thy life have been few, but instructive; thou art too wise not to profit by the instruction they convey. Thy course was commenced in virtuous emulation, and the brightness of hope beamed on thy path—The spirit of enterprize was attended with the vigor of youth, and thy aspirings were lofty and honorable. Thy thirst for knowledge was the promise of usefulness and renown. Thou wert at first guided by prudence, and in the extent of thy acquirements thou mightest have reposed with gratification and delight—but thy ambition prompted thee to the acquisition of power—Success inspired confidence; and thy ardor outstript the dictates of prudence. Hadst thou, my son, been content with the power thou hadst attained, the subjects of Iman would still have been blest by thy wisdom—But alas! my son, contentment was a stranger to thy bosom—A want of it robbed thee of thy prudence, and left thee open to the attacks of envy, and to the intrigues of ambition. Thou hast acknowledged that thy peace of mind did not increase with thy power—know then, my son, that happiness is not the attendant of power or

ambition—that it is secured in proportion as we appreciate the circumstances which really bestow it—I have learned by experience, the truth, that contentment is one great source of happiness; the safeguard of virtue; and the security of its blessings. These truths, the events of thy early life have proved; for thou wast unhappy in the palaces of Moskat. Intrigue robbed thee of power; and thou hast experienced persecution and ingratitude—Thy disappointments were sore, and thou soughtest alleviation in the delights of science—In it, indeed, are innumerable and undescribable pleasures—but to realize them, the mind must be more intent on *truth* than ingenuity of theory, or intricacy of deduction. Be assured, my son, they deceive themselves and others, who attempt to unriddle the secrets of nature, and to explain moral causes by the light of natural reason. The experience of each day shows more forcibly the error of those who, to gratify a vain curiosity, or to indulge the pride of reason, discard the certainty of experiment, and the force of demonstration—who wander in the mazes of sophistry, imagining they have dispelled the clouds of ignorance, and are illuminated by the sun of truth; who imagine they can account for every phenomenon by learned phrases and incomprehensible hypothesis: Hence, my son, the origin of scepticism—Thou wast not contented with the deductions of sober reason, or the truths which thou ascertainedst by accurate research and patient investigation. Thou desiredst to be famed for discovery and invention; and thy mind became doubtful, when thy judgment detected the sophistry of thy reasoning—Apparent inconsistencies in the moral creation, seemed inexplicable to a mind determined not to believe what it could not account for, by its own exertions; or explain to the satisfaction of sceptical incredulity—To thee, who hadst heard of the doctrines of the Prophet, but withheld from them thy credence, it was unaccountable, because it *seemed* unjust, that virtue should suffer while vice triumphed—Thy view was bounded by present existence; and the punishment of the latter, and the reward of the other, could never happen; because, thou hadst not contemplated the bar, at which they were to be awarded. Thou didst not reflect, that the present afflictions of virtue, prepared it for future enjoyment; and that the present prosperity of vice, only sharpened the sting of its certain punishment.—Believe me, that *real* science, could never have led thee to the conclusions which have produced the scepticism that disturbs the serenity of thy mind—Pursue my Son, the paths of science, with *piety* thy guide—Be content with that which strengthens thy virtue, and secures thy happiness; all else is

error, which though it may gratify our pride, satisfies not our unprejudiced reason.—Thus will doubt vanish ; and in the rays of science, and in the emotions of piety, thy happiness will increase :”—“The hermit ceased, and Aden felt that the mists of error were passing away before the light of his philosophy—“Father, said he, thy wisdom has corrected the errors, and made straight the deviations of the wanderer—Thou hast restored to me a peace, I have long lost and sought in vain.”—Aden left the venerable man, with emotions of profound respect and gratitude.—He returned to Mecca, and his countrymen long enjoyed the benefits of his useful and extensive learning—He passed a life of contentment, and his piety was as great as his knowledge—His Tomb is still visited by the traveller and pilgrim, who acknowledge the truth, while they read the inscription upon it, “Contentment and piety are essential to Happiness.”—These are the words, which by his order, are inscribed on the tomb of Aden, the minister of Iman, and the philosopher of Mecca.

Staunton, March 20th, 1818.

L.

---

THE EFFICACY OF THE HOLY SCRIPTURES, ILLUSTRATED  
BY THE EXPERIENCE OF A POOR CRIPPLE.

[The diffusion of the Bible, throughout the world, is now the favorite object of protestant christians. Many, however, have not yet felt an interest in this work of love, and some oppose it with all their might. Among us the sin of *indifference*, not of resistance, is that which we have to deplore. As an admonition to those, who have done nothing, and are determined to do nothing ; and for the encouragement of the active and zealous friends of the Bible Society, we have determined to republish from the London Evangelical Magazine, the following very interesting narrative. It is in the words of a pious minister of the gospel, who himself saw the subject of the narrative, and conversed with him. We are sure that our readers will peruse the story with deep interest, and rejoice in this very striking illustration of the efficacy of the scriptures.]

‘ Having preached occasionally in the village of Overton, (in Hampshire) I was informed of a poor cripple who lived there, of the name of *William Churchman*, remarkable for his knowledge of the Scriptures, who did not appear to have read any book but the Bible, nor conversed with religious people of any denomination, nor to have attended any public worship. My curiosity was much excited by this account, and I formed an instant determination to visit him on the

evening of the following Sabbath. As I approached his cottage, its exterior gave me at once an idea of the wretched poverty of the inhabitant; the roof decayed; the windows, of which there are two, with scarcely one unbroken pane, were stopped with straw, hay, and many coloured rags. The shattered door was open. On entering, I beheld, seated on a little stool, (which with a broken chair and an old oaken table, composed the whole furniture of this miserable hovel) an object, whose appearance was expressive of greater wretchedness than even that of the habitation itself. His countenance appeared to be that of a man about 30 years old, pale and squalid; his head of an immoderate size, formed a shocking contrast to his withered limbs, which were not larger than those of a child of ten years old; distorted and deformed by several curvatures, both in the legs and spine. He was reading when I went in: and designing to conceal my errand, I accosted him with a very careless air, 'William, how do you do? What book is that you are reading?' He raised his head to look at me, and replied with a look and tone of seriousness and affection, which instantly removed all those unpleasant sensations his appearance had excited, 'The New Testament of our Lord and Saviour Jesus Christ.' 'Ha!' said I, '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; for I am sure I am bad enough, and if it will make me better, I'll read it too.'

He replied very gravely, '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 to him: neither can he know them, because they are spiritually discerned.'

'But,' rejoined I, still affecting ignorance of his meaning, 'How came you to understand them? Surely you cannot be a learned man?'

Eyeing me with a solemn and piercing attention, he said, 'Sir, I don't 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.'

'You a sinner,' exclaimed I, '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?'

‘True,’ said he, ‘I could not ; but yet I am one of the vilest of sinners, for I believe no son of Adam ever sinned in the way I have done ; for I thought because God Almighty had made me such a poor lame cripple, and punished me so much, I supposed for nothing, that therefore I might take the liberty to sin without fear ; for I thought he would never be so hard as to punish me here and hereafter too : so that because that was the sin I could most easily indulge, I delighted to curse and swear ; and I am sure I made such new oaths and curses, that even if you have been used to swear yourself, they would make you tremble to hear them. However, blessed be God, who, during a sickness, awakened me in the prospect of death, and made me miserable,’ (for he then knew no other way to heaven than by his own works.)

‘Dear me,’ interrupted I, ‘what other way can there be than doing all the good we can, in order to gain the favour of God Almighty ?’

He answered, ‘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 renewing of the Holy Ghost.’—‘But,’ continued he, ‘in this distress I tried to pray, but of all the prayers you ever read or heard, I believe you never heard any thing like it. I said, ‘Lord, I am a poor sinner that never did any good in my life, and now I am afraid I must die and go to hell ; but, O Lord, if thou canst save me, pray do, though I do not know how it can be. O try me once more, and I will be better than David : he prayed seven times a day, but I will pray eight times, and read twelve chapters.’ But by praying, I only meant reading eight Collects out of my mother’s Prayer Book.’

‘Well,’ interrupted I again, ‘what can be better praying than reading those excellent collects ?’

‘Ah Sir,’ said he, very earnestly, ‘you might read all the prayers over that ever were made by man ; you might make very good prayers ; or if you were a bishop, or some such great man, you might make prayers for other people, and yet never pray yourself in your life.’

‘Well,’ said I, ‘this is very strange ; what is praying then ?’

He replied, ‘Praying is telling the great God what we *feel* that we want of him.’

Returning to his story, he said, he got something better, and set about his task, but soon found he did not pray. ‘But, blessed be God,’ said he, ‘although I left off performing my task, he did not suffer me to leave off reading the Testament ; though the more I read the worse I was, for I read it 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 wounded 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.'

'These are wonderful things,' said I, 'that you tell me; but what was the reason why God shewed them to you? was it because you were so earnest in reading the Testament?'

He replied, with inexpressible 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.'

'What,' exclaimed I, '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?'

'Yes,' said he, '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.'

'Surely,' said I, 'you have never sinned since that time?'

He replied, 'in many things we offend all: if we say we have no sin, we deceive ourselves, and the truth is not in us.'

'But,' said I, 'if you should sin so much as to go to hell after all this, you had better have remained as ignorant as I am?'

He replied, '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.'

'Do I understand you rightly; that it does not signify what sins you commit, or how you live, now Christ is become your Saviour?'

He replied, with a loud accent of animated and holy indignation, 'God forbid! how shall we who 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.'

Looking at me while he was thus speaking, he saw a rising tear which I could no longer suppress, and instantly cried out, 'I am sure, Sir, you are not what you seem : I adjure you to tell me what you are, and why you came to see me?'

'My dear Christian brother,' said I, 'it is true as you say, I am not what I seem ; I am a poor sinner, who, like you, have been led by the Holy Spirit to trust in that Jesus who died for the ungodly.'

After a short pause, he said, 'I have heard one of the neighbors say, there is a strange kind of a man who comes sometimes to David Trueman's house, and that folks call him a *metridate*, or some such name ; are not you the man?'

'Yes, my dear friend, I am the man. I have just been telling your poor neighbors, that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.'

Never shall I forget his look or his action : rising hastily from his seat, and grasping one of my hands in both of his, he instantly dropped on his knees, and lifting up his eyes, beaming with ecstasy, he cried aloud—'O my God, I thank thee, thou hast not only answered but exceeded my request : I prayed that I might see and converse with one of thy people before I died, and lo, thou hast sent me one of the ministers of Jesus. And now, my dear Sir,' added he, 'you must tell what you said to the people on that sweet verse, for I never heard a gospel sermon in my life.' I complied.

When I had ended, 'You know not,' said he, 'how you came to preach at Overton, but I can tell you. Ever since I became new-born, I have daily prayed to my heavenly Father, that if there was any minister of Christ in England, which I thought there must be somewhere, because the Bible was here, he would send one to teach my poor blind neighbors, and he has sent you ; and I doubt not but God will make you useful to them.'

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 enquiries 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.’

I was surprised at his ideas on this subject, and could ask him no more questions.

This extraordinary man is since dead. Let us learn from this account of him, how indispensably necessary is the teaching of the Holy Spirit, for a right and saving knowledge of the Scriptures; and may we never open the sacred volume, without lifting up the heart in prayer for divine teaching.'—  
 'Lord, open thou my eyes, that I may behold wondrous things out of thy law!'

BRAINERD.

---

## SHORT DISCOURSES FOR FAMILIES.

### No. VI.

#### 2 TIMOTHY III. 15.

*“ And that from a child, thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation.*

The pious ancestors of Timothy, did not consider it dangerous to put the Bible into his hands, even in his childhood. They were not apprehensive that any bad consequence could result, from storing his mind with divine knowledge, as soon as he became capable of understanding the most obvious and simple truths, contained in the oracles of God. Lois, the grandmother of Timothy, was a believer. Her instructions and pious example had, doubtless, been blessed to her daughter Eunice, who was a believer also. Descended from a parentage so illustrious, Timothy is found acting a part, which their instructions, their prayers, and their expectation of the blessing of God on their efforts, might have led them to anticipate. If these pious women, lived to witness the zealous and affectionate labours of their pupil, in the vineyard of the Lord; or to hear of his fame in the churches, they were amply remunerated, for all the pains, which they had taken in his education.

Our object in the remarks about to be offered on this passage, is, to induce parents to train up their children in the knowledge of the holy scriptures.

And certainly Parents! to you this cannot be an uninteresting subject. You extend your views into future life, and with much solicitude ask, what will the character and condition of our children be, when our heads shall have been laid low in the dust? Nay, your enquiries reach far beyond the momentary scenes and trivial interests of the present world, to the

transactions of the great day, and the unalterable condition of your children in the world to come. How devoutly have you often wished, that amidst the assembled saints, you may be permitted to exclaim, "Lord here are we, and the children whom thou gavest us!"

That this hope may be realized, a course of religious instruction must be commenced *early*.—Man, at the time of his first entrance on the stage of life, is not prepared to act his part. He is not furnished with a stock of innate ideas, to qualify him for entering, immediately, on the business which he may be destined to perform, as a moral agent; nor is he, like inferior animals, directed by instinctive wisdom, what to choose, and what to avoid. He has every thing to learn. The imbecility of his animal frame, demands all the fond care of a mother, to preserve and cherish it; and many tedious days must pass, before the first exhibition of intellectual power. That period, so interesting to a parent, at length arrives. The thinking faculty begins to be manifestly exerted. Questions are proposed, respecting the nature of surrounding objects; the Creator of all things; and the purposes for which they were made; which afford an opportunity of communicating important information respecting the character of *him*, who made and upholds the universe by the word of his power; and the manner in which that power was employed to bring into existence all the objects of sense. Let the first impressions made on the hearts of children, be the effect of some interesting views of the greatness, the wisdom, or the goodness of God. Let them know, that the innumerable blessings, which they constantly receive, all flow from his bounty: and that they have encouragement from his word, to approach him as their Father who is in Heaven; that they may receive the blessings which he freely bestows on his children. Suffer them not, ignorantly to transgress the rules of action, contained in the holy scriptures; but whether in the house or by the way, converse with them respecting the divine precepts, and the sanctions by which they are enforced. Apprise them of their accountability to God; of his omnipresence; and of his perfect knowledge of all their actions, and all their thoughts. Adopt a plan, for communicating the knowledge of the scriptures, which may be the most likely to excite a lively interest, in the mind of the pupil.

In studying the volume of nature, we meet with the *useful* and the *pleasant*, in every page: and certainly in unfolding the sacred volume, we need never be at a loss to intermingle instruction with delight. The boundless field here spread before us, will furnish a rich variety, whether our object

be, to inform the judgment, regale the fancy, or mend the heart.

Where shall we find an account of facts so interesting as the history, given in the Bible, of the creation of the world—of the fall of man—of the promulgation of the law—of Joseph and his brethren? But it would be in vain, to attempt an enumeration of all the particulars, calculated to excite a lively interest in the minds of both young and old, and to afford pleasure as well as edification.

The advantage to be expected, from enforcing instruction by example, is known to every person; and in the sacred writings, we are abundantly furnished, with faithful exhibitions of human character under every modification of virtue and vice.

Do you wish to excite in the mind of your child, a lively abhorrence of the crime of *treachery* or *avarice*? Let him read the history of the life and death of Judas. Is he of an irascible temper? Impress on his mind every particular recorded, respecting the first murderer Cain; and contrast with this the conduct of Joseph towards his brethren. Do you wish that he may be preserved from hardness of heart; inclined to sympathize with suffering humanity, and disposed to employ his hand or his purse, for the relief of the afflicted? Make him acquainted with the good Samaritan: if this expedient fail, tell him of *him* “who, though he was rich, for our sakes became poor, that we, through his poverty, might be rich. Let him see Jesus weeping over the devoted city of Jerusalem; and hear his pathetick lamentation “O Jerusalem Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children, as a hen gathereth her chickens under her wings, but ye would not.” It is unnecessary to dwell on particulars of this nature; as it will be readily perceived, that in inculcating the lessons of heavenly wisdom on the minds of children, parents may easily avoid the dulness of repetition, and vary their subjects in such a manner, as to be heard with pleasure by all who possess a common share of sensibility. The word of God, was not intended merely to instruct the learned and the wise: while they may make daily additions to their knowledge, by opening their ear to the lessons of inspiration; “babes and sucklings,” nurtured by the sincere milk of the word, may grow up to the stature of men—may become wise to salvation.

Why should it be thought, that the truths connected with salvation, are the last that ought to be inculcated on the minds of youth? Certainly many appear to act under the influence

of such a notion. To qualify their children for maintaining an intercourse with their fellow-men, and for acting their part with credit, in the station they may be called to occupy; they, for the most part, begin early enough. Lessons on the subject of manners; and maxims to be regarded in society, are repeated with a persevering assiduity, that may well lead their pupils to suppose, that, provided they can appear well here, it matters little what may come hereafter.

Now, can it be maintained that a child, who is capable of understanding instructions respecting his intercourse with men, is too young to comprehend the first principles of christian knowledge, or to be informed of the relation he bears to his Creator and Redeemer, and of his correspondent obligations?

If by introducing our children *early* to an acquaintance with the Holy Scriptures, we can safely promise ourselves greater success than we could hope for at any later period, this circumstance alone ought to preclude all delay. A knowledge of the scriptures is the appointed means of salvation from sinful propensities. "Sanctify them through the truth; thy word is truth." Now is it not a fact, that with the first indication that they are possessed of rational powers, children exhibit sad evidence of evil tempers? Is not that, which is frequently hailed by the fond parent, as indicative of *smartness* in his child, rather calculated to confirm in the judgment of an unbiassed mind, the doctrine of early depravity, than to warrant an expectation, that the *darling* will surpass other children, in the exhibition of uncommon talents? Now, the question is, shall the means of eradicating the evils of the heart, be employed as soon as as those evils are exhibited, or shall we delay for a more auspicious season? These sinful tempers do not, like noxious weeds, speedily attain their growth, arrive to maturity, and then decay—"they grow with our children's growth, and strengthen with their strength."—Shall we then attempt to bend the *twig*; or wait, in hopes of bending the *tree* with less difficulty? Can a doubt exist in the mind of any parent, respecting the course to be pursued, whilst he observes the daily increase of evil passions in the mind of his child, and the domineering influence of bad habits? In proportion to the time permitted to pass away, before the proper corrections are applied to those evils, the evils themselves not only become more deeply rooted, and more difficult to eradicate; but the facility of applying the remedy is proportionably diminished. As the disease advances, the medicine becomes nauseous and disgusting. Such progress in depravity, and in opposition to the means of grace, you

may have often seen exemplified. How many unhappy youths, before reaching the meridian of life, have become abandoned in practice, and corrupt in principle? Unless the restraints of religion are early imposed, and applied with persevering assiduity, there is nothing to be found in sinful man, on which to found a hope that he will be correct in heart or life.

Were human nature less depraved than, both from Revelation and experience, it is found to be, it would be extremely hazardous to expose a youth, without experience, suspicion, or caution, to all the seductive arts that might be practised on him by designing men. But if the heart be deceitful, and desperately wicked; if selfish, envious, malignant passions be the governing principles in the minds of a vast number, with whom a daily intercourse must be maintained; if there be corrupters of youth, instigated by the prince of darkness, to aid him in tempting and ruining mankind; then we may well ask "How shall a young man cleanse his way?" how shall he maintain a fair character, the offspring of sound principles; without much more than a superficial acquaintance with the holy scriptures? Certainly some powerful cause must be brought early into operation, and made to bear on the mind with continual and unabating force, to ensure a course of action, opposed both by the world, and by the heart of the individual. A thorough acquaintance with the Bible, is to be relied on as the means of correcting the disorders of the heart, and of preserving youth from the seductive schemes of their worst enemies; and securing that docility which readily yields to the impressions of the word of God.

But remember, that to be successful in your efforts to train up your children in the knowledge of the scriptures, you must keep them out of the way of those "evil communications which corrupt good manners." Let a heathen admonish you to "let nothing unfit to be seen or heard, enter the apartment that contains your child." What good effect can parents expect to follow from an occasional admonition, or a weekly sermon; if, what passes before their children at other times, is evil, only evil, and that continually? What hope can be entertained, respecting their future character, when every thing witnessed by them, that can have any influence in the formation of that character, is calculated to give them a permanent bias to evil; and to render them hostile to the religion of Christ—to its privileges not less than to its precepts? Who can tell the effect that may possibly be produced on the mind of a child, by witnessing one scene of successful villainy; or how much may be done by the occurrences of a single day, to give to life its permanent form and

colour? But should it be supposed that the quantity of evil accumulated in a given period, can be but small; and the effect on the character proportionably trivial; if the accumulation continue from early youth, through each successive period, what must be the aggregate amount in old age? It remains for the realities of the future world, to evince the infatuation of such as spend their days in "treasuring up wrath against the day of wrath;" yet how many appear to be engaged in this eager pursuit of destruction? In this land of *Bibles*, and religious freedom, what vast multitudes are assuming a character, as permanent as their existence, whilst, neither the holy scriptures, nor the Spirit that indited them, have any agency in this momentous result! Shall persons of this description be the chosen companions of your children? Will you suffer your sons and daughters to breathe the pestilential atmosphere, that surrounds their habitations? If you tolerate these things, you are not to think it strange, should your children become weary of the Sabbath—close their ears against religious instruction; and at last place themselves in the seat of the scorner. Let us hope for better things from you, and from your children—Let us hope, that whilst you adopt every means likely to bring them to the knowledge of the scriptures; you will preserve them with equal solicitude, from every thing having a tendency to diminish their reverential regard for the gospel and its institutions.

To facilitate the business of religious instruction, parents may avail themselves of the labors of the pious who have gone before them. Much has been written, on the various branches of christianity, from which they may derive personal aid in "working out their own salvation," as well as in communicating instruction to their children. We would here particularly recommend the General Assembly's shorter Catechism, as affording the most correct and comprehensive view of the system of doctrines taught in the holy scriptures, any where to be found within the same compass. Let this be accurately committed to memory, which may be done by children of ordinary capacity, in a short time. They will then carry with them an assistant, which will make it much more easy for them to bring what they hear advanced as scriptural, to the proper standard. And there will certainly be a greater probability, that they will derive advantage from the weekly instructions, on which they attend in the house of God, when prepared to go with the preacher through his discourse; to view the doctrines advanced in connection with other doctrines of the same system; and to discern the

connection between the several doctrines and the precepts of christianity ; than that a person shall receive that advantage who is not prepared by previous instruction to say, whether what he hears is true, or false. The talents of the speaker may produce a temporary effect on the feelings of such a hearer, but no permanent advantage can be expected. All impressions of this sort must be evanescent, that are not kept alive by an abiding impression of revealed truth.

To afford a reasonable expectation of success, in communicating religious instruction, the life of the instructor, must accord with his profession and his precepts. Parents must feel the saving influence of the scriptures on their own hearts, before they can reasonably expect so to recommend them to their children, that they shall become wise to salvation. If a child, in the lap of its mother, by fixing its eye on her countenance, will often ascertain, in spite of herself, whether she is offended or in good humour ; can it be supposed that a youth, who is capable of understanding the fundamental doctrines of religion, will make no enquiry respecting the effect of the instructions given to him, on the mind and practice of his instructors ? What effect would you expect, from the sermons of a preacher, whose life and doctrine were constantly at variance ? It is indeed possible for the supreme Being, through such an instrument, to speak to the conscience of a sinner, and bring him to repentance : but such an event we should not anticipate ; and why should we hope for the blessing of God on the instructions of an ungodly parent, rather than on the hypocritical labours of an ungodly preacher ?

With what face can a parent chasten his son for a violation of the third commandment, who is himself guilty of open and habitual profanity ? Or how can he flatter himself with an expectation, that his children will "Remember the sabbath day to keep it holy," whilst they witness his disregard of this commandment, as often as the day of rest returns ? Physician ! heal thyself. Parents ! obey the truth. Never tempt your children to adopt the opinion, that you are solicitous to impose on them a burden, which you will not touch with a finger. Rather be solicitous for grace to enable you to address them in the language of the great Apostle. "Be ye followers of us, even as we are of Christ Jesus."

Let your children witness your daily perusal of the Bible ; let them hear your daily petitions, presented at the throne of grace, for that divine influence, which will dispose your hearts and theirs to relish the truth. Attempt not to conceal from them your humiliation—your self abasement and penitence, on the recollection of your daily offences : let them hear your

humble confessions, and understand the foundation on which your hope of pardon and acceptance rests.

Be solicitous, that every thing your children hear from you, or witness in your conduct, may happily accord with the purpose to "train them up in the nurture and admonition of the Lord." While your life is prolonged, let it recommend the Bible to them; and then, when called to die, you may commit them to the God of their fathers, and to the word of his grace; with a cheering hope, that as they have known the holy scriptures from their childhood, they will find them, through life profitable for doctrine—for reproof—for correction—and for instruction in righteousness; and in the end, be made wise to salvation.

TIMOTHEUS.

---

For the Virginia Evangelical and Literary Magazine.

### IMPROVEMENT OF TIME.

On this subject, I am often charging myself with criminal negligence; and ought to do it much more frequently, and more seriously than I do. If all the hours and minutes which I have suffered to pass, without improvement, for even one year, were added together, and the whole amount presented at one view, it ought to make a very lasting, and very useful impression on the mind. If this account of wasted time, were accompanied with a statement of the manner in which it might have been improved; of the duties which might have been discharged; of the knowledge that might have been acquired; of the progress in holiness that might have been made; of the good which might have been done, it could not fail to be still more impressive. Such an account, written out in full, would no doubt say—This hour, spent in conversing on the state of public affairs, might have been devoted to religious conversation—This one, though the conversation turned on religious subjects, might have been spent to much better purpose, by conversing with those who are ignorant, who need instruction, and who are ready to perish for lack of knowledge. This hour, spent in mere complimentary visits, might have been improved in visiting the sick and dying.—This one, while travelling alone, was wasted in idle reverie, by suffering incoherent thoughts which could answer no good purpose, to occupy the mind; it might have been improved in serious and devout meditation, in looking at *those things which are not seen*, in looking unto Jesus. These thirty

minutes were wasted in sleep beyond the usual and necessary time, they might have been devoted to reading the Bible and to prayer.—These fifteen minutes, spent in anxious fears of future and uncertain evil, might have been spent in cherishing grateful emotions for blessings already received. These ten minutes were wasted by entertaining hard thoughts and groundless suspicions of your neighbor; they might have been improved in searching your own heart, and detecting its secret mischief and guile—These five minutes were spent in viewing some passing spectacle of no value; while means might have been devised for resisting your besetting sin.—This minute, while in company, you listened to the useless remark of some person present; you might have lifted up the soul in devout aspiration to God.

If to this were added the time spent in doing positive evil, the amount would be still more alarming and impressive. At this time an unguarded remark or word escaped from your lips, which excited some degree of anger, malice, envy or jealousy in the mind of your friend; which, if he is a pious man, it may occasion him much disquietude and trouble to suppress: and if he is not pious, by strengthening his native aversion to religion, it may render his conversion a little more difficult, and of course, a little more improbable—At this time you had a fair opportunity of recommending religion by a suitable deportment; instead of this, you injured the sacred cause by conduct which was calculated to efface the impressions of some, and render others better satisfied in their indifference—At this time, without a prompt and vigorous resistance, you admitted sinful thoughts to occupy your mind; these thoughts will often return in opposition to all the resistance you can make; will often disturb your secret devotion; will often be your tormentors in public worship.

If such an account, transcribed from those books which will be opened at the last day, was presented, at the end of the year, to each individual, it could scarcely fail to excite, at least, some transient alarms in the breast of the most thoughtless; and it would certainly be calculated to humble the christian in the dust, and excite in him that penitential sorrow which would induce him to be more watchful in future. Such an account will be presented at the close of life. Let us now, therefore, be diligent in *redeeming the time*, that we may give in our account with joy, and not with sorrow.

T. B.

*Necessity of a better System of Instruction in Virginia.***No. IV.**

I have attempted to shew the present system of education to be wholly inadequate to the purposes contemplated in every rational system of instruction. Three alternatives offer themselves. 1. To send our youth abroad. 2. To abandon instructing them. 3. To improve our institutions for their education. The second is not to be considered, because a controversy about instruction, with one denying the benefits of education, would be like a dispute with a blind man about colors. Sending our young men abroad is liable to weighty and conclusive objections. 1. They acquire habits wholly foreign to those of their country, and however learned, can never be happy or useful in it. 2. Much of the expense is wasted in transporting them. 3. It is to encourage in the most disadvantageous manner possible, the labor and skill of a foreign country, instead of those of Virginia. For the truth of the first observation I refer you to experience. Many very promising youths have gone north in search of learning. We will not stop to enquire how much they found there; but we know that all their previous habits, sentiments and opinions have been so discordant with those of the northern universities, that very many of them have been suspended, expelled, &c. They, I think, were the most fortunate; for the few who remained, became gradually reconciled to the change of condition; at last preferred it; and, after having made a tolerable proficiency in branches of learning, the least esteemed, and least useful at home, returned with foreign manners, habits, &c. to preach up for the edification of their parents and family, the miseries of slavery; to praise pumpkins and laugh at hominy; in short, to like every thing foreign, and hate every thing domestic.

But when we consider the number of young men who go abroad in search of educations we should look a little to the national expense of such a system. The mere hire of stages, travelling expenses, and loss of time in reaching Cambridge, Yale, Princeton, Philadelphia, &c. &c. amounts to many thousand dollars a year. I will venture to say that this sum alone, is the interest of a principal, large enough to establish a better university than any now existing in the United States. But that is by no means the chief expense. I was at some pains three years ago, to learn the number of Virginians at northern universities, (including the medical school at Philadelphia) as well as their expenses. The amount startled me.

It cannot possibly be estimated at less than between 2 and 300,000 dollars *per annum*, and I think it nearest the last sum. This then is the annual tax paid by Virginia to the northern states, with more certainty and less expense, than if the tax-gatherer of those states came to this our community, collecting it as revenue. Now the single sum which Virginia pays in one year to foreign states, judiciously expended, would establish a better university than any now existing in America: would save to the state all this tax; nay, would draw to it such a concourse of strangers, as would make Virginia that much richer instead of poorer. Persons who do not think, will ask why do not northern universities become enormously rich? The answer is obvious. Some of them do. But the whole of this sum by no means accrues to the professors. It is divided among teachers, boarding-houses, washing women, tailors, shoe-makers, book merchants, &c.: but whoever receives, it is no matter, since it is in one case lost to Virginia; and in the other would be saved to it. But look at Edinburgh and Gottingen in Europe. Cities which have literally grown into existence, nay into opulence and splendor, by the renown of their universities. Even putting political reasons and economical calculations out of the question, there is something so captivating in the distinction, that I wonder Virginia should be so insensible to it—nay I cannot believe that a generous and enthusiastic people can be insensible to the advantages of the very system which gave them an ascendancy, which they are every day taunted with having lost. Poor William and Mary has been the *alma mater* of many illustrious *alumni*—So long as it was eminent for the ability and ardor of its professors, it had votaries, and defenders, and pupils, whose glory reflected lustre upon its pretensions. It was there and not at Princeton, &c. that the genius of our state was formed and disciplined to the pursuit of every exalted object. Let us not then renounce and disgrace the origin and source of all that is dignified or animating in our past history. Let not us who boast of our Washingtons, our Jeffersons, our Monroes, our Randolphs, our Lees, our —, our —, cease to cherish learning which has fashioned these stars to our firmament.—Let us atone for our past neglect. Let us do something to save the honor of the state from its dependence on foreign universities—its resources from the prodigality and waste which is inseparable from that system; and its youth from the misery of an education at war with every circumstance which surrounds them.

Great diversity of opinion will naturally exist on the best means for accomplishing the proposed end. Some are for

teaching all classes the elements of knowledge, and others for teaching a few to be profoundly learned. And they are again subdivided as to the best method of performing their several plans. Some are for Primary schools, and some for Universities, and some for Colleges, and some for nothing at all. There is some reason in many of these schemes, but nothing profound in most of them. The plan of beginning with primary schools is liable to this objection. We have no teachers for them. Even if they were established, the professors would all come from the north; and instead of sending our youth to Massachusetts to school—Massachusetts would send men here to teach school. We should have Massachusetts notions, doctrines, prejudices, &c. &c. inculcated with less expense to be sure, and therefore in a preferable manner to the present. But should this satisfy our views? By no means. We must first raise men fit to be teachers, and whether the state make primary schools or not, *they will*. They will be capable of living by their talents, all the lucrative professions will be overstocked, and the superfluity of well educated men, will emigrate, teach school &c. A great university will draw to it exactly the men who now go north, with a loss of near 300,000 dollars *per annum* to Virginia. I wish to save this expense, to curtail this prodigality first. Many who cannot now go north from insufficient resources, will go to the university. Learned professorships will soon become objects of desire. Letters will, instead of being a reproach, confer an honorable distinction; and most of the evils we now labour under, will disappear.

It was not to be expected, that so many discordant interests and principles as will be brought into operation, in the selection of a spot for the scite of this grand seminary, could be easily reconciled. Local partialities, selfish calculations, and political prejudices, will all have their influence. But the matter has properly been referred to a tribunal, which it is hoped will consider only the permanent advantage to the state, without the least regard to any sectional and much less, any individual interests. We forbear giving any opinion on the proper situation; indeed we have formed none—but the circumstances which should chiefly be considered in the choice, appear to us to be 1. salubrity of climate. 2. The abundance and cheapness of every thing necessary for consumption; provisions, fuel &c. 3. Intelligence and refinement of the surrounding population. 4. Conveniency to the greatest actual number of persons to be educated. 5. Facility of access by water, as well as by land.

1. The healthiness of the climate is obviously so important

a quality, that it is unnecessary to enlarge on it. William and Mary has been constantly impeded by not possessing this advantage—As pupils from other states would be attracted to such an university, and indeed for the benefit of our own, I could not merely require exemption from epidemical disorders, but I would consider the pleasantness also of the climate. That which requires fires less frequently by a month in each year, should *ceteris paribus* be preferred. For fuel costs money, and money is worth saving: besides it would be a saving of time, of comfort and of health, as well as of money. 2. The cheapness of fuel, provision, &c. is a very important advantage; and one which should never be overlooked.—Our climate is subject to droughts. In dry years, provisions are dear every where. I would obviate this as far as possible, by placing the university in a country connected very extensively with the state, by facilities for internal transportation. 3. Scarcely any thing deserves more attention, than the nature of the population of the neighborhood. An university must have visitors or trustees. To attend, they must be neighbors. If they be ignorant, the university may be perverted into an instrument for perpetuating ignorance and vice. An university diffuses a taste for letters through a society fit to receive such impressions. If the society be dull, an university will excite only sentiments of hostility. 4. As it is to be for the accommodation of our own population, that accommodation should be as equally distributed as possible. 5. Facility of water communication is desirable, both for procuring provisions in dear years, from a distance—fuel centuries hence, &c.—also for the transportation of heavy articles imported from Europe—books, apparatus, &c. Whatever place these advantages may be thought most to conspire in, shall have the hearty approbation of the writer of these paragraphs. He has no family—no lands—no prospects of academic advancement. He hopes for no patronage—he dreads no power of the university. He has sought to do a service to his country, for which he expects neither honor nor emolument. And he will be satisfied, should these hints be regarded exactly according to their worth.

#### A PROVINCIAL PROTESTANT.

---

#### REFLECTIONS ON THE FOURTH JULY, 1818.

It is wise in our citizens to celebrate the return of this anniversary. On this subject, insensibility would be deplored by us as a calamity. Surely he has not the heart of a citizen.

who can recal the events associated with this day, without the most powerful emotions. The pretensions and assumptions of arbitrary power ; the wealth, the skill, and the experience that were combined for our subjugation ; the invasion of the country by mighty armies and great navies ; the spirit of our fathers ; the wisdom that planned, and the courage that executed measures of defence ; the eloquence of patriotic orators rousing the people to just resistance ; the enthusiasm enkindled through the nation ; the cry "To ARMS !" which rung from one end of the continent to the other ; the noise of the battle ; the shouts of victory ; the achievement of independence ; the return of peace ; the various blessings of liberty diffused and multiplied through our country, and handed down to us by our forefathers—all these themes crowding on the mind, and taking possession of the heart, overpower us by their dignity, and importance ; and we are conscious of emotions to which we are incapable of giving utterance ; of conceptions, which we know not how adequately to express. We have a deeper sense of this insufficiency, when with a recollection of what is past, we attempt to look into futurity, and conjecture, for this is all that we can do, what destinies await our country. During the forty-two years that have passed, since the declaration of independence, the people of the United States have accomplished so much, and on the return of this hallowed day, they are in a state so flourishing and prosperous, that we seem warranted to entertain the most sanguine hopes for the time to come. A prospect so adorned with all that can delight the eye, and gladden the heart, was never before opened to any nation. A fairer promise of exalted purposes ; of noble achievement, has never been made by any other people. We stand pledged to the world to make a full and fair experiment of republican institutions ; and the eyes of many people are on us, to behold whether, according to our principles, a community can be wise, and great, and happy. Tyrants and their minions eye us with "jealous leer malign ;" while the friends of man regard us with the deepest solicitude, anxious for the result. Interested as we are in all that concerns the land of our birth, and the institutions of our fathers, we cannot but partake of this solicitude ; because we know, that our path lies through dangers, neither few nor small. In the faithful records of history we have witnessed the rise and fall of ancient republics. The glories of Athens, of Sparta, and Rome live only in the narrative of the historian, and the song of the poet. "*Fuit Ilium.*" And such may be the fate of this only republic in the world. Like a brilliant meteor, we may shine and be gazed at for a time, and then "vanish away."

These thoughts are not indulged, to interrupt the pleasures of the day ; but for the purpose of giving weight to the cautions and admonitions which appear, to us at least, needful and salutary. And here we will confess that the ordinary manner of celebrating the declaration of independence does not satisfy us. It never did. The reason is, because it does not seem to us adapted to form and strengthen the associations, and call forth the feelings best calculated to produce a happy effect. By possibility, military parade may suggest the idea that our freedom was secured by war ; and that, therefore, we must have

Hearts resolved, and hands prepared ;

The blessings that we hold to guard.

But we much doubt whether any thing of this nature is thought of by those who are engaged in these exercises ; and we fear that the *muster* is only regarded as a preparation for the dinner, that follows the parade ; and the drinking, that succeeds the dinner. Is there not some reason for the apprehension, that the young may consider this birth day of American Independence as an occasion, when ordinary restraints may be thrown aside, the maxims of temperance disregarded, and the most injurious indulgencies be allowed without reproach or remorse ? And is it not revolting to the best feelings of patriotism, to pervert this holy day into an occasion ; to use it as an opportunity of forming habits, highly destructive to the best interests of our country ; as well as to the best hopes of domestic life ? How did the patriots of *seventy-six* feel, when they published their declaration ? We may well suppose, that their minds were raised to the loftiest tone—that, when taking a measure pregnant with the fate of millions, their noblest faculties were tasked to the most vigorous exercise ; and that with the deepest solemnity, they made their appeal first to the Lord of hosts ; and then to the nations of the world. Their purposes were full of magnanimity ; their design, as noble as any that patriots ever conceived ; and their minds were dilated to the full measure of the undertaking.—Now, we would have the day so celebrated, as to recall their spirit ; to rouse in the bosoms of their children the same feelings ; and strain them up to the same degree of moral sublimity. Instead of intemperate feasting, and drunken huzzas, we could wish to observe such reference to the gracious providence of God, exercised towards our country, as to excite the fervour of pious gratitude ; and to hear such lessons of patriotic wisdom, as would teach the young the

duties, which they owe to their country, and rouse the intensest devotion of their hearts to its best interests. Here would be an auspicious season for the aged to exhibit the results of experience to ears opened to hear, and hearts softened to receive instruction. And we might return to our homes, to act, during the year, the part of better men and better citizens. We do think that he, who should devise a method of keeping this day with proper effect, would deserve a statue.

Disclaiming any arrogant pretensions; and assuming nothing but what belongs to every citizen, we would proceed humbly to offer our admonitory reflections. And here we would remark, that splendid victories by land and sea, do not constitute the chief glory of our country. It was much, indeed, to go through our revolutionary struggle, in opposition to a nation so great in skill and resources, as England. It was glorious, too, to meet in contest the mistress of the seas, and bring back the victory. But the discovery and practical recognition of the truth, that *Government is intended solely for the benefit of the PEOPLE*, constitutes a much higher claim on the admiration of the world. In other countries, the people, are the king's people; and the laws, the treasury, the army, the navy, all belong to the king. With us, the case is just the reverse; and no possession is acknowledged, except that which is allowed by the people. We grant what is enough for the support of those employed in our service; and admit of no hereditary claims. A few distinguished men had taught this doctrine in former times; but it was regarded as a mere philosophical speculation. The great held power for their own gratification; and the people submitted to their authority. The labour and the treasures of the nations, were employed in pampering the passions of their princes; and supporting wars instigated by lawless ambition, or by wounded female vanity. In this condition of the world, it was a great achievement for the people of this country so clearly to perceive this fundamental principle of their politics, as to resolve at every hazard to maintain it, and to reduce it fully and fairly into practice. This is not the place to enter fully into this subject—but we must remark, that the American principle, for so it may be denominated, is most extensive in its bearings, and powerful in its influences; it runs through all our institutions, and gives its shape and colouring to the whole course of our policy. Ultimately, then, the responsibility involved in all the mighty interests of this growing republic, rests on the people. This ought never to be forgotten; and the people ought to seek that information, to be ac-

to be in diffusing that knowledge, and diligent in forming and strengthening those habits of virtue, which will enable them to discern their true interests, and fit them for the discharge of the solemn and important duties incumbent on them. The necessity of a prompt and vigorous attention to this great subject, is most clearly shown by the simple statement of the great principle of our government. And if the people will not give to it their most serious attention, and task their united wisdom to devise and execute the best measures for carrying the benefits of sound learning to every family, and every individual in the nation; our pledge will be unredeemed, our good name dishonoured, the labour of our fathers made void, and the best hopes of the world disappointed. This is the work of the people. Our legislatures will do nothing efficient, unless both stimulated and directed by their constituents. They seem afraid to move a finger, unless the way is pointed out; or to appropriate a dollar, unless they are bidden. Any thing like apathy then on this subject is deeply to be deplored. It is unworthy of the spirit of our fathers, who, even under the pressure of revolutionary burdens, and amidst the turbulence of war, seemed to appreciate its worth; and did what they could to promote sound learning. May their mantle rest on their children!

Another principle of great importance, which has been recognized by the people of this country, is the right of every man to pursue his own happiness, when, and where, and how he pleases. The only limitation known in our constitution and laws, respects the injury of others. No man has a right to hurt his neighbour, that he may benefit himself. In this case, as well as that just considered, the effect of *our principle* is great. It is the chief ingredient, in forming the character for enterprize and activity, by which our countrymen are distinguished. They are found in all regions—every breeze fills their sails; every sea is vexed by their labours; every surge tosses their vessels—All arts are sought by their industry; and the powers of nature are made to subserve their purposes, and lend aid to their designs. Yet there is danger, lest in the abuse of this principle, injury be done to our national character. We may become a restless, unsettled, wandering people, without devotion to any but private interests; without passion but for the acquisition of wealth. And here we must remark, that already the desire to be rich has risen to an extravagant and dangerous height. The slow and regular gains of patient industry are despised; and rapid accumulation of property is sought in the way of bold and hazardous speculation. The success of a few, in acquiring

enormous wealth, has had a most disastrous influence on the many—so that now, it is difficult to find a man, content to follow a safe and steady business, that will make a comfortable living in a life time. We must be rich; and that in a few years. Otherwise, we break up all old connections, and associations; and, leaving the bones of our fathers, and the soil consecrated by their blood, we wander to new countries, and unexplored wildernesses, that we may find new fields for indulging the rage of speculation. These habits may result in the rapid formation of additional states in our confederation, but they are not favourable to the morals of the republic; not suited to the genius of our institutions, not calculated to nourish the growth of that high-toned patriotism, which, on the fourth of July, '76, called forth the declaration of independence; and which it ought to be the object of all to perpetuate.

While writing on this subject, we cannot forbear noticing another thing, in our view, highly injurious to the best interests of the country. Success in commercial pursuits, has generated habits of luxury in living, and extravagant expenditure in equipage and dress, entirely unsuitable to our pretensions, and the nature of our government. In the midst of this private profusion, this passion for wealth and high living; there is growing on us a narrow and niggardly spirit in relation to public institutions, which we cannot but regard as an omen of evil. We speak not of the spirit with which our people meet the demands of government; but of their feeling and conduct, in relation to means of moral and religious improvement, generally, at least, acknowledged to be important.—Without meaning to dwell on this subject, we would just remark in the way of illustration, that there is with a few exceptions principally in the towns, a very wide and striking difference between the places now erected for the worship of the living God, and those set up under the establishment. We feel deeply on this subject, because of our unreserved and entire devotion to the cause of religious liberty. Our researches into ecclesiastical history have convinced us, that the pure mantle of christianity is polluted whenever touched by worldly politicians; and that this religion never does produce its proper effect, except when left to the unrestrained exertion of its moral influences on the heart. We gladly seize this opportunity of testifying that the *act for religious freedom* has our most cordial and hearty support; and with our predecessors, we only grieve that a matter of this high importance, was not settled by the constitution, rather than by a repealable legislative enactment. These being our views, we are grieved to perceive that a love of gain, a spirit of profusion, and

a practical, if not avowed infidelity, have rendered our countrymen so indifferent to those measures, which, if not purely and strictly religious, are in a high degree important for the promotion of religion among the people.

These reflections are not unsuitable to the present time. It is to the influence of religion that we owe many, and those the most important, of the blessings which we enjoy ; and to the same source do we chiefly look for the preservation of all that is dearest to us as freemen. The gospel teaches us to call no *man* master. God made of *one blood* all nations of men to dwell on the face of the earth. *High birth*, is antisciptural ; *divine right to authority*, when claimed by man, is impious. These are the lessons taught by our bible ; and we have received them—At the same time we are warned not to use our liberty for an occasion to the flesh ; but to restrain every passion that produces disorder ; to break off every habit incompatible with our own interest or that of others ; to govern ourselves ; to obtain from injury to others ; and in a word to do justice, love mercy, and walk humbly before God. As patriots and christians, with all the associations of this day exerting their full influence on our minds, we wish, and we pray that the religion of the gospel, to all the extent of its power, may prevail among us.

Without intending any invidious insinuations or comparisons, we would make a solemn appeal this day to the brethren of our own denomination. We have had some occasion to enquire what were the sentiments of our fathers on the fourth of July '76. And we know that to a man, they bound themselves to all the extent of the pledge contained in the declaration of independence. Their lives, their fortunes and their sacred honour were devoted to the cause of their country ; and there is not an instance on record, or in the stories of tradition, of one among them proving recreant to the cause. Their pledge was redeemed with honour—Their principles were of that true and sturdy cast, which never suffers a man to yield the right. They had received them from their fathers—They have handed the precious legacy to you ; and they demand of you a conduct corresponding to these principles. You will show yourselves worthy sons of such sires, by manifesting an absolute devotion of yourselves and your all, to the interests of *Religion, Learning and Liberty*.

## Evidencies of Christianity.

“The observations upon this subject, already submitted to the reader’s candid attention, will, it is hoped, be considered sufficient to show, that, as far as we can decide the interesting case, we need, greatly need, such a salvation as that exhibited us in the Gospel of Christ.” This, however, is only *presumptive evidence*. Let us, then, proceed to examine *the fact*: Is Jesus Christ worthy of credit, and entitled to our veneration, in the exalted character of a teacher, sent from God—the great Messiah—the saviour of the world?—What a solemn, momentous undertaking!—To sit as judges of his claim to a *divine mission*; while, on the one hand, the Prophets, the Apostles, and Martyrs, appear as advocates for him; and, on the other, Herbert, and Hobbes, and Blount, and Toland, and Shaftsbury, and Collins, and Woolston, and Tindal, and Morgan, and Chubb, and Hume, and Voltaire, with every other Infidel writer, down even to *Thomas Paine*, himself, act the part of *accusers*. And what is the *accusation*? That he was an inoffensive well-meaning man, who, unhappily, *mistook* his real character? No—It must, indeed, be acknowledged that it is not uncommon for unbelievers to speak of Jesus Christ in very respectful terms.—There is in his character—in every word and action—in his whole conduct, something so unassuming, so disinterested, so god-like, that the greatest enemies of his religion seem, for the most part, to observe some moderation in their objections to himself. But why this deference and reserve? If the Gospel of Christ be nothing more than a cunningly devised fable, he can have no claim to such veneration or respect. No—he must, in that case, have been one of the **GREATEST IMPOSTORS** that ever lived! Read, then, with the profoundest attention, and with all the hardihood of impartial criticism, his Life, as it is described by the Evangelists: Observe him in retirement, with the friends to whom he committed himself, with the most unreserved confidence; observe him in public, in the presence of his enemies; follow him, with a scrutinizing eye, from the manger of Bethlehem, to his cross and his tomb; and see whether there be any just ground for this *most infamous imputation*.

To support, at once, the character of God and the character of man, must, surely, be a most difficult undertaking—an undertaking, in which it was absolutely impossible, for the most accomplished impostor to be successful. And yet, this character was well supported—nay, it was dignified and adorned by Jesus Christ.

Observe him as a Teacher sent from God. Does he teach as an impostor. Does he consult the prejudices or the passions of the people, with a view of conciliating their good will, or averting the vengeance of his enemies? Does he spare the self-righteous Pharisee, the haughty Scribe, the licentious Saducee, the cavilling self-sufficient Jewish Doctor; or flatter men in power? No—He unmasks the hypocrite; wrests from the formalist, his vain confidence; exposes to merited contempt, the various cavils of his enemies; and denounces the *terrors* of the Lord against the ungodly of *every name*.—“Wo unto you, Scribes and Pharisees, hypocrites! for ye pay the tithe of mint, and anise, and cummin; and have omitted the weightier matters of the law, judgment, mercy and faith: Wo unto you, for you are like unto whited sepulchres, which, indeed, appear beautiful outward, but are within, full of dead men’s bones, and of all uncleanness. Even so, ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Wo unto you, also, ye Lawyers! (the Jewish Doctors,) for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Ye have taken away the key of knowledge. Ye entered not in yourselves; and them that were entering in, ye hindered.” And to the Pharisees, who undertook to denounce against him the vengeance of Herod, his reply was, “Go ye and tell that fox, that subtle, designing man, behold, I cast out devils, and do cures to-day and to-morrow, and the third day I shall be perfected.”—Thus we may see, that the insidious declaration of an enemy, “Thou regardest not the person of man,” was true. *And is this the manner of impostors?*

What inducement could Jesus Christ have to attempt an imposition of this nature? Was he an enemy to the human race? A life of *unexampled beneficence*, will not permit us to adopt such a sentiment. Read, attentively, his most affectionate address to his apostles, on the night before his *passion*. Did he endure the cross, despising the shame, that he might deceive and ruin his best friends, and the companions of his tribulations? It is impossible. That he suffered willingly, we have satisfactory evidence. It was for this purpose that he came into the world. This he repeatedly declares. And of the *interesting fact*, he has afforded convincing proof. Observe him in the garden of Gethsemane. Does he attempt to escape, when his enemies are thrown into such confusion, at the declaration, “I AM HE,” that they went backward and fell to the ground? So far from it, that he allows them time to recover from their consternation; represses the forwardness

of a disciple, who had the courage to draw a sword in his defence; and suffers himself to be apprehended as a malefactor, and conducted to the tribunal of a Roman governor.—But it is not necessary to enlarge upon the subject. The *good confession* which he witnessed before that tribunal; his acknowledging himself to be the ‘Son of God and the king of Israel,’ at the same time, that he knew it would prove an occasion of a most iniquitous sentence against his life, may justly be considered *conclusive evidence* in this case.

Are any disposed to imagine that he might mistake his *real character*? The miracles to which he is said to have appealed, as a test of his high pretensions, were of such a nature as to preclude all possibility of mistake in this instance. No man, in the sober exercise of his senses, could imagine himself to raise the dead; to walk upon the sea; to feed thousands with five loaves and two small fishes; and to cure all manner of diseases, the most inveterate not excepted; if no such thing was done.

But let us examine the *doctrines* which he taught. That some religious regard is due to the greatest and best of beings, is a truth too evident to be called in question. But to ascertain with certainty what this regard is—what the duties are, which we owe to our creator, preserver and benefactor, requires a knowledge both of the nature of God and of man, which far transcends the utmost comprehension of mere *human* intellect. How have the profoundest of the pagan philosophers, been lost and bewildered in their speculations upon the subject! Nay, even with respect to the duties which we owe to our fellow creatures, they, not unfrequently, fell into the most palpable errors. But the *doctrines* of Jesus Christ are *pure* and *perfect truth*; truth without the least admixture of error; and, what merits particular attention, *just the truth which we need*: nothing superfluous, nothing deficient.

Consider his representations of the being, the attributes and the providence of God. Nothing can be imagined more worthy a being of infinite perfections, or more happily calculated to encourage, in the breast of an humble penitent, the most unreserved confidence in his mercy.

Nor can any thing be more rational and consistent, than the view he has given us of the worship and service, which we owe to the great author of our existence, and of all our mercies. No servile homage or superstitious awe; no burdensome ceremonial observances; no vain pomp or empty splendor; no unnatural abstraction from the world; no sacrifice of a single innocent enjoyment is enjoined. No: it is the voluntary homage of a pure heart, accompanied by the correspondent

homage of holy life, that he requires. "God is a spirit : and they that worship him, must worship him in spirit and in truth."

"Thou shalt love thy neighbour, and hate thine enemy," seems to be a striking representation of *pagan* as well as of Rabbinical ethics—a representation, which will apply to the most polished, as well as to the most barbarous nations. And what has been the consequence ? What contention and strife, what cruelty and oppression, what war and blood shed has it not occasioned ! *Widely different* is the doctrine of Jesus Christ upon this subject. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you, that you may be the children of your father which is in heaven. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you what reward have ye ! do not even the publicans the same ? and if ye salute your brethren only, what do ye more than others ? do not even the publicans so ? be ye therefore perfect, as your father which is in heaven is perfect."—*Beneficent* as he is *beneficent*. And if such be the claims of an enemy, upon the disciples of Jesus, what may not their friends expect ? Nothing, surely, can be more happily calculated to alleviate the miseries, and to promote the welfare of man in the various relations of life, than such morality.

There is also something very peculiar in his method of communicating religious instruction. No abstruse or metaphysical disquisitions ; no parade of wisdom or knowledge ; no far-fetched imagery or similitudes. No : all is plain and artless ; and yet nothing is low or trivial ; nothing unsuitable, either to the exalted character of a divine teacher, or to the humble capacity of the weakest disciple.

And *whence* had this man this wisdom ? not, surely, from the Jewish Rabbis, those blind guides, who, with the books of the old testament in their hands, fell into such palpable absurdities. Nor could it be from the pagan philosophers. We have no reason to think that he ever read any of their productions. But suppose him to have read them all ; a capacity thus accurately to distinguish and separate the wheat from the chaff, and the gold from the dross, would have exalted him far above every uninspired instructor. In this way, however, no such system of religious truth could have been formed. Were the truths to be met with in their voluminous writings selected from that mass of error and impurity, with which they are combined, and digested into the most regular and harmonious system, it would not bear comparison with that which is

ascribed to Jesus Christ by the Evangelists. And how shall we account for this? Was the *greatest impostor* in all the world, the *wisest* of men? To suppose an illiterate Jewish peasant, as Jesus Christ, if an impostor, must have been, to possess such wisdom and knowledge, would be to admit a fact as irreconcilable with the established course of nature, as any of the miracles to be found in the Bible.

It is far from being uncommon for a teacher of morality, nay, it is not uncommon for a religious instructor to contradict and counteract, by his example, his own instructions.—But the life of Jesus Christ was pure as the doctrines which he taught; and spotless as the heavens, whence he descended. Even his judge, who condemned him, was *constrained* to pronounce him *not guilty*; and the perfidious man who betrayed him, was made a *voucher* of his innocence. Never were there any trials like those through which he had to pass. All that malice, and the most refined subtilty could do, to provoke and ensnare him, was often tried, but always in vain. We scarcely know whether to admire most, that wisdom and presence of mind, which always baffled and defeated the most insidious purposes and best concerted plots of his enemies, until his hour was come; or that constellation of every divine and every human virtue, which, like a crown of glory, adorned him wherever he went. It was not so with the prophets, or apostles, or any other teacher. And was the greatest impostor on earth the most upright of men? *It cannot be.*—Read the Life of Socrates, as it is depicted by two of the finest and best cultivated geniuses of Antiquity. Is there any thing in it worthy to be compared with the Life of Jesus, as it is delineated by the Evangelists? This will hardly be alledged even by the most devoted admirers of that illustrious pagan. And how shall we account for the immense disparity? Is the life of Christ a *reality*? Was there ever a personage on earth who lived, and acted, and taught, and suffered, and died, as he is said to have done? If so, he must have been “the holy one of God, and the king of Israel.” Are any of our readers, then, disposed to consider the whole as illusory and fabulous? The Evangelic History is certainly too well authenticated to admit of such a supposition. Nay, this supposition appears to be absolutely precluded, by the *very nature* of the case.

Ransack all the volumes of fictitious history; where the imagination is permitted to range at large in quest of every excellence which can dignify or adorn the character of man. In some of these too much admired productions, you may, not improbably, meet with virtues and accomplishments, to which

no man on earth can have any just pretensions. But they will furnish nothing, which can bear a comparison, with the character of Jesus Christ. Have fishermen and mechanics, then, accomplished what so many of the first and best cultivated geniuses in the world have so often attempted, but always in vain? Have they given us a *faultless* representation of an *ideal character*? We might rather ask, have they done more than the most adventurous genius ever presumed to undertake—given us a just representation of a character *absolutely faultless*—a character, uniting in one incomprehensible person, *every human* and *every divine excellence*? And is it possible, that unlettered impostors; is it possible that any man, could have been successful in an attempt of this nature, provided the Gospel history had been nothing more than a cunningly devised fable? Would it, in that case, have been possible for any man to have introduced into the world such a personage as Jesus Christ is represented to have been, and to have conducted him through such a series of labors, and conflicts, and sufferings, to the heavens, whence he is said to have descended, in a manner so perfectly corresponding with his extraordinary character, and the glorious ministry assigned him? We may safely venture to answer in the negative. No—the Evangelists must have had a *real* character to describe. We are, however, far from imagining, that even this would satisfactorily account for what is peculiar in their style and manner of writing.

There is in them, as appears to us, an unaffected dignity, a divine simplicity, and an inexpressible charm, which it must have been absolutely impossible for ignorant impostors to have *assumed*. And this we are constrained to consider a *striking evidence*, that the Evangelists wrote as they *were moved* by the Holy Ghost.

Much pains have been employed, and that to the best of purposes, by christian advocates, to show that the books of our gospel history are *genuine*—that they were written and published in the apostolic age, and that by the persons whose *names they bear*. This is well. In this important undertaking, they have been completely successful. And their success has furnished irresistible evidence of the truth of the gospel.\* We are, however, far from considering measures of this nature indispensably necessary. No: the life of Jesus Christ, as it is delineated by the Evangelists is, as we think, sufficient to convince every attentive and candid reader of the New

---

\* See Lardner's Credibility of the Gospel History, Paley's Evidences, Dodridge's Lectures, &c.

Testament that he was not an impostor, but a teacher sent from God, the great Messiah, the saviour of the world.

[The testimony of the Apostles shall be considered in our next number.]

—  
For the Virginia Evangelical and Literary Magazine.

### THE KALEIDOSCOPE.

My young friend, Eugenius, called in last evening to show me this famous new toy of Dr. Brewster's. 'And here,' said he, 'giving me something like a small spy-glass, 'here is the Kaleidoscope.'

'The Kaleidoscope,' said I, 'and what is that! it is all Greek to me.'

'It is Greek indeed; but it means in English, *an instrument to see beautiful things with*'—

'What! does it show us ladies or angels'—

'Not exactly. But come, put your eye to the small end, and you will see—what you shall see.'

Sure enough, I looked in it; and then I saw a great variety of very pretty little patterns of flowers, or some such things, I hardly know what to call them, more curious than any I ever saw before.

'Well well,' said I, 'it is certainly a fine toy; and it may be of some use too. But come, one good turn deserves another. You have shown me your Kaleidoscope, and I will show you mine.'

'Yours? have you one indeed?'

'Indeed have I, and worth a thousand of this. It is in fact a true Kaleidoscope; and shows you *beautiful things* sure enough. Only look in it well, and you will see things *more to be desired than gold, yea than much fine gold*. You will see all heaven opened before you, bowers of bliss, fountains of youth, rivers of pleasure flowing through trees of life, saints and angels with roses of love on their cheeks, and amaranths of immortality on their brows. Above all, you will see the face of one who is *the chief among ten thousand, and altogether lovely*. In short, you will see an endless succession and variety of delights and wonders, that *eye hath not seen, neither hath it entered into the heart of man to conceive*.

'Well now, I see you are as fond of riddles as ever. But let me see this wonderful instrument at once.'

'Here it is at your service—the christian Kaleidoscope—called in English, a Pocket Bible.'

EUPHAINOR.

To the Editor of the *Virginia Evangelical and Literary Magazine*.

SIR—The importance of female education seems, now, to be very generally admitted. And it is certain that the subject attracts much greater attention, than was formerly paid to it. But it may very well be doubted whether the plans pursued in this country are characterised by wisdom. For my own part, I am not at all satisfied on this subject, and I wish for information. Might not your attention, or that of your correspondents be worthily occupied by a matter so deeply involving the best interests of society? You, doubtless, have considered the extent and power of female influence in civilized and christian countries; and perceive the importance of giving a right direction to the habits and sentiments of those who partially, at least, regulate the conduct of all the rest. You are, then, earnestly requested to make this a subject of discussion in the pages of your magazine.—If you can introduce a better system of instruction; and especially, if you can persuade parents to subject their daughters to a course of discipline, sufficient to invigorate their minds, and bring them to something like maturity, you will perform a most acceptable service to the country.

OBSERVER.

☞ The editor acknowledges the importance of this subject; and is heartily disposed to gratify the wish of *Observer*, as far as it is in his power. He therefore invites his correspondents to consider the request, and enable him, through the medium of the Magazine, to afford useful instruction to parents anxious to give a good education to their daughters.

At present the editor has only a remark or two to offer in relation to some mistakes, which have a very injurious effect on the moral and intellectual character of young females.

1. That which is only *ornamental* is valued beyond that which is *useful*.

2. The term of education is *too short* to allow of a proper course of study; or admit of that improvement, which ought to be the object of every parent in sending a daughter to school.

3. The minds of children are distracted by the multiplicity of studies in which they are engaged. The satchel of a school-girl contains half as many subjects as an Encyclopaedia. Hence no accurate knowledge of any one thing is acquired; and there is that sort of general smattering, which puffs up with intolerable vanity, while it qualifies for nothing useful.

The correction of these three mistakes, would, we are persuaded, produce a wonderful change in the state of the female mind; the beneficial effects of which on society at large would be diffusive and powerful. We have just made these remarks to show *Observer* that we take an interest in the subject of his or her letter; and to give a pledge that it shall not be forgotten or neglected.—We take a deep interest in whatever concerns the welfare of the sex; and most earnestly wish that, universally, the influence of our fair countrywomen may be directed by wisdom and piety.

---

## Religious Intelligence.

---

### A PASTORAL LETTER,

*From the General Assembly of the Presbyterian Church, in the U. States, to the Churches under their care.*

DEAR BRETHREN,

The time in which we address you is very important and interesting.—The free conversation on the state of religion has exhibited abundant evidence, that the Churches under our care have never been in a more prosperous condition than during the last year. In the year immediately preceeding, perhaps, special revivals were more remarkable and more numerous, but as it relates to the general extension of religious influence, the organization of new congregations, and the wide spreading success of Missionary labours, the aspect of the Church has probably never been so promising as at the present time—and when in addition to this we reflect on the various institutions, not only in our own connexion, but in the Christian world at large, calculated to extend the kingdom of our Redeemer; the zeal and liberality with which those institutions are supported; and the extensively beneficial effects which they are every day producing; we are obliged to consider the present moment as forming an important era in the annals of religion. A general movement of Protestant Christendom has taken place; an unusual blessing has descended on the Church of Christ: and we are pro-

bably approaching some day of the Son of Man of no usual or ordinary character. The present therefore is no doubt a favorable time, not only for extending the influence, but for advancing the purity of the church; for the extirpation of any errors, and the abolition of any unchristian practices which may have found entrance among us, during the long period of comparative darkness and desertion through which we have passed. And although we do not believe that any thing immoral or vicious is more prevalent now than at some former periods, or even as much so; yet the existence of such things at the present time, strikes the minds of serious christians with an appearance of greater deformity, and fills them with more pungent regret, as it is exhibited in such dark contrast with that promising and wonderful aspect of things so extensively displayed by the christian world. The free conversation on the state of religion has brought some such things to our view, against which we feel constrained to bear our decided testimony; and we would enter upon this duty with the tenderness and meekness, but at the same time with the firmness and authority which becomes a Judicatory of the Church of Christ.

The first thing we shall notice is the crime of *Drunkenness*. This crime has at all times been a curse to our country, and has often made lamentable inroads upon our Church. We

are convinced that it may be opposed more successfully by prevention than in any other way. When the character of drunkenness is fully formed, the unhappy victim is lost to those motives which ordinarily influence all other classes of men. In this state of things nothing but a miracle of divine grace can effect his reformation. The certain and acknowledged prospect of the wreck of his family, his fortune, and his character; and even of the ruin of his immortal soul, is not sufficient to arrest his course: and yet perhaps the same man may formerly have been in such a state of equilibrium or indecision upon this subject, that the smallest motives might have prevented the formation of a habit, which in its maturity has become so irresistible. This consideration is certainly sufficient to justify an effort for saving our fellow men from the domination of so destructive a vice. For this purpose, we earnestly recommend to the officers and members of our Church, to abstain even from the common use of ardent spirits. Such a voluntary privation as this, with its motives publicly avowed, will not be without its effect in cautioning our fellow christians and fellow citizens, against the encroachment of intoxication; and we have the more confidence in recommending this course as it has already been tried with success in several sections of our Church.

The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none of our actual professors, have indulged themselves in the practice of what they consider as coming under the denomination of *Gambling*. But perhaps there are some addicted to this practice who have evinced a predelection for our Church, and forms of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world, is every day exhibiting on this subject. But it is further our duty to testify, that all encouragement of lotteries, and purchasing

of lottery tickets; all attendance on horse-racing, and betting on such, or on any other occasions; and all attempts of whatever kind to acquire gain without giving an equivalent, involve the *Gambling* principle, and participate in the guilt which attaches to that vice.

On the fashionable, though as we believe dangerous amusements, of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The Theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter, which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description that a virtuous and modest person cannot attend the representation of them, without the most painful and embarrassing sensations. If, indeed, custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question, has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone a serious depreciation.

With respect to *Dancing*, we think it necessary to observe, that however plausible it may appear to some, it is not the less dangerous on account of that plausibility. It is not from those things which the world acknowledges to be most wrong, that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extremes, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly in all its stages, a fascinating and infatuating practice. Let it once be introduced, and it is difficult to give it limits.—It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and its fascinations, we earnestly recommend that you will consult that

sobriety which the sacred pages require. We also trust, that you will attend with the meekness and docility becoming the christian character, to the admonitions on this subject, of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers we have pointed out, and from all other dangers which beset the path of life and obstruct our common salvation, and that the great head of the church may have you in his holy keeping is our sincere and affectionate prayer. Amen.

*J. J. LANEWAY, Moderator.*

*June, 1818.*

*Resolved*, that the General Assembly recommend, and they do hereby recommend, to the Pastors and Sessions of the different Churches under their care, to assemble as often as they may deem necessary during the year, their baptized children with their parents, to recommend said children to God in prayer, explain to them the nature of their Baptism; the relation which they sustain to the Church; and the obligations which their Baptism has imposed on them.

## SECOND REPORT

*Of the American Bible Society.*

We have anxiously waited for a copy of this report; and have at length received it. Our limits prohibit the entire publication. The reader will find the most important particulars in the following abstract.

One object of the society, as expressed in the constitution, is to furnish great districts of the American continent with well executed stereotype plates, for the cheap and extensive diffusion of the scriptures throughout regions which are now scantily supplied at a discouraging expense. In conformity to this important intention, the board of directors have determined to locate a set of octavo, and another of duodecimo plates in Lexington, Kentucky, on such conditions that the Bible Society of that state may supply the wants of its district, and at the same time, perform the office of agent for the national institution, in affording

a supply to the growing population of the west. This is a most important measure, and from it we anticipate the happiest results.

The cause of our "*brethren of the woods*" has not been forgotten by the national society. The only alternative in affording instruction to the Indians was to teach them English, and furnish to them the Bible in the common translation; or to translate the scriptures into their languages. It was a difficult subject. On full consideration the managers adopted the latter measure, and have determined to publish the gospel in the *Mohawk* and *Delaware* languages. The former of these, it is stated, will serve for the five nations, the *Tuskaroras* and the *Hurons*. The latter, for the *Monacs*, the *Shawanese*, the *Kickapoos*, the *Kaskaskias*, the *Miamis*, and the *Chippewas* or *Algonquins*. Parts of the New Testament have already been translated into both Mohawk and Delaware; and a thousand copies of each part ordered to be printed for distribution. The managers expect to be supported, by a christian community, in this arduous attempt. We possess the country of the Indians; let us make them this compensation.

The board of directors while thus engaged, have not forgotten the claims, which multitudes on the American continent, who speak the French and Spanish languages, have on their Bible-philanthropy. Stereotype plates have been ordered; and it is expected, will soon be employed in printing the Bible in both tongues.

The Rev. Frederick Leo, a German protestant, has, by his extraordinary exertions, procured the printing of two excellent editions of the New-Testament in French, for distribution among the people of France. In this work, Mr. Leo encountered great expense and labour. The board of managers, determined to assist and encourage him by a donation of five hundred dollars. This donation has been received; and the gratitude called forth by it, has been well expressed by Mr. Leo in a letter to the Rev. Dr. Mason, the secretary for foreign correspondence.

The number of Bibles issued from the Depository last year is 17,594; which added to the issues of the preceding year, (6,410) makes the total issued since the organization of the society 24,004 Bibles.

The funds of the society for the second year amounted to the sum of \$40,221 23.

The Auxiliary societies amount to about one hundred and fifty.

We hope to be able, before long, perhaps in our next No. to present something like a complete view of Missionary efforts now making by various christians in the United States. Such labors of love ought to be recorded as examples worthy of imitation, and of praise. They are recorded in the imperishable annals of eternity; and will be acknowledged by the sovereign arbiter of life and death in that day when the final sentence will be pronounced on all. If the gift of a cup of water to a disciple will not lose its reward; we may be assured that the gift of the bread of life to perishing souls; that the pouring of streams from the river of Salvation "into dry and thirsty lands where no water is," will not be unacknowledged in the last day.

While we are waiting for information to enable us to present the general view which has been promised, it may not be amiss to remark that the Missionary business has been carried on by the General Assembly of the Presbyterian church in the United States much more extensively than many of our readers are aware. This body has a board of Domestic Missions, under whose direction more than forty Missionaries are employed as itinerants for a longer or shorter time every year. For the support in part of this great institution, auxiliary societies are formed in many Presbyteries, and Missionary Associations for their aid in congregations and neighborhoods. It is hoped that this system will be extended, and that by a great number of small contributions, a large fund will be raised for the purpose of sending the Gospel to the destitute in our country. The great deficiency of the means of religious instruc-

tion, and the unexampled increase of our population, loudly demand the most zealous exertions, and the hearty co-operation of all who love the Gospel, and are concerned for the best interests of their country. The success of the few attempts made in Virginia, shows what zeal and perseverance may effect. A pleasing instance of this has lately come to our knowledge. About six weeks ago an auxiliary institution was commenced by some ladies belonging to the little congregation of Hanover town. And a few days ago, Mr. D. J. Burr, Treasurer of the Missionary Society of Hanover Presbytery, received from that source \$114 12½. A few similar examples might be mentioned—We hope that they will stimulate those who hear of them to imitate this laudable charity; and that thus the Missionary fund will be commensurate to the demands made upon it.

We are happy to learn that Mr. Larned, a missionary sent by the G. Assembly's Board of Missions, has been well received at New Orleans. A large and splendid house of worship is erecting for him, and he is to be settled there at a salary of \$4000 per annum.

#### AGRICULTURAL.

The Agricultural Society of Virginia, has recently held a meeting in Richmond. It is our intention, as soon as we can find room, to embody the information communicated by the members, in our Journal. The promotion of general improvement is our object. The science of Agriculture is most important; and we rejoice in the efforts made to advance it in our country. Apart from the direct improvement to be derived from this institution, we regard it as an addition to the number of Associations by which attachment to our native soil, and interest in the welfare of our own state is increased.

We are told that hog's lard and whale oil, mixed to the consistency of thin paste, and rubbed on young fruit trees, will effectually prevent their being barked by hares or rabbits. One coat of this ointment, is sufficient for a season.

THE  
**VIRGINIA**  
EVANGELICAL AND LITERARY  
**MAGAZINE.**

---

---

Vol. I.

AUGUST, 1818.

No. VIII.

---

---

ILLUSTRATIONS OF SCRIPTURE.—No. I.

Our great purpose in conducting this Magazine, is the promotion of Religion. In prosecuting this object, we can do nothing better, than to afford such illustrations of the sacred Scriptures, as may enable our readers to peruse them with a better understanding; and, with greater facility, to learn the salutary lessons which they afford. With this view, we have resolved to devote a few pages, in every number of our Journal to the subject announced by the title above. We shall make use of all the helps within our reach; and vary our plans to suit, as well as possible, the taste of various persons. At the same time, we shall bear in mind the prevalent evil of reading in a desultory way the Bible; and endeavour to correct it.

Although the sacred volume consists of many parts, composed in different ages, and of course by different men; yet the attentive reader will perceive an uniformity of design running through the whole. In truth, the Bible contains a very extensive system; the first lines of which are to be found in the book of Genesis, and the completion, in the last writings of the sacred canon. A view of detached parts of this system, will often create great perplexities—while a comprehensive survey of the whole, will afford the most useful instruction, and the highest gratification.

We commence our labours then with the book of Genesis; and in going on, shall make a selection of such passages as, in our view, are best calculated, when taken all together, to give a connected view of the great matters treated in the Bible. According to the scriptures, God has, for a long

series of ages, had a visible church on earth. The gospel was preached to the Patriarchs as well as to us. To understand the nature of the church; the terms of the divine covenant; the peculiar relations which we sustain as members of the church; and of course the peculiar duties incumbent on us, we must go back to the foundations.—Besides; the dispensation which, for the sake of distinction, we may denominate *peculiarly christian*, pre-supposes, in every part, a prior revelation, to which reference is continually made; and which, of course, must be understood, before we can understand the New Testament. To illustrate this remark by a single example; what idea could one, entirely ignorant of the Old Testament, have of the expression used by the Apostle Paul, “Christ our *Passover* is sacrificed for us?”

This being the case, we must begin with Moses, that we may fully profit by the teaching of Christ, and his Apostles. Here, however, we must beg leave to say—far be from us the vanity to presume that we can so explain the Bible, as to leave no difficulty unsolved. The very best understandings have been exercised on this book; and yet there are many things still to be learned. Nor is this at all wonderful. The mine is inexhaustible—or to use another figure, the ocean is unfathomable; and it is not surprising that the inch-long line of human reason has never reached the bottom. The fact is that the study of divine truth is work for eternity. Nor is this inconsistent with any preceding remarks. A system of truth but partially understood by us in this life, may exhibit, if so it may be termed, a system of practice, precisely adapted to our condition: And it is truth, intended to determine and regulate our practice, that it concerns us now to know. It was in reference to this, that we spoke of enlarged and comprehensive views; and not to the whole system of revelation, as it will be unfolded to the glorified saints, after the consummation of the divine purposes in the mediatorial kingdom of Jesus Christ.

As, in this undertaking we begin with Moses, it may not be amiss for us to offer a very few remarks on the credence to which he is entitled. This subject divides itself into two branches of enquiry. 1. What is the evidence that the books, which go under the name of Moses, were written by him? 2. What reason have we to believe that he was divinely inspired?—The first question respects the *genuineness*; the second, the *authenticity* of his writings.

The evidence, which bears on the first enquiry, is of the same kind, with that which establishes the genuineness of any other book. How do we know that Livy or Tacitus; Homer

or Virgil, wrote the books ascribed to them? The answer is easy—subsequent writers mention these books, under the names of the authors to whom they have been attributed; and quote them as authority, or for the sake of illustration. Now if we look into the books, which, in the Bible, follow the Pentateuch, we shall find their authors, men of the same nation, and who had every opportunity of knowing the truth, appealing to Moses, much more frequently than we find subsequent Roman writers, for instance, referring to Livy or Tacitus. And surely it cannot be shown why a Roman author should be good evidence for the genuineness of Livy's History; and the testimony of a Jewish writer should not prove that Moses wrote the five books ascribed to him.

But the evidence in favour of Moses is much stronger than this: because, he was not only a historian, but a law-giver.—His laws are recorded in his books; and, in the administration of justice, and in transacting the ordinary business of life, were as frequently referred to, as the *Revised Code* is among ourselves. It seems, then, as wayward and singular, to deny that Moses wrote these books; as it would be to deny that the Laws of Virginia were enacted by the General Assembly. It only remains by quotations to establish the practice of referring to the law of Moses. For this purpose, among other passages, we refer to the following: *Joshua* iv. 12, 13. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as *Moses spake unto them, &c.* Compare with this *Num.* xxxii, 20, 27—*Josh.* xiv, 2, and 5 and 10.—As the Lord commanded by the hand of Moses.—As the Lord commanded Moses, &c. See also *Josh.* xi, 12, 15—xviii, 7, xxi, 8, xxii, 5. “But take diligent heed to do the commandment, and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and serve him with all your heart and with all your soul.” A longer list of testimonies might be produced here than is usually prefixed to the editions of the ancient classics: but these citations are sufficient. There can be no reasonable doubt of the genuineness of the Pentateuch.

The mention of the Jewish Legislator, by profane authors, might be introduced here, had we any design of entering fully into this subject. But as this is not our purpose, we only refer to the character given of him by the celebrated critic Longinus; beginning thus: “In like manner the law-giver of the Jews, no common man, having conceived worthily of the

divine power, &c. To this many additional quotations might be annexed, but our limits forbid us to enlarge.

The evidences of the inspiration of Moses are too numerous to be insisted on here. One sufficient proof is enough. We shall therefore only appeal to the prophecies delivered by him. And here to shorten the discussion, reference will be made only to the twenty-eighth chapter of Deuteronomy. We wish the student to compare this chapter with the general history of the Jews; and particularly the passage contained in verses 49–58, inclusive, with the account given by Josephus, in his history of the siege and capture of Jerusalem by the Romans. The very circumstance stated in the prophecy, are related in the history, with a minute detail of horrors which a reader of ordinary sensibility can scarcely bear.—Besides, many parts of the prophecy have their verification in the present day. The descendants of Abraham are now a distinct people. And since the destruction of Jerusalem they have been a bye-word and a proverb; a theme of reproach, and an object of scorn among all nations. With the exception of this country, they have no ease nor rest for the sole of their feet, in the various regions, whither the Lord their God has scattered them. Persecution, oppression and scorn have not forced them to give up their name, and distinctive rights: toleration, and the utmost liberality have not persuaded them to unite with those from whom they have experienced this kindness. They stand apart, a perpetual proof of the truth of the scriptures. This evidence of the inspiration of Moses, and the remark might apply to other Jewish prophets, to us appears irresistible. No man, by any human sagacity, could foresee; no man would conjecture events so remote.—We shall then assume it as true, that Moses wrote the Pentateuch; and that he wrote it under the inspiration of the Divine Spirit.

Under this impression we enter on his book. The first thing with which we meet, is an account of the creation. The object of the author, obviously, is to give such a view of the character of God as to prevent idolatry; and lay a proper foundation for that pure and spiritual service which he requires. The origin and progress of idolatry is a subject by far too copious to be entered into in this place. It may suffice to observe that in the time of Moses it had spread to very great extent. The proneness of men to this absurdity may seem strange. The rudeness and ignorance of an uncultivated age do not seem sufficient to account for it. Because, it has been practised among the most barbarous nations. It may, perhaps, be accounted for on these two principles: 1. That the objects of sense make more powerful impressions on us, than

things remote and invisible: and, in general, the ritual of idolatry is pompous and splendid. 2. For the most part, idolatry allows, and even encourages, the unrestrained indulgence of licentiousness. In this way reason has been borne down, and its plainest dictates utterly disregarded; while the most monstrous systems, encouraging the most abominable practices, have been patronized.

Idolatry is the destruction of all true piety, and all sound morality. It was worthy of a messenger of God then to set himself in opposition to this error. And, if without presumption, such limited creatures as we are may use such language, it was worthy of the wisdom and benevolence of the Deity to reveal truths calculated at once to destroy that abomination, and afford just views of the only proper Object of all religious service. Moses therefore in the first sentence of his book announces the sublime and solemn truth: "In the beginning God created the substance of the heavens and the earth."

That something has always existed, is as evident as that something now exists. For if, ever, nothing existed; then the first Being was the cause of its own existence; that is, existed and acted, before it did exist: which is a contradiction. Some philosophers have maintained that the world itself is eternal. But this is contrary to all reason. We see as complete and decisive evidences of contrivance and design in the structure of the world, as in the structure of a watch, a clock, or other piece of mechanism. But the intelligence and power of acting no more exist in the one, than in the other. The world, as an effect, then must be ascribed to the great first Cause; the JEHOVAH. This conclusion cannot be avoided, without the unnecessary, and of course unphilosophical supposition of more than one eternal, self-existent Being. The best conclusions of reason, then, agree with the proposition contained in the first sentence of the Bible. Still, however, man, without a revelation, has universally been ignorant of the one living and true God. Be it known, then, is the language of the Jewish legislator, that one great and glorious being, the Lord God Almighty, created these heavens, which shine in all their effulgence over our heads; and this earth, with all its beautiful variety, all its adaptations to the condition of its inhabitants.—This most important truth is admitted, though in very vague terms, by some who think that they see difficulties in the Mosaic account of the Creation, which cannot be solved. Let us look a little into this subject.

But let it be remarked, that creation is a subject on which we have no experience—we can perform no experiments—

we can make no induction. We ought then to enter on the examination of it without prejudice; and with the humble spirit which becomes such short sighted beings.

In the first place, then, Moses affirms that God brought that into existence, which did not exist before, namely, the substance of the heavens and of the earth. No proposition can be more intelligible than this; nor any more worthy of belief. In the next verse, the condition of the substance of the earth after creation is stated—it was without form and void; a rude chaotic mass, having all the elements intermingled without arrangement; and the deep, that is the fluid exterior part, covered with darkness. That this was not the case, no one can affirm. We receive the truth, then, on the credit of the inspiration of Moses: not doubting but that God, who knew the state of his own work, communicated the truth to his servant.

The sacred historian next relates, in a very concise manner, the various changes which took place, until man was formed to dwell on earth. The power of the Creator produced a motion in the surface of the waters. It is not stated precisely in what manner. But if the rotatory motion was then given to the earth, the effect here mentioned, would be brought to pass. This too would cause the changes afterwards distinguished by the terms *day* and *night*. For any thing that we know, however, the rotatory motion was slower at the commencement, than afterwards.

At this stage of the process, God delivered the command, which, as announced by the sacred historian, has always been admired for its sublimity. "*Let light be; and light was.*"—According to the doctrine of natural philosophers, light is a substance *sui generis*, in the highest degree diffusible; and in fact almost universally diffused. It is one of the most important agents in the economy of nature; indispensable for the life, or at least the health, both of animals and vegetables. This substance was extricated from the chaotic mass, during the first revolution of the earth; and seems to have been so embodied, as to afford its influences only to one hemisphere at a time.

During the second revolution of the earth, the atmosphere was formed; and doubtless, was loaded with the vapours, with which, ever since, it has been charged. The reader is here requested to observe, that the word rendered *firmament* in our common bibles, is, in the margin of the large family bibles, translated *expansion*. And a more suitable term could scarcely be found to designate atmospherical air; it being almost indefinitely expansible. The remarks offered above,

explain the separation between the waters and the waters, mentioned by the sacred historian.

The formation of the atmosphere, and the immense evaporation which must have immediately followed, greatly aided in the separation of the earth and the water, so that the dry land might appear. This having been effected, the way was prepared for the existence of vegetable life. Accordingly during the third revolution of the globe, the various tribes of grasses, shrubs, and trees, were created by the Almighty; in all of which are richly displayed the wisdom and goodness of the Creator.

Hitherto the action of light and heat had not been so determinate as to suit the condition of the world in its completed arrangement; and therefore, during the fourth revolution of the earth, God prepared those bodies in the heavens, the sun and the moon, for dispensing light and heat throughout the system; the great luminaries for ruling the day and the night. This remark, perhaps, solves a difficulty which some have thought very formidable.—“Light,” they say, was created on the first day, and the sun on the fourth—This looks much like a contradiction.” But the objection supposes that the sun is the cause of light; whereas, it seems to be the agent for its regular distribution. As soon as the process of creation required this regularity, provision was made for it; the luminaries of heaven were prepared.

Preparation being now made, creatures having animal life were brought into existence; but such only as are not very perfectly organized, or are of lower order. The water brought forth their swarms; and such fowls as fly in the air were created. This was the work of the fifth day.

By the operation of natural causes, under the direction of the great architect, the earth was fully prepared for the accommodation of the animals that have their habitation continually upon it; accordingly they were created. And finally man, the lord of the lower creation, was brought forth in the likeness and image of God his maker. Thus, on the sixth day, the work of creation was completed.

In this account, all is distinct and intelligible. The history is concise; but, considered as an annunciation of a series of facts, remarkably clear. In these several events which took place, one is manifestly a preparation for that which succeeds it; and the whole corresponds with the best discoveries of the most enlightened philosophy.

To all questions, why has not God done this or that? We are disposed to answer, by another question—Who art thou, O, man? The remark of the celebrated Saurin, may, however,

very well be introduced here:—That the Almighty created the heavens and the earth in six days, rather than instantaneously—not because it was easier for him to do so; but because thus we are enabled to form more distinct conceptions of the operations of his power; and more fully understand his ways, whom to know, is life eternal.

To this it may be added, that the detail given by Moses, is admirably calculated to answer the great purpose which he had in view. That this may be evident, we offer to the reader the following facts and remarks. It is notorious that among the ancient idolaters, particularly the Egyptians, almost all the objects of nature were objects of worship. The sun, the moon, and the host of stars; the earth, and sea; animals, reptiles, and vegetables were acknowledged as Deities. “The Egyptians conceived matter to be the first principle of things, and that before the regular forms of nature arose, an eternal chaos had existed, which contained, in a state of darkness and confusion, all the materials of future beings. This chaos, *which was also called Night, was in the most ancient times, worshipped as one of the superior divinities.*” Juvenal, in his fifteenth Satire, thus derides the superstition of that people, We give the translation of Owen.

Who knows not that there's nothing vile or odd,  
Which brain-sick Egypt turns not to a God?  
Some of her fools, the crocodile adore,  
The ibis cramm'd with snakes, as many more.  
A long-tail'd ape, the suppliants most admire  
Where a half Memnon tunes his sacred lyre;  
Where Thebes, once for her hundred gates renown'd.  
An awful heap of ruins strews the ground.  
Whole towns, in one place, river fish reverse;  
To sea fish, some as piously adhere.

Nay, vegetables here take rank divine;  
On leaks and onions 'tis profane to dine.  
Oh! holy nations, where the gardens bear  
A crop of gods through all the live-long year.

Our limits forbid a farther detail on this subject. Comparison of the facts just stated, with the first chapter of Genesis, will show how wisely the narrative there given is adapted to the purpose of the Jewish Legislator. Because, matter was held to be eternal, Moses states that in the beginning God created the heavens and the earth; and because, sun, moon, and stars, and other objects of nature, were worshipped, the sacred historian enters into a detailed history of creation.—

And doubtless, because the *Night* was worshipped as a great divinity, it is particularly noticed that Jehovah separated between light and darkness; and called light, day; and darkness, *night*. This plain statement, was in place of a thousand arguments, to convince the children of Israel of the absurdity of idolatry; and to persuade them to worship the one living and true God, the maker of heaven and earth. And it is worthy of remark, that no sagacity of man; no power of reason, has been able to exclude that abomination from the nations to which the light of divine revelation has never penetrated.

Finally, although we by no means pretend to have solved the difficulties connected with the account of the creation; we think that enough has been done to shew, that the cavils of infidelity are misplaced; that it becomes us to receive, with gratitude, the salutary instruction which the bible affords; and that it is our duty to diffuse, as widely as possible, a book which has conferred blessings of such importance on all to whom it has been communicated.

---

## REMARKS ADDRESSED TO YOUTH.

We have always taken a lively interest in the welfare of the young; and would gladly promote their improvement. For this purpose, we shall occasionally address directly to them, in terms both of candour and affection, such admonitions and exhortations as appear to us important. We hope that they will appreciate our motives, and lend an ear to our counsels. We have ourselves passed the dangerous road, in which they now travel; are acquainted with its perils; and at each place of danger, would set up a beacon for their warning. We would say, here lurk fierce banditti, who, relentless as death itself, make their assaults on unarmed and unguarded youth, and beat them down to swift destruction.— And there sport syrens, whose pleasant songs, and potent enchantments dissolve the soul; destroy every manly purpose; and extinguish every lofty feeling.

The dangers to which the young are exposed, arise in general, from that corruption of human nature, of which all, of every age and condition, partake. We very often hear, indeed, “of the innocence of youth.” But such language is contrary to all experience, as well as to scripture. “As soon as they are born they go astray, speaking lies,” is the declaration of the Bible; and all who have carefully observed the propensities of children know the truth of the assertion. Comparing early

with advanced age, we see much more offensive exhibitions of depravity in the latter than in the former: but still it is true that we are the degenerate children of degenerate parents; and from our very youth, need the restraints of wholesome discipline.

The young are not only exposed to common dangers; but to some, peculiar to their situation; against which it is the part of benevolence to warn them. These arise from ignorance and inexperience; from great ardour of feeling, and impetuosity of passion. It is not, however, mentioned as a reproach to this age, that it is ignorant and inexperienced. In the earliest stages of our existence, we can scarcely do more than feel; and it is only by slow processes that we acquire knowledge. At first, we do not know the most obvious properties of the bodies which surround us; for instance, that fire will burn. And even after we have made some little progress in knowledge, we are ignorant of the necessity of laying restraint upon our appetites; and foolishly think, that because a thing gratifies the taste, the more we take of it the better. Thus children often injure themselves by excessive indulgence; and foolish fondness will not interpose to prevent it. This is the commencement of those habits of self indulgence, and hatred of control, which so often bring ruin on the young.—Accustomed, at a very early age, to gratify every appetite, when farther advanced in life, they expect to indulge every inclination; and are by no means disposed to submit to restraint. Hence arises a spirit of insubordination and refractoriness, at once in the highest degree troublesome to those who have the management of youth; and very disastrous in its effects on the future adult. Hence the painful inference, that some of the most urgent dangers to which the young are exposed, arise from the mistake or neglect of parents in relation to domestic discipline. Time perhaps was, when the error lay on the other side. At present, however, there is no reason for apprehending excessive strictness or rigour in the management of the young. Were this danger apprehended, we should be among the first to raise our warning voice against it. But the fashion of the time sets in quite a contrary direction. Perhaps the mistake has originated thus: The most just and precious principles of civil and political liberty, which have been cultivated, and established, and (thank Heaven) maintained among us, have been carried into the system of domestic economy; under the impression, that the most efficient method of training youth to enjoy and maintain the rights of freemen, is, to suffer them to be free when boys.—But it ought to be considered that in proportion to the liberty

enjoyed in a community, the habits of self government and self restraint in individuals, ought to be strong and permanent. Under such a constitution as ours, the sentiments and habits of the people, do in fact govern the people. From them, laws emanate; and under the same influence are they carried into execution, as far as this is done at all. Our attachment then to the principles of our government, and all our desires for their permanence and stability, ought to lead to a course entirely different from that which has been pursued. The system of education ought to have a reference to our situation. The young should not be accustomed to act under the influence of fear, as the slaves of a despot; but be taught, by a wise and salutary course of discipline, voluntarily to submit to restraint, and obey authority; to govern themselves; to respect the aged; and reverence the laws.

We are convinced that one of the greatest dangers to which the young are exposed in this country, arises from the want of a proper course of such discipline as we have mentioned. It is then the more necessary that they should be warned, and earnestly intreated to form, for themselves, habits of self control. It is easy to see that unrestrained indulgence brings ruin. And it is equally obvious that he, who has no settled principles of self denial, is in most imminent danger of destruction. Hard then as the precept may appear to some, we can see benevolence and wisdom in the daily mortification which the gospel enjoins. We by no means insinuate that Christianity cuts off the enjoyments of life, and forbids all pleasure. But we maintain, that he is likely to make most of life, who habitually enquires, not, what will afford gratification—but, what is duty?

After these general remarks, we shall proceed to specify some of the passions and affections, the indulgence of which is injurious; and to which the young are exposed. And in the first place we notice *Vanity*. This is thought to be silly and troublesome, rather than dangerous. But in our opinion it is all together; and not more a subject for ridicule than pity.—Certainly, if we were disposed to “crack our satiric thong,” we should desire no finer subject, than a belle, with her bonnet, “high up and paking;” or a *corsetted* beau, looking for all the world like an hour glass, with the head of a waxen doll stuck on one end of the frame, and a forked stick inserted in the other. But we are not in the humour, at present, to notice this sort of trifles. Yet were it not for the idea of the ridiculous attached to them, we might in sober sadness, and with a deep feeling of melancholy dwell on them. For this folly when once it gets strong hold of the mind, as completely prevents improvement, and excludes all serious thought, all regard

to God, and heaven, and eternity, as the most malignant passions of the human heart. An immortal being thus occupied, reminds one of him, who bore the magnificent title of Emperor of the world; and who, having equipped a mighty army for the reduction of a rebellious province, on coming to the shore of the ocean, employed, for a time, himself and his hosts, in gathering marine shells; and then returned to the imperial city to claim a triumph! Shame on him, and on his memory! is the universal cry. But here are immortal souls, sent into the world, not merely to consult temporary interests however magnificent; but to acquire a deathless fame, a victory over sin, and a triumphal crown, the splendours of which will brighten through the ceaseless ages of eternity—and they are employing the energies of their minds, their high and noble faculties, about the colour of a dress, the cut of a coat, the fashion of a bonnet!

Vanity implies an inordinate desire of approbation or admiration from those with whom we associate. It is a vice of the mind to which corrupt nature is exceedingly prone; and which the course of education among us has a strong tendency to encourage. The practice of virtue, and abstinence from vice are more frequently enforced by the question, What will others think? than, by considerations of right and wrong. And certainly this will very early form a habit of referring more to the sentiments of our associates, than to the rule by which we are to be judged. Now it is easy to conceive a number of cases in which the effect of this habit is in the highest degree disastrous. A young man has often violated his conscience, his sense of decency, and the feelings of others, by profanity; to show himself a lad of spirit. The same motive has often led to intemperance and debauchery. But perhaps a desire of admiration for intellectual force and originality, has as frequently wrought mischief, as any other operation of vanity. This has induced many, who have the appearance of grave philosophers, to advance the most extravagant and injurious sentiments.—And often the stale and worn out objections of infidelity, that have been handed down, with a pharisee's love of tradition, century after century, are repeated now with wonderful flippancy, and assurance by young men, who wish to be thought wiser than their fathers. Such indeed has been the extravagance of this passion, that men have been found ready to sacrifice at its shrine, all the consolations, and hopes, and everlasting glories of religion—Nay, all that prophets foretold, apostles taught, and martyrs sealed with their blood—all the lessons that the great high Priest of our profession has afforded, are to be rejected and laughed to scorn; that the votaries of

Infidelity may receive the applause of the vain and superficial. Let the young beware of vanity.

Allied to this is the passion of pride. As vanity respects the sentiments of others, pride has regard to ourselves. It is thinking of ourselves more highly than we ought to think; and claiming for ourselves more than we have a right to claim. It may operate in reference to our condition in society, to our moral qualities, or our intellectual endowments. We are prone to indulge this passion in its various modifications; and in all respects, we receive injury from it. When we compare ourselves with others, and stretch ourselves above them, the lordly feeling is apt to bear down and destroy the charities of life. Compassion, and all the kindly sympathies of our nature, are uprooted and we become morose, selfish and cruel.—Again, he who does not pay all, that so important a being as the proud man claims for himself; must be called to answer for it: the injury, which may be only imaginary, or at most very slight, must be atoned for by a sacrifice as costly as any made to the Syrian or Indian Moloch. This Demon always delights in blood—the blood of friends.

In turning from this horrid scene, we meet a spectacle less shocking indeed to nature, but not less disastrous in its ultimate consequences. An overweening opinion of our moral worth is perhaps one of the most common errors in a thoughtless, sensual age; and when we regard the whole of man's existence, perhaps no error is more fatal. Our standard of moral excellence is low; shame and reproach do not follow vices which almost all commit; hence those, who are by no means as pure as the vestal, by no means as temperate as the anchorite, who never need fear hatred because they are called by every body, *the just*; think themselves fully as good as they need be; boast of their excellence, and celebrate the goodness of their own hearts. If this were a mere folly, it would not be worthy of notice—but the effect in relation to religion is most unhappy. This pride of morality (small as is the cause) sets men in opposition to that scheme of religion which, in its fundamental principles, and in all its adaptations, implies the depravity of our nature, our ruin and misery. We would therefore warn our young friends against it, as against destruction. Not that we would have any person to undervalue the true dignity of our nature. But wherein does it consist? In our capacity of knowing, serving, and enjoying God; in the right use of our faculties in reference to the end of our creation; in having a capacity to enjoy the pure delights of heaven. And this arises from the grace of God afforded in

the gospel of Jesus Christ. He, who under these influences, has his heart raised to heaven; and, relying on redeeming grace, aspires to glory, honour, and immortality, consults the true dignity of his nature. As to any other, it is all the figment of pride.

But there is not only a pride of morality; but of understanding, against which we are to be guarded. There is scarcely any thing which men covet more than the reputation of genius, or great intellectual power. This has very often led to very ridiculous mistakes as to the common affairs of life; and very fatal ones in relation to the true religion. The assumption that we must comprehend every thing which we believe, is one which gratifies the pride of the human understanding, and often affords a plausible pretext for casting off the restraints of religion; but it is founded as much on ignorance as on pride.—On ignorance of the boundaries of human knowledge; of the nature of evidence, and the proper office of reason. This is a subject on which we must not now enter. But it is one of very considerable importance, and well worthy of investigation by those who have the capacity. The only remark which shall be offered is, that the examination which has been recommended, will terminate in the conviction that the proper office of reason is to judge of evidence; and that we do, in the legitimate exercise of our faculties, believe thousands of truths, which are as really beyond the limits of human comprehension, as the highest mysteries of religion. The epicure and sensualist, while they riot in their enjoyments, know no more beyond the fact, that their wine, and their dainties afford temporary gratification; than they know concerning the highest parts of that religion at which they scoff.

There is nothing which more misbecomes such erring, short-sighted creatures as we are, than those assumptions of intellectual power which are so common in the world. We affectionately warn the young against pride of understanding; and exhort them to cultivate a docile and humble spirit, as the surest to lead to true wisdom, and true happiness.

In proportion to the liveliness of our feelings, the impressions made by external objects are strong. Youth is a season of great ardour. The objects of sense deeply impress the young. They are intent on their pursuit; and keen for present gratification. From this arises another danger to which the young are exposed.—The danger is, of forming habits of sensual indulgence. In this we include much more, than the mere grossness of debauchery which is often expressed by that term. We extend it to the various enjoyments which essentially depend on some object of sense for their gratification;

and we would distinguish them from the pleasures which arise from the exercise of our intellectual powers, and from the consciousness of endeavouring to discharge our duty.—These are the pleasures which in every sense of the term are most valuable. It is deplorable when they are rejected, and rational beings are looking for their enjoyments to that alone which delights the eye, which captivates the taste, or is agreeable to the feeling. When habits of this kind are formed, the pleasures of intellect, and of a good conscience are not sufficiently pungent to please—Something more stimulating is required, and is sought, and will be had; until intemperance and debauchery get the complete ascendancy, and lead their victim to swift destruction. We would therefore most earnestly warn our young friends against the habit of mere gratification of the senses; and exhort them to cultivate their moral and intellectual powers.—Let much of their leisure time be employed in reading the lessons which history teaches; in treasuring up the examples of high virtue and warm piety, which are recorded in the annals of the truly illustrious; in studying the precepts of a pure morality, and of a heaven descended religion. Thus will they enjoy a pure and simple pleasure, and at the same time exalt their own character, and qualify themselves for future usefulness.

In hurrying these remarks to a conclusion, we cannot but caution the young against idleness. There are, in our country, many young persons, whom their parents do not compel steadily to pursue any course of business. Occasional employment is perhaps found for them; but much time is allowed for taking pleasure. At any rate nothing irksome is required; and if business must be followed, one thing and then another is tried, until the novelty is worn off; and then some new scheme is adopted. Thus the habit of fickleness, and irresolution is completely established. This unsteadiness is attributed to the climate: We believe unjustly. It is chiefly the operation of moral causes that form the character. We are then exceedingly anxious that the youth of our country should be kept to steady employment. Mere drones ought not to be tolerated in the republic. He is not a good citizen who is not industriously engaged in some useful pursuit.

One of the earliest lessons repeated in our ears was expressed in the Latin sentence: "*Cave segnetiem, quæ segneties est inimica virtuti.*" Beware of idleness; it is inimical to virtue. The whole course of our observation and experience, has confirmed this truth to us; and we are verily persuaded, that a man cannot be useful, virtuous, or happy, unless in devotion to the pursuits of honest industry.

**Theology; Explained and Defended, in a series of Sermons. By Timothy Dwight, S. T. D. L. L. D. Late President of Yale College. With a Memoir of the Life of the Author. In five volumes 8 vo. Vol. 1. Middleton, (Con.) Clark & Lyman, 1818.**

We have read this volume with great delight. It is some time indeed, since we have been waiting for its appearance, with no common expectation. It was our happiness, in youth, to hear the whole work from the lips of the author himself, who was certainly one of the most eloquent and gracious speakers we ever heard; and his memory is entwined with all the best and dearest feelings of our hearts. We were, of course, very naturally anxious to see it in another form; and we have been amply gratified in the perusal of the part before us. We miss, indeed, while we read, that fine commanding figure, and fair open countenance of the author, which used to charm us from the desk, (though we can almost fancy him present;) and that clear sweet voice that gave new interest to the message of the Gospel. But we still enjoy all the better qualities of his mind and genius, as they are embalmed in his pages; and the very bones of Elisha we find, have the power of life in their touch. The work indeed, in our judgment, has great and peculiar merits, for all who have minds to relish its worth.

And, in the first place, we think, we can hardly value it too highly for its clear, sound, and orthodox views and expositions of the doctrines of our religion. In some few respects, indeed, the author's sentiments differ from our own, and from the articles of our church; but then, they differ only in unessential and chiefly unimportant particulars; very clearly within the limits of lawful liberality to indulge. On all the main cardinal points of the faith, they breathe the very spirit of our best standards; and what is of infinitely greater importance, of the word of God.

In the next place, we must warmly applaud the general strain of reasoning and discussion, as eminently happy. It is at once profound and acute, and yet plain and simple. Indeed, we think our author, with all his visible talent for refined and scholastic speculations, has been fortunate in simplifying the abstruseness of his subjects, and familiarizing them, as far as possible, to the minds of his readers. At least, he appears to us entirely free from that vicious subtlety, which is, at once the *forte* and the *foible* of many of our New England divines, of the metaphysical tribe; a race of men, by the way, not unlike the ancient schoolmen; of whom Sir Walter Raleigh complains, that they spin into small threads with subtle

distinction, many times, the plainness and sincerity of the Scriptures; their wits being like that strong water that eateth thorough, and dissolveth the purest gold." At the same time, his reasonings are strengthened by various information. Like Elihu, he fetches his knowledge from afar; and ascribes righteousness to his Maker. Thus his arguments and proofs are drawn from a wide range of reading and observation; and all the stores of Nature and Philosophy, are occasionally opened to maintain the service of Truth. The illustrations, particularly, are really such—not mere explanations—they render the subjects luminous as well as clear.

With all this, the work is excellent for its style. The general tone of the language is plain and simple; but rising easily, and naturally, with the claims of the subject, into the finest strains of real eloquence. The author is not a mere logician; but has fancy and heart about him while he argues. Of course, he is never satisfied to leave his subjects in the nakedness of abstract discussion; but clothes and adorns them as he goes along, with a thousand dresses and decorations from the wardrobe of his own poetic genius. In this respect, particularly, we think, the system is superior to any with which we are acquainted. It is not, like the work of Gill, or Ridgeley, a mere *body* of divinity, as it is called; but a *living soul*, and a *quickenng spirit*.

But above all those merits of the performance, we admire the pure spirit of Christianity, which breathes through all its pages. Our author is indeed always firm and decided in his own opinions, yet liberal and indulgent to those of others; at least where they do not affect the very essence of faith. He discovers too, a tender and affectionate solicitude for the best interests of his hearers, and never loses an opportunity to enforce his reasonings by proper appeals to the heart. His exhortations are accordingly frequent, and often excellent, particularly, by the way, for their force and variety of topics, and their freedom from all cant and common-place. In a word, that love which is the principle of the Gospel, pervades the whole work, and diffuses a charm about it which is always felt, though it can never be described. It is a fine, genial air, which operates silently and invisibly, but strongly and delightfully upon us; and while it mediates to exhibit all other objects in their happiest forms, contrives to insinuate its own pure sweetness into our hearts. And so much for the general merits of the work: we pass on to say something a little more particular of the part before us.

This first volume treats of the Existence and Attributes of the Deity, Divine Decrees, Creation, and Providence,

including the Probation, Temptation, Fall, Sentence and Depravity of Man. Upon the proof of the existence of the Deity, we, of course, see but little that is new; though the old arguments are well stated, and ably maintained. In the first place, *the existence of things* proves the being of a God. This position, of course, turns upon the connexion between cause and effect, which is quite sufficient to support it. It is true indeed, as Hume insidiously remarks, this connexion is not intuitively perceived, at least so far as relates to external objects; but it is not the less certain on that account. It is, in fact, clearly established by uniform and universal experience; from the testimony of our senses; and the consciousness of our minds. It is, besides, inwoven in the very texture of our language, in all our trains of thought, and habits of feeling; so that our understanding cannot even realize the supposition of existence, or change, without a cause. Surely then, this truth may be regarded as the basis of reason, as well as of religion; and we must take leave of both together. But, secondly, the being of a God is further proved from *the state of existing things*. "The existence of all the forms and states of being which we behold in the universe, is plainly derived; because it is a change in the former state of things, commencing, continuing, and terminating; and, as it is impossible that any being should commence its own existence, derived certainly from an extrinsic and adequate cause. This cause can be no other than God." Our author pursues the idea through several illustrations, and having clearly established his doctrine, proceeds in the second discourse to consider the objections of others, which he ably refutes. In the third, he triumphs over them in an eloquent exposition of the unhappy and degrading tendency of their views and feelings, contrasted with those of Christians.

Our author now proceeds to consider the attributes of the Deity in their order, which he establishes with great force of argument, and beauty of illustration. In particular, he devotes the eighth sermon to the proof of the benevolence of God, from the works of Creation and Providence; and adorns the subject with some of the happiest graces of his manner. In the way of his reasonings upon this topic, he comes of course to encounter the objection arising from the existence of moral evil in the world. And here maintains: 1. That God cannot be proved to be the efficient cause of sin; and justly adds that such a doctrine ought not to be admitted without proof: 2. That it cannot be proved that God was obliged, either by justice or benevolence, to prevent sin from existing; and 3. That "it cannot be proved that

the existence of sin will, in the end, be a detriment to the universe." But here, it is obvious that our author only evades the objection, without pretending to satisfy its doubts. Indeed, he confesses himself "utterly unable to explain this subject, so as to give an enquirer clear and satisfactory views, by the light of reason; of the propriety of the introduction of moral evil into the intelligent system." He only means to shew, that "no proof can be drawn from this source against this attribute in the Creator." But is not this in fact an admission, that the light of Nature is not sufficient to establish the existence of this attribute, at least in its perfection? The truth is, we apprehend, that so far as the light of Nature is concerned, we can see very clearly that much evil exists, which God indeed has not directly caused; but which yet, for any thing that appears, he might have easily prevented. And why did he not prevent it? Or why does he not now cure the enormous evil, by a single touch of his sovereign hand? Is it consistent with perfect benevolence to permit the existence of unnecessary evil, which of course includes the idea of pain and suffering? And how was evil necessary at all, or at least in the degree in which it actually exists? That this evil indeed, may possibly lead to good in the future world, we can readily believe, because we see some proofs of such a process, even in the present. But could not the same degree of good, or even a greater, be made to exist without any evil at all? Who can prove that the utmost possible degree of happiness will be enjoyed by any of us hereafter, or that all of us might not enjoy more than we shall, without the memory of past, or the knowledge of present distress? And again, it is conceded that the light of Nature is certainly sufficient to teach us that all men are sinners before God; but can it teach us that God will pardon sin? Our author himself says in another place, "whether the mercy of God will extend to the final forgiveness of sin, and the future communication of happiness to man, cannot be determined by reason, from any considerations within its power." (p. 195.) But how then can his benevolence be proved from the light of Nature? Viewed by that light alone, must he not appear to have permitted great evils which he might have prevented, and for which he has provided no certain remedy? For our own parts, we confess we are glad to get away from all these doubts and perplexities, by following our author through his next discourse, in which he proves this attribute from revelation. Here indeed, we discover a place of rest for our minds and hearts. Here at last, we can believe, and we trust feel too, that *God is love*; and join our author

in the fine rapture, with which he exults in the overflowing fullness of the proof.

[“This divine disposition is the boundless energy of the infinite Mind; the intense and immeasurable love of doing good, unceasingly, and endlessly, producing that happiness in which it delights. It creates, with an activity never wearied, and never discouraged, means to this glorious end, without number, and beyond degree, fitted with a diversity incomprehensible, to effectuate in the most perfect manner this eminently divine purpose. It is a tree which, planted in this distant world, reaches the highest Heaven; adorned with branches endless in their multitude, covered with leaves and blossoms of supernal beauty, and loaded with fruits of life and happiness countless in their number, unceasing in their succession, and eternal in their progress: while all the innumerable millions of percipient beings approach, and eat, and live.” P. 153.]

[In the 13th sermon, on the wisdom of God, our author brings before us a variety of very happy illustrations of this attribute, which we recommend to the careful perusal of our readers. We regret, indeed, that we cannot transfer some of them to our own pages; but they are rather long for this purpose, and are besides best kept together. We can only quote the conclusion, with which he winds up this last discourse upon the attributes of God.

“I have now finished,” says he, “the observations which I proposed to make on the existence and perfections of God; and considered this vast subject, as it is presented to us both by Reason and Revelation. What an amazing character is here manifested to our view. Jehovah, the self-existent, eternal, immutable, omnipresent, omniscient, almighty and independent; the only good, just, faithful, true, merciful and wise; the Maker, the Preserver, the Benefactor, and the Ruler of all things: *to whom be glory for ever and ever.* What a Character, what a Being, is this! How do all creatures in his presence, and in comparison with his greatness and perfection, shrink into nothing, and become justly counted to him *as less than nothing and vanity!* How truly, how suitably to his character, does he say, *I am; and there is none else!*—How wonderful a Cause must He be, from whom all things are derived! How divine an Architect must He be, who with his finger laid the foundations of the earth, and built his stories in the Heavens! How amazing a Ruler, who doth according to his will in the armies of Heaven, and among the inhabitants of the earth; whose hand none can stay; and to whom no being may say, *what doest thou.* How exalted

**a Benefactor, who giveth unto all, life, and breath, and all things!** How perfect a God, who conducts his immense kingdom along the ages of eternity, with ever increasing glory, happiness and perfection!

“Seraphim and Cherubim, Thrones, Dominions, Principalities and Powers, feel no employment, no honour, no happiness, so great, as to worship, serve, and glorify God forever and ever. With wonder, awe, adoration, and transport, they surround his throne, *veil their faces, cast their crowns at his feet, and cease not day nor night, crying Holy, Holy, Holy, Lord God Almighty, who wast, and who art, and who art to come.*

“If men possessed the disposition of angels, their employments, their views, and their happiness would in substance be the same. No Polytheists, no Atheists, no Infidels, would ever have disgraced the human name. To this end, no enlargement of our understanding is necessary. A mere change of disposition would convert this world into one great temple of Jehovah; in which *one faith* would command and control, *one worship ascend, as the odour of sweet incense, from the rising of the Sun to the going down of the same. Holiness to the Lord would be written on the hearts, the lips, the employments, and the pleasures of the great family of Adam. Every heart would glow with love and rapture; and every hill and valley become vocal with praise. In all his wonderful works, God would be sought and seen, acknowledged and glorified. Every being and event would be viewed only as a manifestation of God, and the universe contemplated as a vast picture, exhibiting in forms and varieties innumerable, the wisdom and power, the benevolence and amiableness, the beauty and glory, of Jehovah.”*

P. 220—2.]  
We are now brought to the consideration of that most important and difficult subject, the Decrees of God, which our author manages with great skill. His views indeed, are often original and striking, as well as just and profound. He maintains in substance, that “all things, both beings and events, exist in exact accordance with the purpose, pleasure, or what is commonly called the Decrees of God:” and he undertakes to explain the doctrine, to prove it, and to answer the objections against it. In pursuing the explanation, he observes among other things, that the decrees of God are strictly sovereign; but yet not arbitrary or capricious.

“The decrees, and the conduct, of God, are sovereign, in the true and scriptural sense: viz: *that he does according to his will, independently and irresistibly, and that he gives no account of any of his matters, any further than he pleases.*

Still it is equally true, *that he wills nothing without the best reason*; whether that reason be disclosed to his creatures, or not. Real glory to himself, and real good to his creation, not otherwise attainable, furnish the reason of the divine choice, whether it respects the existence or motions of an insect, or the conversion and salvation of a man. The kind, the degree, the manner, and many other things, are either wholly or partially unknown to us; but the good is always in view, and always the reason of the divine determination." P. 227—8.

He next proceeds to prove the doctrine, by several unanswerable arguments. The proof from Scripture, particularly, is, we think, absolutely conclusive. He shews too, very clearly, that those who deny the doctrine must of course be driven to maintain, "that God is a limited, mutable, and dependent being; and that he originally was, and ever must be uncertain of the accomplishment of the great end proposed in his works; or rather, that he ever was, and will be certain that it can never be accomplished." For our parts, we fully believe that if men were always as jealous of the glory of God, as they are of their own imaginary rights, all objections to this doctrine would soon vanish away.

In the mean time, our author comes to answer these objections, which he does with great ability. He denies particularly, and with good reason, that this doctrine makes God the author of sin, that is, in the sense that he constrains or compels his creatures to sin: a thing, by the way, impossible in itself. His observations upon this subject are highly valuable; but too long to be quoted. He next considers the objection, "that this doctrine destroys the free agency of rational creatures." And here he attempts, with singular dexterity, to untie the Gordian knot of divines: indeed, if he has not entirely succeeded, it is because, we are satisfied, this knot can only be cut by *the sword of the Spirit, which is the word of God*. The absolute certainty of all events, will probably always seem to conflict with the freedom of human choice. In truth, it is not easy for us who maintain both points, to escape the charge of inconsistency and self-contradiction, from those at least who will not give themselves the trouble to consider the grounds of our belief. And yet it is plain that the Scriptures teach both; and we are satisfied to believe them on their authority, without demanding better. To be sure at the same time, we must admit that we cannot believe a contradiction; and we equally admit that it would be a contradiction to believe that all events are at once *constrained* by God, and yet *freely chosen* by man. But we contend that events may be *ordained*, (that is certainly ordered,) without being *constrained*.

And here, after all, lies the fallacy by which our adversaries seek to perplex us, and really deceive themselves: they choose to take it for granted, that events cannot be *certain*, without being *necessary*. But this is their mistake, contrary to sound philosophy, and the witness of the Scriptures. Philosophy tells us, as our author clearly proves, that God could create a free agent whose actions should be certainly ordered according to the pleasure of his Creator. And why is not man exactly such a being. But the Scriptures are absolutely explicit. "*It must needs be*, says our Saviour, that offences come;" and yet it is added, "but woe to that man by whom they come." "Him," says Peter, "being delivered by *the determinate counsel and foreknowledge of God*, ye have taken, and by *wicked hands* have crucified and slain." (Acts xi, 23.) We acknowledge, indeed, after all, and without any difficulty, that our language is too vague and our understandings too dull, to trace the line of distinction between *certainly* and *necessity*. But still we can see clearly that there is such a line; and that is enough for our purpose. Hereafter, perhaps, our vision may be strengthened to see it more distinctly; and then we are persuaded, all doubts will be removed. In the mean time, we are well satisfied to rest our faith on this article of our creed, upon the sure word of God.

Our author is more entirely happy in answering the common objection, that this doctrine "discourages all the efforts of mankind towards reformation." His remarks on this point indeed, are excellent, and we cordially recommend them to the attention of all who hold the opinion which he combats. It is, in truth, very clear to us, that the objection is founded purely in a misconception of the doctrine itself.

The kingdom of God, as established by his pleasure, is a kingdom of means regularly connected with their ends. I do not perceive that this is less true when applied to spiritual, than to natural things. The real discouragement which men generally labour under with respect to their spiritual concerns, is their indisposition to make any efforts for the attainment of salvation. In truth, this indisposition itself suggests the discouragement, which I have obviated, and then admits it. To a dispassionate, unbiassed mind, it would never gain admission. By sober Reason it was never devised, and can never be supported.

"Were God really unwilling that men should strive; had he discountenanced efforts; had he established no means of grace; or had those means, when anxiously and perseveringly used, failed of success; there would indeed be ample room for well founded discouragement. But when we find,

as in my view we do in fact find, all these things reversed in the good pleasure, and providence, of God; we have every inducement to hope and to labour much more, it would seem, than from any supposable situation in which all things were left to fluctuation and casualty. Stupid sinners have indeed, according to this and every other scheme, the most fearful reason for discouragement and terror. But such as are awakened, anxious, and engaged, to seek eternal life, have solid and abundant reason for hope." P. 255—6.

[The several sermons which soon follow upon the subject of Creation, are of a finer order; at least so far as style and manner are concerned. They are indeed fair specimens of a mild and serene eloquence that, like the firmament itself, expands and elevates our minds with the fine show of the various lights which it displays. We can quote only one or two passages, taken almost at random, as samples of the whole. The following account of those happy natures, the Angels, is worthy of the author, and of his subject.

*"How delightful an object of contemplation is this glorious Order of beings!* All things pertaining to this illustrious subject, are cheering, luminous, animating and sublime. The very names assigned to Angels by their Creator, convey to us ideas pre-eminently pleasing, fitted to captivate the heart, and exalt the imagination; ideas only cheerful, refined, and noble; ideas which dispel gloom, banish despondency, enliven hope, and awaken sincere and unmingled joy. They are *Living Ones*; beings in whom life is inherent and instinctive; who sprang up under the quickening influence of the Sun of Righteousness, beneath the morning of everlasting day; who rose, expanded, and blossomed, in the uncreated beam, on the banks of the river of life, and were nourished by the waters of immortality. They are *Spirits*, winged with activity and informed with power, which no labour wearies, and no duration impairs: their faculties always fresh and young; their exertions unceasing and wonderful; and their destination noble and delightful, without example and without end. They are *Burning Ones*; glowing with a pure and serene, with an intense and immortal, flame of divine love; returning, without ceasing, the light and warmth which they have received from the great central Sun of the Universe, reflecting with supreme beauty the image of that divine Luminary; and universally glorious, although *differing* from each other *in glory*.

"The place in which they dwell, is perfectly suited to their illustrious character. It is no other than the Heaven of Heavens; the first and best world that will ever be created; the place where God himself delights peculiarly to dwell; the

house where Virtue, Peace, and Joy, dwelt in the beginning, and will dwell forever; the throne of boundless dominion, the parent city of the great empire of Jehovah; the happy region where all things are verdant with life, and blossom with immortality.

“The station which they hold is of the same cheerful and elevated nature. It is the first station allotted to created existence. Those sublime Intelligences, are the immediate attendants of Jehovah; the nobles and princes of the Universe.—All their employments, all their allotments, are honourable and happy; all their destinies, dignified and divine.

“Angels then, present us with an object of contemplation, replenished with inherent light, beauty, and greatness; with nothing to tarnish, nothing to impair its lustre; nothing to alloy the pleasure of the beholder: a vivid landscape, formed of all the fine varieties of novelty and greatness, without one mishapen, decayed, or lifeless object, to lessen its perfection: a morning of the Spring, without a cloud to overcast it: a Sun without a spot, shining only with the various colours of unmingled light.” P. 307—8.

[In the sermon on Man, we are treated with a fine description of our nature before the fall.

“How illustrious a being was Man as he came from the hands of his Maker. With what dignified attributes was he endued? For what high pursuits was he qualified! To what sublime employments was he destined! In him was found, in an important sense, the *End* of this earthly system. Without Man, the world, its furniture, and its inhabitants would have existed in vain. Whatever skill, power, and goodness, were displayed by the Creating hand, there was before the formation of Man, none to understand, admire, love, enjoy, or praise, the Creator. The earth was clothed with beauty: the landscape unfolded its delightful scenes: the sky spread its magnificent curtains: the sun travelled in the greatness of his strength: the moon and stars solemnly displayed the glorious wisdom of their Author: without an eye to gaze, or a heart to contemplate. A magnificent habitation was indeed built and furnished; but no tenant was found. Brutes were the only beings which could enjoy at all; and their enjoyment was limited to animal gratification.

“But Adam was separated from all earthly creatures, by being formed an Intelligent being. His mind could trace the skill and glory of the Creator in the works of his hands; and from the nature of the work, could understand, admire, and adore the workman. His thoughts could rise to God, and wander through eternity. The universe was to him a mirror,

by which he saw reflected every moment, in every place, and in every form, the beauty, greatness, and excellence of Jehovah. To Him, his affections and his praises rose, more sweet than the incense of the morning; and made no unhappy harmony with the loftier music of Heaven. He was the Priest of this great world; and offered the morning and evening sacrifice of thanksgiving for the whole earthly creation. Of this creation, he was also the Lord: not the Tyrant, but the rightful, just, benevolent Sovereign. The subjection of the inferior creatures to him, was voluntary; and productive of nothing but order, peace, and happiness. With these endowments and privileges, he was placed in Paradise; no unhappy resemblance of Heaven itself: and surrounded by every thing *which was good for food, or pleasant to the eye, or fragrant to the smell.* In an atmosphere impregnated with life; amid streams in which life flowered; amid fruits in which life bloomed, and ripened; encircled by ever living beauty and magnificence; peaceful within, safe without, and conscious of immortality; he was destined to labour, only that he might be useful and happy, and to contemplate the wonders of the universe, and worship its glorious Author, as his prime and professional employment. He was an image of the invisible God; created to be like him in knowledge, righteousness, and holiness, his most illustrious attributes; and like him, to exercise dominion over the works of his hands.

“In this situation also, removed far from death and disease, from sorrow and fear, he was formed for endless improvement. His mind, like that of Angels, was capable of continual expansion, refinement, and elevation; and his life, of perpetual exaltation in worth, usefulness and honour. God was his Visitor; Angels were his companions.

“To complete this system of delight, he was created to be the Parent of countless millions, who, like himself, were all to be sinless. They were also to inhabit the same world of peace, life and happiness; to possess the same immortality; and to share in the same endless enjoyment. At the head of this lower creation, he was to stand, and survey this great globe filled with his own offspring; and to see the whole immense family, like himself, children of God, and heirs of his everlasting love.” P. 373—5.]

The two sermons which follow, upon the nature of the human soul, are at once ingenious and profound. In the first of them, entitled “The Soul not Material,” the author displays an intimate knowledge of his subject, and handles the weapons of Philosophy with great adroitness and success. In the other, he gives us a masterly refutation of this wild hypothesis

which maintains, that the soul is only a chain of ideas and exercises. The reasoning, by the way (if we must call it so,) by which this tissue of folly is supported, appears to be the same in principle with that which the ingenious and fanciful Berkeley employs to disprove the existence of the material world; and is indeed, at least equally absurd.]

The several sermons upon Providence, display much useful information, and generally in *sound words that cannot be condemned*. The discourse upon the Temptation and Fall, is we think, particularly able. We are a little surprised, however, to find our author supposing that our first parents were ignorant of the existence of the Tempter, and so inclined, almost naturally, to believe his suggestions. This, at least, is not the opinion of Milton, (the best of poets, and not the worst of divines,) and we cannot help thinking that his account is both more probable, and more just to the character of God. In our author's way of treating the subject, we apprehend that we are led to feel a little more pity for their crime, than it fairly deserves. [After this, he considers the question, (rather *foolish* indeed, if not *unlearned*,) how man being created holy, could become sinful? and answers it with his usual good sense.

“God created a moral being, capable, in the nature of things of either sin or holiness. Originally, this being was holy; that is, disposed to obey the will of God; possessing a state of mind propense to virtuous, and opposed to sinful conduct. Fitted by his moral nature to be operated on by motives, as all moral beings are, he was placed in a world filled with motives, of which some induced to obedience, and others to disobedience. Wherever the means of happiness and misery exist, such motives exist of course, and of both kinds; for these means themselves are the motives; or perhaps more properly the happiness and misery are the motives. Now it is plain, that in such a world, (and all possible worlds, except a world of perfect misery, must be such,) motives of both kinds must, at times, be present to the view of such a being. It is equally evident, that some of the motives to sin, may, considered by themselves, become to such a being stronger inducements to action, than some of the motives to holiness. In other words, higher enjoyment may be found, or expected, in some courses of sin, than in some courses of holiness. That, to a mind capable of contemplating one or a few things only, at once, and of feeling with different strength, at different times, the motives to sin may chiefly, or alone, be present, will not be doubted. For, it is apprehended, no finite watchfulness is sufficient to realize, with absolute

certainty, the full presence of, the motives to holiness at all times; nor to keep out of view all the motives to sin. Of course, every such mind may, for aught that appears, be induced by some supposable motive, or combination of motives, at some times, and in some circumstances at least, to yield to temptation, and disobey. P. 457—8.]

[Here also our author considers the different schemes of accounting for the introduction of sin, and warmly opposes that hypothesis, which strangely, if not wickedly, maintains that God creates the sinful volitions of his creatures. His own opinion, as already mentioned, and in which we fully concur, is, that God only permitted sin to exist. But why did he permit it? This is, indeed, a natural and most important question; and our author answers it in the very spirit of the Scripture.

“Probably the best answer ever given to this question in the present world, is that which was given by Christ, concerning one branch of the divine dispensations to mankind: *Even so Father; for so it seemed good in thy sight.* It was a dispensation approved by infinite Wisdom, and seen by the Omnipotent eye to be necessary towards that good, which God proposed in creating the universe.

“The restless and roving mind of man is, however, often unsatisfied with this answer. I will therefore, add, by way of explanation, and, I hope, with that profound reverence which all creatures owe their Creator, and that diffidence which becomes a creature of yesterday, that if Adam had not fallen, Christ would not have redeemed mankind: for had there been no Apostates, there could have been no Redeemer, and no Redemption. The mercy of God, therefore, the most perfect of his attributes, and the consummation of his excellence, would have been unknown to the universe. All the blessings, bestowed on mankind, would have been the reward of the obedience of Adam, and his posterity. But the blessings bestowed on glorified saints, are the reward of the obedience of the Eternal Son of God. These rewards could not have been given, had not Christ obeyed: and Christ could not have obeyed, had he not become the substitute for Sinners, or the Mediator between God and apostate creatures. These rewards also, will differ from those in the former case, as the respective persons who obeyed, differed in the excellence of their characters, and the value of their obedience.

“Had Adam obeyed, it is, I think, highly probable, that the original world would have continued, and the present Heavens. The new Earth and the new Heavens which will be created after the Mediatorial Kingdom is finished, would never

have been. No human beings would have been admitted into Heaven. None of that joy would have been experienced, which now springs up in heavenly minds over the repentance and salvation of sinners, and which will increase and brighten forever. None of those things *into which Angels desire to look*, would have been brought into being, nor would that glorious purpose of the creation of all things, mentioned by the Apostles, the knowledge acquired by *Principalities and Powers in heavenly places, concerning the manifold wisdom of God*, disclosed in his dispensations to his Church, have ever been accomplished.

“By the redemption of Christ, Heaven as well as Earth, Angels as well as Men, are materially changed from their former circumstances, and character. Nay, the whole immense and eternal kingdom of Jehovah, by means of this amazing work, assumes a new aspect; and both Creation and Providence, are invested with a new character. God is seen by his intelligent creatures in new manifestations of beauty, glory, and loveliness. Throughout never ending ages, virtuous minds will be enlarged with knowledge, exalted in holiness, and improved in dignity and happiness, beyond all which would have otherwise been proper, or possible; and their affections, obedience and praise, become more refined, and more elevated, in a rapid and regular progress. The former legal system, therefore, of which the primitive state of Adam was a part, had comparatively *no glory, by reason of the excelling glory of the system of redemption.*” P. 461—3.]

[In the 29th sermon our author discusses the important subject of the Universality of Sin, and maintains, that “in consequence of the Apostacy of Adam, all men have sinned.” This proposition he undertakes to prove from revelation, and from facts. The laws, religion, writings, and conversation of all mankind admit, no example of human perfection has ever been found to deny, and the hearts and consciences of men confirm, the truth. In the next sermon, he continues his argument, and illustrates his doctrine from another fact, the rejection of the Word of God by mankind.]

In the 31st sermon, which is the last in the book, we have an able essay upon the *degree* of human depravity. And here we are happy to find his sentiments so sound and scriptural, on a subject of so much importance in the system. We are aware indeed, that this doctrine of the sinfulness of our nature, is often warmly opposed, chiefly by persons who give us all the time the strongest illustration of its truth; and to be sure, we must admit that it is not very palatable to human pride. At the same time, we are fully persuaded, that rightly

understood, and properly explained, it is indisputably true, and lies at the very foundation of all real religion. Our author, accordingly, in handling the subject, admits, "that the human character is not depraved to the full extent of the human powers." He allows further that "there are certain characteristics of human nature which, considered by themselves, are innocent," and even "amiable." But still he insists, (and here lies the true substance of the doctrine,) that "there is not in the mind, by nature, or in an unregenerated state, any real moral excellence, or angelical virtue." And such, we take it, is the language of the Scriptures. *The carnal mind*, (that is, human nature in the flesh, unrenewed by the spirit, *is enmity against God; not subject to his law, neither indeed* (so great is its depravity,) *can be*: without the converting energy of grace. But our author proceeds to observe, that "the heart of man, after all the abatements are made which can be made, is set to do evil in a most affecting and dreadful manner." This point he argues with his usual force, from the assertions of Scripture, the state of the human disposition as revealed by the consciousness of every individual, and the whole course of human conduct. On this last topic particularly, he observes among other things, that the pleasures and amusements of mankind are striking proofs of extreme depravity in our nature. We should be glad to quote the whole of the passage; but can only spare room for a partial extract, the last we shall make.

"Let me then ask, what are the actual pleasures, usually sought with eager favouritism in countries claiming the title of Christian? Go to *the table* where *provision* is professedly *made for the flesh, to fulfil the lusts thereof*; and you will find one answer to the question: What a circle is very frequently seated around it? Or rather, what does that circle in many instances become, before the table is deserted? To pass the enormous expense, care, and anxiety, with which nature and art are employed and ransacked, to gratify the demands of a sickly and fastidious palate; in how many instances, throughout even the civilized and Christian world, is a feast the mere resort of gluttony and drunkenness? How swinishly are the overflowing bounties of the Infinite God abused to the prostitution of Man to the destruction of his health, the waste of his time, the perversion of his talents, the neglect of his duty, the corruption of his heart, the stupefaction of his reason, the loss of his usefulness, and the ruin of his soul? How many drunkards, think you, my brethren, have been found in a single century, the most enlightened and improved, since the beginning of the world, and in the countries

inhabited by Christians, around the festive boards of the well-informed and polished members of society? How many more gluttons? What a scene of low and vulgar brutism, at the same time, is daily presented by taverns, ale-houses, and dram-shops; and on days of public rejoicing and festivity?

“Turn we here to the *Horse-race*; another darling diversion of mankind; and not of the ignorant and clownish only, but of the enlightened and polished; nay, even of the noble and dignified ranks of men. What has gathered the concourse? The professed object is to see two or more horses run a race, and one outstrip the other in his speed. Without calling in question the lawfulness of setting these animals upon the stretch of their powers for our amusement; what a picture is presented to our view by the bets which are laid, the fraud and falshood practised; the purjuries, oaths, curses, and blasphemies uttered, the drunkenness and sloth which are indulged; the battles which are fought, and the universal prostitution of morals, which is accomplished.

At a *Cock-pit*, another darling scene of amusement to vast multitudes of mankind, all these gross and dreadful iniquities abound; together with a cruelty causeless, shameless, and horrid; a cruelty impossible to that *righteous man who is merciful to his beast*, and of course to every harmless creature in his power.”

“From these humiliating scenes, direct your steps to the *Gaming table*. I need not tell you how chosen a diversion, or set of diversions, is found here; or to what an incomprehensible extent sought in every country, civilized and savage. Here, fraud in every form begins, carries on, and closes the business. Here, is the chamber of moroseness, gloom, discontent, animosity, profaneness, contention, drunkenness, and universal depravity. Here, property is wickedly lost, and wickedly won. Here, time is most shamefully and sinfully wasted. Here, all duties are most dreadfully neglected; and here, the estate, the health, the character, the family, and the soul are consigned to perdition.

From the gaming table, turn your researches next to the *Theatre*. Think, first, of the *almost uniform character* of the miserable wretches who are trained to create the diversion: How low are they, almost without an exception, fallen; and how low do they fall, of course, by the deplorable employment to which they are most wickedly tempted to devote themselves? If you are at a loss, read a history, or even a professed panegyric, of this class of mankind. You will find it filled up with crimes, which disgrace the name even of sinful Man, and with characters, which are a blot even on this

guilty world. Consider, next, *the Performances*, which these unhappy men and women are employed to exhibit. How few can be read without a blush, or without a sigh, by a person not seduced by habit, or not lost to virtue, and even to sobriety? How great a part are mere means of pollution? What art, labour and genius, are engaged in them to garnish gross and dreadful vice; to disguise its nature and effects; to robe it in the princely attire of virtue; and to crown it with the rewards of well-doing? How often is even common decency, insulted, ridiculed, and put to flight? In how many ways, and with how much art, is corruption softly and secretly instilled into the soul? In how many instances is Virtue defaced, dishonoured, and, like the Saviour of Mankind, crowned with thorns, sceptered with a reed, and mocked with pretended and insolent homage." P. 534—7.]

Such is a brief notice of some of the chief points in this part of the work, which has only increased our desire to see the rest. We shall, of course, anxiously wait its appearance from the press, and perhaps indulge our readers with some further extracts from its pages. In the mean time, we heartily recommend the whole to the fair and faithful perusal of all enquirers after truth. The subjects discussed in it, are certainly worthy of all attention; and wise indeed must be the man who cannot receive instruction from the lessons of Dwight.



### BRIEF ARGUMENT FOR REVELATION.

It is unreasonable to suppose that God is excluded from the world which he has made. He has not lavished to exhaustion the means of displaying his glory. No exertion of his power has produced a creature so constructed and so furnished, that all his energy and all his light have been expended upon it. Nor has any intelligent creature been thrown from his hand into an obscurity so retired as to be inaccessible to his visits. He may approach us in what form and for what purpose he please. And in order to the attainment of his object, in a manner consistent with our moral nature he may address to us all that is important and impressive in a divine communication. Surely reason exiled from the bosom of a mortal, leaves her throne to be occupied by folly, when he calls in question the *possibility* of a revelation from God.

The capacities with which man is furnished were not opened in vain. On him no tendency has been impressed, to which there is not adapted a corresponding object. It would be a reproach on the power, or the wisdom, or the goodness of the

In proceeding to establish this fact, the sentiment is announced, that if the first man in all the glory of intellectual perfection had been abandoned to himself, he could never have acquired the idea of a spiritual being. The correctness of this opinion may be inferred, from the incompetency of all human means to give him the possession of the idea in question. Without means adequate to that end he could never possess it, unless indeed it be innate. And the opinion, that it is so impressed upon him that he cannot but receive it, involves the admission that it is obtained by a method equivalent to revelation. How then, if in the commencement of his enquiries, he be destitute of the notion of spirit, shall he obtain it? Exclusive of supernatural means, there are but two methods of acquiring ideas. The informations of our senses open to us one avenue to knowledge. But as spirit is obvious to none of our senses, they could never convey to us its idea. All our other mental acquisitions are derived from the operations of our minds. The mind has no powers of creation. It cannot work without materials. The materials for its first employments are derived from without. But no arrangement of the ideas of sensible objects can produce the idea of spirit. The difficulty will not be removed by the concession, that matter for the subsequent exercise of the mind is furnished by the previous operations. For this exercise of the mind, for which the idea of spirit is sought, either involves this idea, or it does not. If not, the search will be in vain: but if it do, then that search was needless; for the idea to the attainment of which it was directed, was previously possessed. If, with all the operations of the mind under his eye, the materialist refuses to admit that the human soul is spiritual, much less would these operations suggest to him the first conception of spirit. But previous to this first conception, every man will necessarily be a materialist. How often has the world contentedly ascribed certain effects to imaginary causes. When the true cause is once ascertained, it may be very easy to discover that inadequacy of an imaginary cause, to the production of the effect ascribed to it, which before had not been suspected.— No process of reasoning can discover to us a new idea, the elements of which were not previously in the mind. As the idea of spirit is uncompounded, it cannot result from any modification of our previous conceptions. The object of reasoning is not the discovery of ideas, but of their relations. To ascertain whether there be such a thing as spirit in the world, is fairly within the scope of our reasoning powers.— But before we proceed to reason about spirit we must be in possession of its idea. We admit the possibility of its

existence, or we should make no enquiries about it. But this presupposes our having some conception of that object, concerning the existence of which our enquiries are employed. Without this, it were impossible to construct a proposition, or to reason on the subject.—Now if there were no means by which the first man, whose unimpaired intellectual powers promised the highest possible discoveries, should of himself acquire the idea of spirit, much less could that acquisition be expected of any of his degenerate sons.—A statement shall be made of what has been published to the world as a fact. A man who was born deaf and dumb exhibited such indications of piety, that he was admitted to the reception of the Lord's supper. By an operation he subsequently received his hearing and his speech. He then most solemnly declared that he never had one idea, not merely of the spirituality, but of the existence of God. To what source then, if not to the unassisted powers of the human mind, shall we refer those ideas of spirit which have prevailed in every age and in every nation?—Undoubtedly to instruction. And that instruction, coming originally from God, must have been a revelation. Its essential nature can in no respect be varied by the manner of its communication. Whether it be delivered immediately or intermediately, by oral tradition or by writing, it is still a divine revelation. We may consider, therefore, our possession of a revelation from God, not merely as *possible*, as *probable*, as *necessary*, but as *certain*. Here then in our journeyings we erect a pillar, to mark our progress; and we leave upon it this inscription: *Divine revelation not a conjecture, but a fact.*

The expectation is reasonable that a revelation from God would be attested by adequate evidence. And no greater degree of evidence can be demanded than will be sufficient to satisfy the anxious and candid inquirer for truth. It could never be the purpose of God to address it with such force, as to constrain the belief of the indifferent and the reluctant. When the Bible is presented, as containing the precious revelations which God has made to our race, its acceptance is not demanded without evidence. Its external evidence, embodied chiefly in prophecy and miracle, has often been developed with a conclusiveness of argument which has never been refuted. And its internal evidence, which needs not, on any principle of fairness, to be conceded to its adversaries, not only proves that it is worthy of God, but that it came from none but him. If however the principles be admitted, to establish which an attempt has now been made, it will follow that even unanswerable objections against the scriptures do

not invalidate their claim to the character of a divine revelation. We are bound to receive something as such, since a revelation has actually been made to the world. Now assuredly “this thing was not done in a corner.” If there be in the world, any thing more worthy than the Bible of being received as a revelation from God, surely some hand would, before the present period, have dragged it into light. Who pretends to say that any thing is known in the world, that deserves to contend for precedence with our Scriptures? Let the hand be extended to receive the holy gift. To believe and to obey the Bible, shall be an imperious duty, until something else can be found in the shape of a revelation more worthy of God and more useful to man. A. H. C.

---

## ESSAYS ON DIVINITY—No. V.

### Evidencies of Christianity.

When Mohammed was about to embark in the strange enterprize of imposing a new, or rather his *Eclectic religion*, upon the world, he endeavored to engage, as his assistants, the most influential characters of his acquaintance. Nor was it before he had obtained the assurance of several *powerful auxiliaries*, that he ventured to assume to himself the character of a prophet. Widely different was the conduct of the great author of the *Christian faith*. It was not the rich, or the learned, or men of name and superior influence, but fishermen and mechanics, that he selected to be the ministers of his religion, and his witnesses before the world. Let us hear these chosen witnesses, then, and weigh their testimony in the balance of impartial criticism.

And here the first inquiry which claims our most serious attention is—“Were the apostles perfectly acquainted with the subject of their testimony?” And this interesting inquiry, we may, without hesitation, answer in the affirmative. For the apostles were ear and eye witnesses of the facts which they relate.

They were disciples; and not only disciples, but constant attendants, also, upon the public ministry of their Lord and Master; accompanying him from village to village, and from country to country. They heard him preach righteousness to assembled thousands; and they saw his miracles—the glorious works which he performed in his own name, and by his own power, in attestation of his *divine mission*. They

were members of his family; nay, the apostles were admitted to the distinguished honor of being numbered among his most *confidential friends*. They must, therefore, have known him well; his person, his features, his mien, and his voice, as well as his conversation and conduct, both in private and in public, must have been familiar to them. One of them, at least, was a witness to his sufferings upon the cross. And after his resurrection, they all had the happiness to see him repeatedly; and not only to see him repeatedly, but to converse with him familiarly, during the space of forty days; nay, they were permitted even to eat and to drink with him; and what seems still more remarkable, unbelieving Thomas was invited to put his finger in the print of the nails, and to thrust his hand into his side in order that he might obtain all the evidence which the most incredulous could desire in a case of such importance. Now, is it possible that a stranger would have assumed, so exactly, the person, the features, the mien, and the voice of Jesus Christ, as to deceive the Apostles in this instance—as to impose himself upon them for a friend with whom they had been so long and so intimately acquainted—and that after such frequent interviews for the space of forty days? This, surely, will not be imagined.—But the Apostles were, it appears to us, allowed evidence of the resurrection of their Lord and Master still more irresistible. Yes, they saw him ascend to Heaven until a cloud received him out of their sight. And could there be any imposition or deception in a case of this nature! And, what appears to us a consideration absolutely conclusive in the case under consideration, they had from him the promise of miraculous gifts to qualify them for the arduous duties of the Apostolic office—and miraculous gifts of such a description, that they must have known assuredly, whether this promise was fulfilled or not. But we need not enlarge upon this subject. The arguments already adduced must be sufficient to convince every impartial inquirer, that with respect to the facts which the Apostles have related, and most solemnly attested, it was absolutely impossible for them to have been deceived. Nor have we any just reason to suspect their sincerity, or to call their veracity in question.

It is certainly more natural for all the earth—for the most abandoned, as well as for the most upright,—to speak the truth than to utter falsehood. Falsehood, known deliberate falsehood, is not only a great crime, but it is a crime which no man can commit without doing great violence to his own nature. What, then, shall we think of falsehood which is not

only known and deliberate, but obstinately persisted in for days, and weeks, and months, and years !

What possible inducement could the Apostles have had for acting a part so unnatural, as well as base ? Not, surely, a regard for the reputation of an *Impostor*.

It was in the first instance, the hope of crowns and sceptres, or, at least, of great honors and emoluments, that induced the Apostles to forsake all and follow Christ. Had they, then, been so miserably deceived and disappointed, and that by a man in whom they had reposed the most unsuspecting confidence ; how must they have been affected towards him ? Would they have been disposed to suffer the loss of all things, life itself not excepted, for the power of one who had deceived and ruined them ? It is impossible.

Are they, then, to be considered enemies to their own species ? Would they have been at such immense pains for the base purpose of deceiving their fellow men in a matter of such vast importance ? Degenerate as human nature confessedly is, it is not so degraded as to be capable of any thing of this nature.

But the love of fame is a powerful passion in the mind of man ; a passion at whose shrine many have not only hazarded, but even sacrificed their lives. True ! but did any one ever sacrifice his life in attestation of a known and injurious falsehood, for the sake of fame ? That such a number of plain artless men should be thus enamoured with this airy phantom ; this “ shadow of shadows,” is utterly incredible. We must be permitted to add, that there is no reason to suppose an individual of these witnesses so weak as to be capable of expecting success, in so desperate an undertaking. No : reader, from their utmost exertions in such a cause, these primitive witnesses could have had nothing to expect but poverty, and disgrace, and persecution, and that without any recompense either in this life or in that which is to come. And was it possible for them, would it have been possible for any man, to have made the sacrifices which they made, and to have undergone the toils and hardships, and sufferings, which they underwent ; and that, not only without a motive, but in direct opposition to all the most powerful motives which heaven and earth, time and eternity, must have presented to deter them from so preposterous a course !

Were we, however, to suppose them thus lost to all regard to their own happiness, as well as to every sentiment of piety and virtue, it must, nevertheless, have been impossible for them to have been successful in so wild and monstrous an undertaking.

It was not a transaction of some remote age, or distant obscure country, that constituted the subject of the apostolic testimony. No : it was in *Jerusalem*, the celebrated *Metro-polis* of one of the best known countries on the face of the globe, that the Apostles boldly asserted, and openly proclaimed the resurrection of Jesus Christ—in the very place where he had been crucified, and that but a few days after that tragical event. Why then did not the enemies of the Gospel refute this testimony ? This, had the testimony been false, must have been a very easy task. A mere reference to the sepulchre of Jesus, which, from the first day after his interment, had been guarded with the greatest precaution, must, in that case have been abundantly sufficient. Why then, instead of fruitless and vexatious prosecutions, did not the Jewish rulers go directly to his sepulchre, produce the body, and thus crush in embryo a religion which they held in the greatest abhorrence ? The plain reason is, they could not do it. This is evident from their own representation of the case. “ Say ye, was the direction of these rulers to the Roman soldiers,” “ Say ye, that his disciples came by night and stole Him away while we slept.”

But is it credible that the whole guard should be asleep at once, when for a Roman soldier to sleep at his post, was death by the Roman law ? Or, were this admitted to be a possible cause, is it credible that neither the approach of so desperate a band, nor the rolling away of the massy stone, and rifling the tomb, should have awakened any one of the numerous company ? “ His disciples came, and stole Him away.”—For what purpose ? That they might conduct his body to a funeral pile, with a view of having it reduced to ashes, and those ashes scattered to the four winds of Heaven ? No : but that they might pay him divine honors it would seem ! Is this credible ? Would disciples be disposed to pay such respect to a detested Impostor ? “ His disciples came”—But is it possible that disciples who fled at the approach of his enemies to apprehend him, should have the courage to meditate so daring an attack upon so formidable a band of Roman soldiers ? We think not. The story is doubtless a miserable fabrication. “ While we slept”—A striking evidence, surely, of the resurrection of Christ. For it implies that neither the watch that guarded the sepulchre, nor the Jewish rulers, had any thing more than the most groundless and improbable conjectures, to oppose to the apostolic testimony, in this instance. It does more, it may be considered as good evidence that Jesus Christ was not to be found in the tomb ; and this is nearly the same thing as to acknowledge, that he

had risen from the dead : for there is no other conceivable way of accounting for this fact.

But we have still more irresistible evidence of this fundamental article of the christian faith. “ Tarry ye in the City of Jerusalem, until ye be endued with power from on high,” was the direction of Jesus to his Apostles, just before his ascension. They did so, and were not disappointed. On the ever memorable day of Pentecost, this promise was signally fulfilled, and three thousand added to the rising church.

That great multitudes both of the Jews and Gentiles were converted to the christian faith, in the apostolic age, we assuredly know. And how is this to be accounted for? In the heart of an impenitent sinner there is certainly a very strong opposition to the religion of Jesus Christ. To be convinced of this, it will not be necessary for us to have recourse to Calvary, or to any of the virulent persecutions which have been instituted against his followers. No! we need only attend upon a faithful gospel ministry in any christian denomination, and observe the *multitudes* who refuse to obey the gospel, at the same time that they *believe it to be true*. And this opposition must, in the apostolic age, have been greatly strengthened by some of the most deeply rooted prejudices incident to the heart of man. And can it reasonably be supposed that any mere unsupported assertions in favor of the religion of Jesus, would have been sufficient to overcome such powerful opposition, and to have transformed such multitudes of superstitious Jews and idolatrous Gentiles, into meek and humble disciples of a crucified Redeemer? No! it must have required evidence that was plain and palpable, as well as irresistible; it must have required miraculous attestations. We might, it appears to us, go still farther, and affirm, that the preaching of the gospel in the apostolic age, must also have been attended with a supernatural and internal agency upon the heart, to arm it with such resistless and transforming efficacy. Miraculous exhibitions might overawe the transgressor, and produce some reformation in his external conduct. But there is no brilliance in a miracle, to enlighten a benighted mind, nor has it any power to renovate the heart.

Let it, however, only be granted that the gospel has ever been attended with any divine agency, in attestation of its truth, and we need require nothing more.

And can this be still a doubtful case? Take a view of the parties at issue. On the one side numbers, and wealth, and reputation, and learning, and power: and on the other, only a few poor, obscure, illiterate men; without any one natural

qualification to enable them to cope with such formidable adversaries. Now let us suppose the apostolic testimony in favor of the resurrection of Christ to have been an absolute falsehood, and a falsehood of easy detection; what in that case would have been the result? Could christianity have maintained its ground in so unequal a contest? We might rather ask, could Christianity in so unequal a contest have made such inroads upon the proud ranks of the enemy, and spread with such astonishing rapidity over the world? Certainly not.

Thus it evidently appears that the apostles could not have wished to deceive their fellow men in this instance; and that it would have been utterly out of their power to have done so, had they been base enough to have made the attempt. It is, therefore, impossible that they should have been *wifful deceivers*. And since it has been shown, that they could not be deceived themselves, with respect to the facts which they have related and attested, it follows, by inevitable consequence, that the *religion of Jesus is true*—that He must be the Messiah of the Jews, and the Saviour of the world.

---

### ON PUNCTUALITY.

The ancients admitted both gods and demi-gods into their theology; and it may be doubted whether some of their inferior deities might not be nearly as respectable as the higher order of their divinities; whether Hercules, for example, was not almost as formidable as Mars, and Orpheus as musical as Apollo. May I venture to remark, that morality also has both its virtues and its semi-virtues; and that some of these semi-virtues, those *Dii minorum gentium*, are, in my opinion, entitled to hold up their heads almost as high as some of the *Dii majores* of the moralists. Permit me to devote the present paper to the celebration of a semi-virtue which I conceive to be much underrated; I mean, that of PUNCTUALITY.

It will probably be assumed, that the writer is some dull old man, wearing a cocked hat, a wig of ancient. \* \* \*

I assure you, sir, I am no such thing. \* \* \*

[*Christian Observer.*]

DOMESTIC.

*Notices of the Proceedings of the GENERAL ASSEMBLY of the Presbyterian Church, holden at Philadelphia, May, 1818.*

The committee to which was referred the overture from the Presbytery of New Brunswick, proposing the adoption of measures to restrain vice in general, and the intemperate use of ardent spirits in particular, reported and their report being read and amended, was adopted, and is as follows, viz.

That this Assembly recommend to the ministers, and all the people under their care, to use their influence in forming associations for the suppression of vice, and the encouragement of good morals.

That it be recommended to the ministers, elders, and deacons of the presbyterian churches, to refrain offering ardent spirits to those who may visit them at their respective houses, except in extraordinary cases.

*Resolved,* That the General Assembly recommend, and that they do hereby recommend to the pastors and sessions of the different churches under their care, to assemble, as often as they may deem necessary during the year, the baptized children, with their parents, to recommend said children in prayer to God, explain to them the nature and obligations of their baptism, and the relation which they sustain to the church.

The General Assembly, taking into consideration the great number of delegates that compose their body, and believing that a diminution of the number will contribute to equalize the representation from all our Presbyteries, as well as to facilitate the dispatch of business, and lessen the expence incurred by the commissioners; on motion,

*Resolved,* 1. That it be recommended to the Presbyteries to alter the ratio of representation, by substituting in chap. 11. sec. 2. the word *nine* for the word *six*; and the word *eighteen* in place of the word *twelve*.

2. That the Presbyteries be required to send up to the next Gene-

ral Assembly, their respective decisions on the question submitted to their consideration in the above resolution.

The committee to which was referred the resolution on the subject of selling a slave, a member of the church, and which was directed to prepare a report to be adopted by the Assembly, expressing their opinion in general on the subject of slavery, reported, and their report being read, was unanimously adopted, and referred to the same committee for publication.

It is as follows, viz—

“The General Assembly of the presbyterian church, having taken into consideration the subject of SLAVERY, think proper to make known their sentiments upon it to the churches and people under their care.

“We consider the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves; and as totally irreconcilable with the spirit and principles of the Gospel of Christ, which enjoin that, “all things whatsoever ye would that men should do to you do ye even so to them.” Slavery creates a paradox in the moral system—it exhibits rational, accountable, and immortal beings, in such circumstances as scarcely to leave them the power of moral action.—It exhibits them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard

the dictates of justice and humanity. Such are some of the consequences of slavery,—consequences not imaginary—but which connect themselves with its very existence. The evils to which the slave is *always* exposed, often take place in fact, and in their very worst degree and form : and where all of them do not take place, as we rejoice to say that in many instances, through the influence of the principles of humanity and religion on the minds of masters, they do not—still the slave is deprived of his natural right, degraded as a human being, and exposed to the danger of passing into the hands of a master, who may inflict upon him all the hardships and injuries, which inhumanity and avarice may suggest.

“ From the view of the consequences resulting from the practice into which christian people have most inconsistently fallen, of enslaving a portion of their brethren of mankind—for “ God hath made of one blood all nations of men to dwell on the face of the earth”—it is manifestly the duty of all christians who enjoy the light of the present day, when the inconsistency of slavery, both with the dictates of humanity and religion, has been demonstrated, and is generally seen and acknowledged, to use their honest, earnest, and unwearied endeavors, to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of slavery throughout christendom, and if possible throughout the world.

“ We rejoice that the church to which we belong commenced, as early as any other in this country, the good work of endeavoring to put an end to slavery,\* and that in the same

\* In the minutes of the Synod of New York and Philadelphia, for the year 1787, before the General Assembly was constituted, we find the following, viz.

“ The Synod of New York and Philadelphia, do highly approve of the general principles, in favor of universal liberty, that prevail in America ; and

work, many of its members have ever since been, and now are, among the most active, vigorous, and efficient laborers. We do, indeed, tenderly sympathize with those portions of our church and country, where the evil of slavery has been entailed upon them ; where a *great and the most virtuous part* of the community abhor slavery, and wish its extermination, as sincerely as any others—but where the number of slaves, their ignorance, and their vicious habits generally, render an immediate and universal emancipation inconsistent, alike, with the safety and happiness of the master and the slave. With those who are thus circumstanced, we repeat that we tenderly sympathize.—At the same time, we earnestly exhort them to continue, and, if possible, to increase their exertions to effect a total abolition of slavery.—We exhort them to suffer no greater delay to take place in this

*of the interest which many of the states have taken in promoting the abolition of slavery : yet, inasmuch as men, introduced from a servile state to a participation of all the privileges of civil society, without a proper education, and without previous habits of industry, may be, in many respects, dangerous to the community : Therefore, they earnestly recommend it to all the members belonging to their communion, to give those persons who are, at present, held in servitude, such good education as may prepare them for the better enjoyment of freedom. And they, moreover, recommend, that masters, whenever they find servants disposed to make a proper improvement of the privilege, would give them some share of property to begin with ; or grant them sufficient time and sufficient means of procuring, by industry, their own liberty, at a moderate rate ; that they may, thereby, be brought into society with those habits of industry, that may render them useful citizens :—And finally, they recommend it to all the people under their care, to use the most prudent measures consistent with the interest and the state of civil society, in the parts where they live, to procure, eventually, the final abolition of slavery in America.*

most interesting concern, than a regard to the public welfare *truly* and *indispensably* demands.

“As our country has inflicted a most grievous injury on the unhappy Africans, by bringing them into slavery, we cannot, indeed, urge that we should add a second injury to the first, by emancipating them in such manner as that they will be likely to destroy themselves or others. But we do think, that our country ought to be governed in this matter, by no other consideration than an honest and impartial regard to the happiness of the injured party; uninfluenced by the expense or inconvenience which such a regard may involve. We therefore warn all who belong to our denomination of christians, against unduly extending this plea of necessity; against making it a cover for the love and practice of slavery, or a pretence for not using efforts that are lawful and practicable, to extinguish the evil.

“*And we, at the same time, exhort others to forbear harsh censures, and uncharitable reflections on their brethren, who unhappily live among slaves, whom they cannot immediately set free; but who, at the same time, are really using all their influence, and all their endeavors, to bring them into a state of freedom, as soon as a door for it can be safely opened.*

“Having thus expressed our views of slavery, and of the duty indispensably incumbent on all christians to labor for its complete extinction, we proceed to recommend—(and we do it with all the earnestness and solemnity which this momentous subject demands)—a particular attention to the following points.

“We recommend to all our people to patronize and encourage the society, lately formed, for colonizing in Africa, the land of their ancestors, the free people of colour in our country. We hope that much good may result from the plans and efforts of this society. And while we exceedingly rejoice to have witnessed its origin and organization among the holders of slaves, as giving an unequivocal pledge of their desire to deliver themselves and their country

from the calamity of slavery; we hope that those portions of the American Union, whose inhabitants are by a gracious Providence, more favorably circumstanced, will cordially, and liberally, and earnestly cooperate with their brethren, in bringing about the great end contemplated.

“2. We recommend to all the members of our religious denomination, not only to permit, but to facilitate and encourage the instruction of their slaves, in the principles and duties of the christian religion; by granting them liberty to attend on the preaching of the gospel, when they have the opportunity; by favoring the instruction of them in Sabbath-Schools, wherever those schools can be formed; and by giving them all other proper advantages for acquiring the knowledge of their duty both to God and man. We are perfectly satisfied, that as it is incumbent on all christians to communicate religious instruction to those who are under their authority, so that the doing of this in the case before us, so far from operating, as some have apprehended that it might, as an excitement to insubordination and insurrection would, on the contrary, operate as the most powerful means for the prevention of those evils.\*

\* *The following intelligence has been recently received, and may be relied on as authentic: “The legislature of Antigua, having held a conference with the Missionaries (of the United Brethren, commonly called Moravians) to induce them to extend their missions there, and finding it out of their power, voted them one thousand pounds to build a church and house, and three hundred pounds per annum, for the support of Missionaries at one station; granting and offering as much crown land as should be wanting for that or other stations; and in the dispatch to Lord Bathurst from the government of Antigua, it is stated that the legislature lamented that their limited finances prevented their doing more; as they were persuaded, that to the labours of those Missionaries among the negroes, they were mainly indebted for a state of*

"3. We enjoin it on all church sessions and presbyteries, under the care of this Assembly, to discountenance, and, as far as possible, to prevent, all cruelty of whatever kind in the treatment of slaves; especially the cruelty of separating husband and wife, parents and children, and that which consists in selling slaves to those who will either themselves deprive these unhappy people of the blessings of the Gospel, or who will transport them to places where the Gospel is not proclaimed, or where it is forbidden slaves to attend upon its institutions.—The manifest violation or disregard of the injunction here given, in its true spirit and intention, ought to be considered as just ground for the discipline and censures of the church.—And if it shall ever happen that a christian professor, in our communion, shall sell a slave who is also in communion and good standing with our church, contrary to his or her will, and inclination, it ought immediately to claim the particular attention of the proper church judicature; and unless there be such peculiar circumstances attending the case as can but seldom happen, it ought to be followed, without delay, by a suspension of the offender from all the privileges of the church, till he repent, and make all the reparation in his power, to the injured party."

From an enquiry made by a committee of the General Assembly, respecting the measures adopted by the several presbyteries for affording education to poor and pious youth for the Gospel Ministry, it appeared

*profound tranquility, while other islands had been exposed to revolt and insurrection. The brethren have about twelve thousand negroes in their congregation on that island."*

that upwards of fifty young men are supported by the presbyteries, and are receiving instruction preparatory to their entering on the sacred office.

The board of Domestic Missions, have appointed thirty-six Missionaries to itinerate for a longer or shorter time during the year; making the whole service to be performed during the year by the missionaries equivalent to the labor performed by one man during one hundred and thirty seven months, or eleven years and five months—We rejoice to find this important work pursued with increasing zeal, by the Presbyterian church. We learn that the effect of Missionary labors last year was great—Many were turned from darkness to light, and from the power Satan to serve the living God.

Auxiliary to the Board of Missions, a number of societies has been formed, which, according to their means, employ Missionaries within their districts. Of these we have not received a detailed account; and cannot therefore present an accurate statement of the amount of domestic missionary service performed during the year.

While on the subject of domestic missions, we cannot deny ourselves the pleasure of recording the christian liberality of three ladies who very recently have sent, in the most private, and unostentatious way they could devise, donations to the Auxiliary Missionary Society, of Hanover Presbytery. Of these, one sent \$100; another \$50; and the third \$10. We should gladly record their names, for it has happened to us to know them; but we will not offend their delicacy by disclosures, which they have not authorised.

*Fourteenth anniversary of the British and Foreign Bible Society.*

On Wednesday, the sixth of May, 1818, was held at Free Masons' Hall, London, the fourteenth anniversary of the British and Foreign Bible Society.

Among the numerous and respectable assemblage, upon this interesting occasion, were, the bishops of Norwich, Gloucester, Cloyne, and Derry; their excellencies the ambassadors from the United States of America, and from his serene highness the Prince of Hesse Homburg; the Earl of Harrowby, Lord Gambier, the Right Hon. Nicholas Vansittart, M. P., Sir Thomas Dyke Acland, Bart. M. P., Thomas Babington, Esq. M. P., Joseph Butterworth, Esq. M. P., Charles Grant, Esq. M. P., Charles Grant, Jun. Esq. M. P., W. T. Money, Esq. M. P., William Wilberforce, Esq. M. P., Admiral Sir James Saumarez, Bart. K. G. C. B., &c.

Lord Teignmouth, in opening the business of the day, read a note from the bishop of Salisbury, at his Lordship's particular request, stating, that he was much mortified at being prevented, by illness, from attending the meeting.

An abstract of the Report was read by the Rev. W. Dealtry, from which it appeared that the Cash Account stood as follows:

Total net receipts, exclusive of sales,	l. s. d.
	68,358 19 9
Of which sum, 55,857l.	

7s. 5d. was contributed by Auxiliary Societies.

Received by sales, the major part of which was for Bibles and Testaments purchased by Associations,	18,620 19 9
---	-------------

86,979 10 11

Total net payments	71,099 1 7
--------------------	------------

That the issue of Bibles and Testaments, within the year, have been 89,795 Bibles, 104,306 Testaments; making the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than TWO MILLIONS of Bibles and Testaments.

We have only room to remark here, that a number of admirable speeches were delivered on this occasion; and to insert that of our minister at the court of St. James's.

*His Excellency Mr. Rush, Envoy Extraordinary, and Minister Plenipotentiary, from the United States of America.*

"I have been requested, since I came here this morning, by one of the officers of this Institution, to move that the thanks of this Meeting be given to the right honorable lord Teignmouth, President of this Society. Although sensible of my incompetency to this task, I feel, at the same time, that I cannot decline it. Nor can I help expressing the great and solid satisfaction which every bosom must feel at this Anniversary commemoration. Happily, there is a common ground upon which all the nations of the world, who make up the family of Christendom, can associate together; and it is a still happier and more consoling reflection, that it is a ground upon which they can always meet, and ought always to meet, as friends and as brothers. Kings, Emperors, Republics, whatever the grandeur or the means of their human sway, all look up to the same power, are all protected by the same almighty hand: the precepts and the truths contained in the Sacred Volume, which it is the great and the useful purpose of this Institution to disseminate, are such as command the consentaneous reverence of all nations: and why? Those precepts and those truths teach the maxims of charity and love, not merely between man and man, but taking a far more extensive range, they inculcate peace and good will between nation and nation. And hence, the representative of another nation, through a kindness so often extended to foreign ministers in this metropolis, is permitted to be present at such a celebration as this. I was a listner to the eloquent reflections with which the Report concluded. They are, they must be, true. The poets and orators of Britain may select, if they will, other topics of renown,

but in the sober records of the moralist and the historian, in the eyes of other nations, in the eyes of the great family of mankind, the establishment of the British and Foreign Bible Society will ever put forth the purest, the most incontestible title to the first praise.

I feel the force of those kind sentiments, in relation to the kindred Institution of the country to which I belong, to which the Report also has allusion: I felt grateful at the kind manner in which these sentiments were received. I am sure I shall but anticipate the wishes of the Bible Society of the United States, if I return their most grateful thanks. I felt with equal force and gratification, the sentiments uttered by the Right Honourable and distinguished Gentleman who first spoke. May the canvass of the two countries spread more extensively over the world the riches of Christian benevolence than it does the riches of commerce; and henceforth, may that be their only strife."

*Society for propagating Christianity among the Jews.*

The Two Anniversary Sermons for this Society were preached on Thursday Evening and Friday Morning, May 7th and 8th; the former by the Rev. Mr. Beachcroft, M. A. rector of Blunham, at St Ann's, Blackfriars; and the latter by the Rev. C. Simeon, M. A. of Cambridge, at St. Paul's Convent Garden. Immediately after the latter, was held the Anniversary Meeting at Freemason's Hall, Sir Thomas Baring in the chair, who opened the business, by explaining and enforcing the object of the Society.

Rev. Mr. Hawtrey then read the Report, which stated the progress of the Society in printing and distributing the New Testament in Hebrew, and the great interest excited among the Jews in foreign countries, partly thereby, and partly by the correspondence of the society, and by the foreign tour (at his own expense) of the Rev. Lewis Way, letters from whom mentioned his favorable reception of the Emperor Alexander, and the extraordinary

zeal he had expressed for the conversion of this interesting people.\*

After reading the Report, the Reverend Basil Woodd introduced the Jewish children educated by this society (36 boys and 33 girls) who excited much sympathy and attention, by singing a short Anthem, in Hebrew, and in English a Song of Hosanna to Jesus Christ. The other speakers, on this occasion, were the Bishop of Gloucester, W. Wilberforce, Esq. Rev. M. Coxe, Lord Gambier, Rev. Mr. Owen, C. Grant, Esq. Rev. Edward Cooper, and Thomas Babington, Esq. The Rev. Messrs. Simeon and Beachcroft returned thanks in consequence of the acknowledgments voted to them by the society, as did also the chairman in the conclusion of the meeting.

\* The income of the Society was stated at 9,284l. 17s. 6. and it was out of debt.

**LONDON MISSIONARY SOCIETY.**

The report of the proceedings of the directors for the past year, but considerably abridged, was read by the secretary, assisted by his son, the Rev. H. F. Burder.

The Treasurer then presented a detailed account of the receipts and disbursements of the society for the year ending March 31, 1818. Not having room for particulars, we can now only state the gross amount of the receipts from Subscriptions, Collections, &c. which is 22,132l. 1s. 6jd.

Dr. Bogue then moved, that the report be received, approved, and printed, according to the discretion of the Directors.

We met in this place at the commencement of the Society, in the year 1795. Those of us that were then present, may recollect what were then our feelings. And what are they now? Have we been disappointed? No; far from it. We have reason to adore the goodness of God, that the Saviour has smiled upon our undertaking, and displayed his highest approbation of it. What has been contained in the report presents to us a most delightful scene. And, that report is strengthened

by letters which I have received from the Missionaries themselves ; and when I read of their diligence in learning languages, of their zeal in preaching, of their pains in translating the scriptures, and their care to circulate tracts, and to establish schools ; and of their interesting journeys to distant places to preach the gospel ; I count it a matter of the liveliest joy. I have no fear relating to ultimate success. Here are the means employed, and the promise of God has secured to us his blessing.

But while we have the joy of witnessing extensive and diligent labours, we have also the joy of remarkable success. What a scene is presented in 'the Society Isles'—the most unlikely of the human race, for savageness, sensuality, and every thing that degrades the human character—the most unlikely people, according to all human appearance, to be converted. What praise is due to those men who waited so patiently, and did not wait in vain. And now such a scene is presented as the world has not of late years bro't to view. Idolatry is renounced ; fifty places of worship have been erected in the island of Tabeite alone ; and the other islands are embracing the gospel : casting away their gods, which are no gods: the Sabbath is observed—family worship attended to : thousands learning to read. What a picture !— what spiritual glory !— what delightful prospects ! Who after this, will doubt the success of missions, and say, 'the time is not come for the Lord's house to be built ?'

The accounts from South Africa contain likewise the most pleasing prospects. They present to us the rudest of the human race, in various places, embracing the gospel, cultivating their fields, becoming rational beings, as well as christians ; and advancing their comfort in this world, while they enjoy a prospect of happiness in the world to come. O ! what a blessing is the gospel to mankind even in the present life.

We have great encouragement to proceed, and ground of congratulation, in what our eyes have seen, as

to the labours and success of the Missionaries, and that the spirit of the christian world has been aroused to unite in this work of advancing the kingdom of Christ. How many societies have sprung up since ours ! We have stirred up the spirit of christians abroad—In Holland, in Switzerland, in Germany, and above all in America ! And how many have been stirred up at home ? One denomination and class has been establishing a Missionary Society after another, until, shall I say ? the last has now appeared : and the dignitaries of the established church are preparing, on a large and extensive scale, to send Missionaries to India and Ceylon. May God give them success ! Who will speak against missions now, and call them enthusiastic ? It is no small thing that the minds and dispositions of men are so changed ; if we go on, at this rate we know not where we shall stop ; there will be the adding of one thing to another, until that glorious season, when all the ends of the earth shall see the salvation of our God. We are now surrounded by many other Missionary Societies : and that consideration imposes duties upon us, to behave aright to those that are members of the same family. Here let us not be wanting. We shall go straight forward in the path of duty, and not be justled out of the way by any, but pursue those methods we consider the gospel teaches us, in order to carry on our plans, for the advancement of the cause of Christ in the world. But while we do this, let us shew a pleasant disposition to others. Let us beware of boasting—let us not cry, We are the people—we are the fittest to translate the scriptures, and promote missions. Away with such contemptible boastings as these ! Let us, with humility and gratitude, acknowledge all the success with which God is pleased to favor us, but let there be no spirit of boasting. Nor should there be any detracting from others. We are not rivals, we are fellow-labourers of the same Lord, and should have the spirit of brethren. How mean should we be, saying, Such a Missionary Society

has this bad thing, and the other bad thing—away with such a spirit as this. There will be faults in Missionaries of all denominations; all will have their mistakes, and they will become wiser by the events that occur.

Let us seek to maintain a spirit of good will to all. I endeavor to inculcate on the Missionaries a liberal spirit, free, affectionate; to act according to their own judgment; not to be warped by any, but to maintain affection to all. And I desire them not to shew a mean, paltry spirit—to proselyte others, in foreign countries, to their own peculiar opinions in lesser matters; but to consider others as brethren, to let them follow their own judgment; and to act in all things with a dignity that becomes the servants of the Lord Jesus Christ. We are peculiarly called to this, because our society is not a *Sectarian* society, but a *Christian* one, grounded on the general

principles of the gospel. We send not out Missionaries to establish any one sect or denomination, but to form their converts according to that method they think most agreeable to the word of God. As then we stand on 'vantage ground as to the liberality of our principles, let it be manifested in the liberality of our conduct. If we are to have any emulation, let it be to excel. If we can excel in a laudable, christian way, then we do right. Let us seek to excel in the wisdom of our plans, in the choice of our fields of labour, in the piety and qualifications of our Missionaries—and, above all, let us labour to excel in the fervour of our prayer, that the glorious gospel may be spread from the rising to the setting of the sun; and that our Missionaries may have a double portion of the Spirit upon them, and their labours be crowned with the most extensive success.



#### NOTE BY THE EDITOR.

This number of the Magazine, has been delayed for a few days in consequence of the Editor being called, for a week or two, into the country. The general appearance of that section of the state, through which he travelled, was highly gratifying. Many tokens of improvement in the mode of cultivating land, are exhibited; and, what is still more pleasing, a spirit of improvement is growing through the country. This is delightful. It is one efficient means of promoting attachment to the soil. And we are persuaded that this affection has a most powerful moral effect. We have long mourned over the ruin produced in Virginia, by a shortsighted regard to present gains, without consulting the lasting interest of the state. Hillsides deeply seamed with gullies, and plains closely covered with sombre pine are unseemly sights. We hope for a change. Indeed it is now rapidly taking place; and we trust that it will go on with accelerated velocity. The increase of individual wealth by means of the melioration of the soil, and the consequent increase of its produce, adds to the resources of the country, to the general comfort of its inhabitants, and if we mistake not, does no injury to the morals of the community. Directly the reverse in all its influences, is the accumulation of great *fortunes* by speculation. It lessens general prosperity, while individuals grow enormously rich; and, as far as it prevails, destroys all the fine feelings which promote social enjoyment, and all the habits connected with the permanent prosperity of a nation.

Heaven seems to have smiled on the labours of the farmer and planter in Virginia. The fields are literally loaded with the crops of corn; the land laughs with abundance. How loud the call for gratitude! Surely we may adopt the language of the Psalmist, and say, "He hath not dealt so with any other people."

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

SEPTEMBER, 1818.

No. IX.

---

---

ILLUSTRATIONS OF SCRIPTURE.—No. II.

THE first chapter of Genesis contains a brief account of the creation. In the second, besides the institution of the sabbath, there is a *recapitulation* of the events before related, with the addition of several particulars not before mentioned. This remark is made for the purpose of obviating, what some have thought to be a difficulty; namely, that the work of creation is said to have been completed in six days; yet, afterwards, an account is given of the formation of woman. The difficulty however vanishes at once, if this part of the sacred narrative is regarded as recapitulatory and supplemental.

Respecting the sabbath, we shall defer the remarks that we have to offer until another occasion. And we shall not amuse our readers, with any speculations or conjectures concerning the geography of Paradise.

Our present purpose is to attempt, at least, a brief illustration of the doctrine of Scripture relative to the original state of man. And here we ask our readers to peruse Gen. I. 26—31. and the whole of the second chapter. On this passage we offer the following remarks, pursuing the order that seems to us most easy and natural.

1. Man came out of the hands of his Creator perfect and entire. By the use of these two words, we mean to say that he was formed in the maturity of his powers; of full size, and strength; with the use of speech; and in the perfect exercise of reason, and every other faculty suited to his condition. The narrative of the historian supports this remark. Only attend to the 19th and 20th verses of the second chapter. "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them to Adam

to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field : but for Adam, there was not found a help meet for him." Unless the state of man had been such as we have represented, how could he give names to the animals that were made to pass before him, according to the nature of each individual?

And here it may be observed that we have a plain account of the origin of language ; a subject which has often puzzled the philosophers. Their strange, and sometimes ridiculous, theories shall not now be noticed. God, with his other gifts, bestowed language on man, and thus adapted him to the condition in which he was placed. What the primitive language was, it is useless to enquire. Perhaps, however, the *Hebrew* has as good a claim to that honour as any other.

2. We, in the next place, notice the existence of the social principle in man. God caused the various animals, according to their kinds, to pass before Adam, on the day of his creation. Among themselves they found their mates ; and, by inarticulate sounds, expressed the delight enjoyed in their new and happy existence—But between them and Adam, there existed no sympathies ; he could feel for them no social affection ; they answered to no call from him. He was alone in the world. God saw that this was not good for man. Formed as he was, he could not be happy in this state of solitude. And, doubtless, one object of the Creator, in causing the various animals to pass before Adam was, to let him feel that he wanted a help-meet. The want is no sooner recognized, than the Almighty in the exercise of his all-creative power, formed, of a part of man, one, who bone of his bone and flesh of his flesh, was intended to be united to him in all his joys, and instrumental in the completion of his felicity. We cannot deny ourselves the pleasure of quoting the beautiful representation of this subject, given by the greatest of all the poets. Milton makes Adam say,

————— Each bird and beast, behold,  
Approaching two and two, these cowering low  
With blandishment ; each bird stooped on his wing.  
I named them as they passed, and understood  
Their nature ; with such knowledge God endued  
My sudden apprehension—But in these  
I found not what methought I wanted still.

But in relation to the last work of the creation, he says,

Under his forming hand a creature grew,  
 Man-like, but different sex, so lovely fair,  
 That what seemed fair in all the world, seemed now  
 Mean—or in her summed up, in her contained  
 And in her looks; which from that time infused  
 Sweetness into my heart unfelt before.

And again,

————— On she came  
 Led by her heavenly Maker, though unseen,  
 And guided by his voice, nor uninformed  
 Of nuptial sanctity and marriage rites;  
 Grace was in all her steps, heaven in her eye,  
 In every gesture dignity and love.

Man was formed for domestic society; and in the very beginning, marriage was instituted and blessed by God. How pure the love, how delightful the intercourse subsisting between our first parents, when no guilt poisoned their joys, no jarring passion interrupted their felicity!

3. In the original state of man, we are particularly called on to consider his formation in the *image*, and after the *likeness* of his Creator. Reason might teach us that man was not created that cold-hearted, selfish, proud, ambitious, cruel, covetous, ungodly being, that he now is; but reason can give us no *distinct* information respecting his real condition. The book of revelation assures us, that man's primitive state was one of high moral excellence.—We are sure that there could be no resemblance between man's external appearance, and the Deity. For what similitude can matter bear to mind? The likeness must be sought in the intellectual and moral endowments of man. Accordingly we find the inspired writers expressing themselves thus Ecc. vii. 29, "God made man *upright*; but he has sought out many inventions. 2 Cor. iii. 18. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same *image*, from glory to glory, even as by the spirit of the Lord. 2 Cor. iv. 4, Lest the light of the glorious gospel of Christ, who is the *image* of God, should shine unto them. Eph. iv. 24, And that ye put on the new man, which, after God, is created in *righteousness and true holiness*. Col. iii. 10. And have put on the new man, *which is renewed in knowledge after the image of him who created him.*" From these passages of scripture, we see the correctness of the answer, in the Assembly's catechism, to the question, "In what estate did God create

man?" "God created man, male and female, after his own image, in knowledge, righteousness and holiness, with dominion over the creatures." In this state of perfection, the law of God was written on the heart of man; reason and conscience directed all his other powers; and he found complete felicity in the service and enjoyment of God. The narrative of Moses seems to imply an intimacy of intercourse, a closeness of communion between man and his Creator, which, while it gives delightful views of the condescension of the Almighty, at the same time enlarges our ideas of the dignity, glory and happiness of man.

4. But to have a complete view of man's excellence, it is necessary to consider another particular mentioned in the history of his creation. We learn that God, after having formed the human body out of the dust of the earth, "breathed into his nostrils the breath of life, [Heb. lives,] and man became a *living soul*." There is something remarkable in this expression. To all animals God gave life; but into man he breathed a portion of his own spirit; and thus endowed him with immortality. That this is the proper import of these words, is the general opinion of commentators, and we are referred for confirmation, to the following passages. Num. xvi. 22. "And they fell upon their faces and said, O! God, *the God of the spirits of all flesh*." Num. xxvii. 16. "Let Jehovah, *the God of the spirits of all flesh*, set a man over the congregation." Ecc. xii. 7. "Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it." Zech. xii. 1. "The Lord—that formeth the spirit of man within him." Matt. x. 28. "And fear not them which kill the body, but are not able to kill the soul," &c.

Whether this interpretation is sustained by these, and similar passages, or not; it is clearly taught in scripture that man was created immortal; and of course, the consideration of his immortality ought to enter into our enquiries respecting his original condition.

Here, then, we see man in the perfection of his powers; endowed with an understanding darkened by no error; with a heart polluted by no corrupt passion; with a conscience faithfully announcing the law of God; with a living soul of which the high attribute is immortality; united in dearest connection with one of his own species; holding all other creatures in subjection to his authority; while he owns allegiance to the king of heaven, pays him the homage of the whole heart, and enjoys delightful intercourse with him. Every thing subserves his happiness; and all nature sheds on him its kindest,

its selectest influence. What a contrast to man in his present condition!

5. There is another very interesting point of view, in which we are to regard the first man. *He was the representative of his posterity.* Unless we advert to this fact, many things occurring in scripture, as well as in the present condition of the human family, will appear strange and unintelligible.

It can scarcely have escaped the observation of any one, that universally the character, and circumstances of children are greatly affected by those of their parents. The children of a poor man are brought up in poverty; a diseased parent has sickly children; the dissipated, immoral, and intemperate have descendants like themselves. These remarks are so obvious, and so supported by experience and observation, that common sentiment identifies the character and reputation of parents and children. It is useless to say that this is a prejudice. The very declaimer against it, feels that which he affects to condemn, and acts according to that which he pretends to renounce. Who, for instance, would choose to marry the son or daughter, however amiable, of a penitentiary convict?

On looking back to the origin of the human race, with the scripture for our guide, we shall be able to account for this well established fact. It is part of the primitive constitution; of the appointment of the Almighty, when Adam was made the federal head and representative of the human family. In the sacred record we find, that man was not only created with the moral law written on his heart; and placed under the obligation to perform all the duties resulting from his relation to the Creator; but that a test of obedience was instituted, and a positive command superadded. Gen. II. 16, 17, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof, thou shalt surely die." On Adam's observance of this precept, depended his own well-being, and that of his posterity. The account given by Moses of this matter is very brief. Doubtless it answered the purpose had in view by him. We ought, however, to search for all the light thrown on this interesting subject, any where in that volume, the whole of which was dictated by one and the same Spirit. In the epistle to the Romans v. 12—19, we have the fullest account of this matter. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned; (for until the law sin was in the world—but sin is not imputed when there

is no law : nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come —But not as the offence so also is the free gift : for if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so also is the gift ; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence, death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ :) therefore, as by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners ; so by the obedience of one, shall many be made righteous." This passage is decisive on the subject.—We all die in Adam. It was through his transgression that sin entered into the world ; and death by sin. We must either admit this or deny the truth of scripture. But if this is true, the converse is also true. Had not Adam sinned, and incurred the penalty of death, none of his posterity would have been liable to fall. For it cannot be imagined that Adam's posterity would have been so connected with him, as to have suffered all the ruinous consequences of his apostacy ; and yet have enjoyed none of the benefits of his obedience.

This then seems to have been the case with Adam. God entered into a covenant with him, or it was the original appointment of the Almighty, that should he obey the commandment, he and all his posterity should be confirmed in a state of holiness and happiness ; but should he disobey, he and all his posterity should be delivered over to a state of sin and misery. He was put on trial, then, as the representative of his posterity. The sad result of this trial has been the occasion of much cavil. But let us suppose that man, in the proper use of his powers, had continued upright ; who then would have found fault ? Who would not, rather, have admired the wisdom and goodness of God in the covenant of works ? The case must have been as we have stated ; that is, Adam must, for a short time previous to the birth of any of his children, have been put on trial as the representative, and federal head of his race ; or each individual must have stood the trial for himself. Now, it seems to us that the former scheme has more of goodness, and we will say, of security than the latter. For, 1. Adam was created in the image of God, a perfect man, with all his

faculties mature, and fully instructed by his Maker in the various duties incumbent on him. But those who by ordinary generation descend from him, are, in the first period of life, infants, with nothing but capacities of learning. Of course they must, for the time, be subjected to discipline to bring their minds to maturity. During this state of imbecility, they are exposed to the wiles of the tempter, and are more liable to be overcome than the mature man. Every individual, then, in the whole series of generations, would have been less able to resist temptation, that is more likely to fall, than Adam.

2. Adam was the only man, and Eve the only woman in the world during this probation. There was less opportunity, then, for the Tempter to work on human nature, than there would be, when the world should be filled with inhabitants.

3. Adam knew that he was under trial for himself and for his posterity. But in the other case, each individual would have sustained the probation for himself alone. Adam's motive to resist the temptation was of course much stronger, than that of any private individual could be. On the whole, the situation of Adam was better for retaining his purity, than that of any of descendants. Of course the constitution which made him the representative of his posterity was one of goodness, we had almost said of mercy.

We do not see how these conclusions can be avoided, unless it be denied that God had a right to put his creatures in a state of trial at all; which seems to us to be the same thing with denying that he had a right to create such a being as man, or any other moral agent. For the very idea of moral agency implies *liberty of action*. This enters into all our ideas of praise and blame. Man then must have been free to choose, that is liable to fall, and of course to incur guilt. And this must have been perpetually the case, had not God by a gracious covenant determined that on man's sustaining the trial, he should be confirmed in a state of holiness and happiness. "But why did not God prevent the fall of man?" This is equivalent to asking, why did not God put man on a trial, which should be no trial at all?

In conformity to the constitution here exhibited, God instituted, as we have before remarked, a test of obedience. [See v. 17. before quoted.] This has been a copious theme for the profane ridicule of ungodly men. But let us with humble and serious minds examine this subject. We observe then 1. That God had a right to institute a test of obedience; and his goodness and wisdom in the institution have been before noticed.

2. External objects make a deep impression on beings, whose

senses are the organs through which so much is communicated to them.

3. The effect of external objects depends almost entirely on the ideas associated with them.

4. Adam was in the garden of Eden, the fruits of which afforded his sole subsistence.

5. The only human relation that he then sustained was that of husband; his only social duty was to love and cherish his wife. Many of the affections of the human heart could not, in those circumstances, be called into exercise. There was scarcely any scope for the passions. Adam could hardly, then, be subjected to any test of obedience, unless to a positive command in relation to some external object.

Our ideas on this subject may be enlarged by attending to the positive institutions of the christian church. What is more common than the application, in various ways, of water to the human body; or, than eating bread and drinking wine? These substances as daily used, excite no particular attention, create no powerful emotion. Yet, when employed as emblems of the sanctifying Spirit; and of the broken body and shed blood of the Lord Jesus Christ, their trivial use is forgotten; they produce ideas of the deepest solemnity; and call forth the holiest feelings of the heart. Every one is conscious of very different emotions, when he sees one wash his face; and when in the church of God and before high heaven, the water of baptism is applied, with invocation of the most holy Trinity, to a member of the visible church of Jesus Christ. And, likewise, there is a very great difference between seeing a man eat bread for food, or drink wine for refreshment; and a communicant, bending at the table of the Lord over the consecrated elements, and partaking of them as memorials of the passion and death of our great Redeemer. During the celebration of this solemn ordinance, even the infidel looks on with awe, and owns the power of devotion. Who dares to scoff, when the humble christian, mingling repentance, on account of past sins, with strong confidence in the divine mercy, full purposes of sincere obedience, and the hopes of a blessed immortality, celebrates the love of the Saviour of sinners? Now why might not Adam, who lived on the fruits of Eden, associate, with the tree of knowledge, the gracious covenant of his Maker, the hope of a happy immortality, the dread prohibition of the Almighty, the awful penalty contained in the mysterious denunciation "thou shalt surely die," and in a word all those revealed truths in which the best interests of himself and of his posterity were involved? Why might he not regard this instituted test of obedience with as deep feelings as those with which the christian

regards the bread and wine, when set apart for the Lord's supper? The sneers of infidels on this subject, betray ignorance of the nature of man, and want of the pious affections, that constitute at once the best enjoyment, and the highest dignity of human nature.

Concerning the tree of the knowledge of good and evil, and the tree of life, fanciful men have indulged in conjectures, which strikingly show the folly of being wise above what is written. The tree of knowledge might have had deleterious juices, and the tree of life might have been endowed with salutiferous qualities. And, for what we know, the only distinction between them and other trees, might have been in their situation and appointed uses. It is common water, that we use in baptism; and common bread and wine, in the other sacrament. All we know about the tree of the knowledge of good and evil is, that it was an instituted test of obedience, intended for our first parents alone, as representatives of the human family. And as for the tree of life, the only rational opinion is, that it was a sacramental pledge of obedience; in like manner as the bread and wine of the Lord's supper, afford a sign, seal, or pledge of the pardoning mercy of God through Jesus Christ.

Some writers, perhaps for want of that fortitude of understanding which the investigation of religious truth requires, have represented this whole matter as an allegory. But Moses does not give the most distant hint of this; and every allusion to this history in other parts of the Bible, seems to recognize it as a narrative of what really happened. We should as soon imagine that the history of the institution of the Lord's supper is an allegory. It is too much the fashion of the day to make any part of scripture, which does not suit our prejudices, or easily bend to our passions "*entirely figurative.*" In this way the very fundamental principles of divine truth are unsettled; and man is left to wander in pathless wilds of conjecture. One is here reminded of the saying of an eccentric, but very pious preacher on this subject. "These men would make the Bible a figure; Christ, a figurative saviour; the law, a figurative law; the Gospel, a figurative gospel—It would be well for them, if hell were also a figure. But if all these things are solemn realities, what a figure will they make, when lifting up their eyes in torment?"—The truth is just this, that every passage of scripture is to be interpreted, in its plain, natural import; unless something in the passage clearly directs us to a different mode of interpretation.

In conclusion, we remark that the views which we have taken of the original state of man are calculated to impress deeply on the heart the goodness and condescension of the

Almighty. That covenant, the violation of which, "brought death into this world, and all our woe," was suited to the nature of man; illustrated the perfections of Deity; and now shows how inexcusable and enormous is the apostacy of our species.

---

For the Virginia Evangelical and Literary Magazine.

### ON READING TO EXCESS.

We bookish men are frequently complaining that the spirit of reading is too low among our neighbours, and trying to prevail with them to improve their minds and hearts by the use of good books. We expatiate upon the evils of ignorance, the baseness of neglecting attainable and important information, and the exquisite pleasures as well as high benefits, which well-chosen literature affords to its votaries. All this is very proper. We sometimes gain a proselyte; who never fails to thank us for his conversion from mental torpor, to enquiries and pursuits worthy of a rational being. I hope we shall go on repeating our remonstrances and persuasions on this subject, as long as we can see that they are wanted, and as often as we have any, even the least prospect of success. Next to the gaining of a soul from the dominion of sin, it is delicious to thin the ranks of intellectual darkness and stupidity.

But let it be remembered, in the mean time, that there is an opposite extreme, into which we are liable to ramble, namely that of reading too much. This takes place, when we lose sight of the main ends of reading; such as refreshing the mind for vigorous exertion, furnishing it with materials for reflection, or enlarging its stock of knowledge with a view to beneficial practice; and sit gaping over our books, day after day and week after week, without any other aim than that of present gratification. To one who loves reading, and who has a large library at hand, the temptation to sink gradually into this state is by no means a trifle.—Whether the inveterate book-worm, or whether the voluntary clodpole be the more pitiable character; or in a moral view the more culpable, I shall not undertake to determine. My purpose is to point out, by way of warning, the principal evils which result from the habit of reading to excess. I wish my own experience were less than it is, in regard to the truth of what I have to say on this habit.

In the first place, it impairs the health of the body, by

exchanging that exercise which ought to be taken in the open air for the confinement and stagnation of a chamber. I have read indeed something of the peripatetic students and philosophers in days of yore, who pursued their meditations walking about a grove, or garden, or some such place. But we manage the matter notoriously otherwise in Virginia. Having seized the volume, we do not merely become sedentary while we read: the feet are immediately elevated to the window frame, or the arch of the fireplace, so that our lower extremities make hardly so much as a right angle with the chest. In this ensnaring and mischievous position we remain, while hour after hour passes unheeded away. This produces, by and by, diminution of appetite, debilitation of the digestive organs, growing languor of the whole frame, and a crew of tormenting nervous disorders much more easily contracted than either described or removed. I am no physician to trace the miserable process accurately; but I know that while we live in these animal bodies, we must take some care of their welfare, or they will sink into a swamp of disease, and drag us along with them. And what is a man good for, or what can he enjoy, when his health is gone? Friends have kindly admonished me to read standing up; but I shall not do it, if I can find any tolerable thing on which to sit down. No; the proper course is to fling the volume aside after a moderate session, rush out of the house, and walk, run, ride, or work a while, under the wide, blue canopy of heaven.

Next, I say that excessive reading weakens the mind; or at least prevents the advancement of its strength. The truth of this observation might be inferred from the last; for such are the connexions and dependencies of things in the human system, that the immaterial part is not likely to "discourse sweet music" while the material is much out of tune. But I intend to support the assertion on additional and still more decisive ground. If the book-worm spends too much of his time in profound and difficult studies, such as Locke's Essay, Butler's Analogy, or the Night Thoughts of Dr. Young; such intense labour, combined with the want of corporeal motion, must rapidly injure both the body and the mind. Or if, which oftener happens, he limit himself to easier reading, the mind will languish for lack of exercise. If you would improve, or even preserve the vigour either of body or mind, it must be done by appropriate action. I am not alluding here to the thousands of dull, shallow books which have more of the soporific quality than of any other: I speak of history, travels, poetry, in their brightest forms; and indeed the entire circle of what is called polite literature.

In all these things the mind of the reader is extremely passive; much more so than any reader will be apt to imagine, who has not made careful observations upon himself. We read on with ease, and are pleased with the succession of facts and images presented to our view. We go on devouring volume after volume, the main powers of the soul lying all the while dormant; until at length any such exertion as deserves the name of thinking becomes a strange and very irksome employment. If it comes in our way, such a habit of indolence has seized us that we fly with alarm from the face of labour, and return to the downy couch of sloth and inactivity. *Probatum est.*

Again; excessive reading diminishes the quantity which might be acquired of genuine and useful knowledge. Suppose a man should keep himself continually stuffed to the brim with food, what must be the consequence? The food may be good in itself; but what mortal stomach can dispose of such a load? It will bring on disease far overbalancing the low gratifications of gluttony. Very similar is the case of the gormandizer of books. He may lay in good materials; but he carries on no process of intellectual digestion. The furniture of his mind, therefore, remains all in a chaotic state of confusion, "*rudis indigestaque moles,*" and turns to no valuable account. It is in a sort of vexatious amusement to converse with a scholar of this class. He gives you half-ideas and quarter-reasonings about a great many things; but useful and accurate information about nothing. Besides, much of that kind of knowledge which is of prime interest to the conduct and comfort of life, is such as cannot be learned to any tolerable perfection from books alone. For instance, study Locke, and Read, and Samuel Johnson, upon human nature. Study them attentively. But then go and mingle with mankind; observe with your own eyes the varieties of character, and the ways in which the passions operate; you will discover a thousand important things which these mighty philosophers never told you. The truth is, one may be an adept in the best metaphysical speculations, and at the same time little better than a simpleton in the practical science of man.

Farther; I am constrained to denounce this excessive spirit of reading as a very selfish propensity; and if this be correct, it merits no slight degree of censure. What do we mean by a selfish man? Is it not one who devotes himself to his own personal gratification, of whatever kind it may be? I will by no means place the bookworm, unless the very matter of his reading be wicked and abominable, upon the same level of

degradation with the sluggard, the sensualist, the gambler, or the miser; but as to the hateful characteristic of absorption in self, his principle is certainly the same with theirs. He is indulging an extravagant luxury of his own. He pursues with an enormous and constantly growing passion, a pleasure of the most unsocial kind imaginable. It ought to be remarked too, that the very solitude of this sort of voluptuary, his abstraction from society, tends powerfully to freeze the springs of benevolence in the heart. If we would preserve and invigorate the social principles of our nature, we must mingle with our fellow men; we must witness their circumstances, hold an intercourse of thought with them, and enter into a sympathizing participation of their joys and their distresses. Such was the conduct of the Author of our religion, the most illustrious model proposed for imitation. He delighted, indeed, in the hour of sacred retirement. But he was no anchorite. He did not seek to please himself alone; nor turn his back with cold indifference upon a wandering and miserable world, to spend his days in a monastery or a cave of the mountains. No; he gave much of his time to society. His heart was formed for the most endearing friendship. He disdained not to be one of a wedding party, and to promote, by a miracle, the lovely cheerfulness of the scene. He placed himself, with the most condescending and charming familiarity, in the midst of the people, the low and the poor, as well as the rich and the great; conversing freely with all, instructing all, and blessing all with his gracious and unwearied beneficence. The grand description of his life was, "that he went about doing good."

And this leads me to the last and greatest evil of excessive reading; it interferes dreadfully with the discharge of our duties. I lay it down as a maxim, which I think no sound moralist will dispute, that as man is evidently constructed for action, so he is bound to act for the benefit of his fellow men. No mortal is permitted to "live to himself;" to spend his days without attempting, at least, to be useful to others. In whatever station of life we may be placed, and more especially if talents and leisure are given to us, divine providence opens before us some path of active service, in which we are required, may I not rather say privileged, to advance the great system of human welfare. Many there are who rebel against the injunction, and forego the privilege; and few more decidedly than the slave of reading. There are wants around him which he ought to relieve; afflictions which he is loudly called to remove or to console; noble schemes of utility in hand which he is bound to aid with his most zealous co-operation.

But he cares for none of these things. And what is he doing all this while? Perhaps studying the ancient revolutions of China; or eagerly retracing all the bloody battles which have been fought, from those of "Macedonia's madman," down to the terrible field of Waterloo; or pursuing the endless mazes of the wilderness of romantic poetry. And supposing his studies to be of a better order than these, what advantage do they produce to the world, while he is not "ready to distribute, willing to communicate?" His acquisitions, which might and ought to shed light and warmth around him, are hoarded up, a fruitless treasure, in his own bosom. He plumes himself in the elegance, the dignity, the fancied harmlessness of his favourite pursuits; while, in truth, the guilt and condemnation of the unprofitable servant, who hid his lord's money in the earth, may be gathering heavily over his head. Perhaps,—forgive the conjecture, if it be erroneous,—perhaps, at this very hour, the witchery of perpetual reading seduces one, and another, and another, among those men of large minds and extensive acquirements who ought to be furnishing communications for this Magazine, calculated to enlighten the ignorant, to reclaim the vicious, and to build up the people of God in piety and virtue. Interests of no trifling magnitude depend, in my opinion, upon the merit and success of this monthly publication. And O how willingly would I see this poor quill of mine superseded and laid at rest, by the labours of brethren and friends whom I know to be far better qualified than its master to gain and to reward the public attention!

### MELANCTHON.

NOTE.—The remarks of Melancthon are excellent. All the evils which he describes result from excessive reading. It is a great fault, and a great folly; but taking our countrymen at large, not very common. Few, except professional men, among us, have libraries that would furnish separately, a months' reading to a true *helluo librorum*. We have heard of readers of the Magazine, who scarcely get through its forty-eight pages before the time of publication returns. We wish that our excellent correspondent, whose quill must by no means be laid aside, would furnish a paper for our next No. on the evil of reading too little. We venture to suggest a cause, more efficient than that assigned by him, for the silence of those, who through our pages, might enlighten and rouse the public mind, and improve the public morals; it is the besetting sin of the nation to which we allude, *the love of having*.

*Childe Harold's Pilgrimage. Canto the Fourth. By Lord Byron. Philadelphia, M. Thomas. 1818.*

This is the conclusion of a poem which has been some time before the public, and which, says the author in his preface, "is the longest, the most thoughtful and comprehensive of my compositions." We judge from this, that the work is the favorite of his Muse, and certainly with good right to her partial fondness. It is at least the best of his own pieces, and is indeed a production of great poetical power; though we can hardly call it a great poem. In fact from the beginning to the end, it is but a kind of splendid rhapsody of fine descriptions and dazzling images, with strains of eloquent feeling, and reveries of gloomy reflection, always poignant, and frequently sublime.

The first two cantos were devoted chiefly to Spain and Greece, and the third to Flanders and Switzerland. This last is consecrated entirely to Italy;

---

"A land,  
Which *was* the mightiest in its old command,  
And *is* the loveliest, and must ever be  
The master-mould of Nature's heaven'y hand,  
Wherein were cast the heroic and the free,  
The beautiful, the brave—the lords of earth and sea."—(p 24.)

It is in fact a *camera obscura*, or a living picture, of all the most striking scenes and curiosities of that classic country, exhibited by a noble showman, who engages us all the time with his own remarks and reflections upon the views before us. It abounds, of course, with many beauties; though it is still inferior, we think, in poetic spirit at least, to the preceding canto. The flame of passion which often dazzled, and almost consumed us before, is now slowly dying away; though it certainly brightens up upon us at intervals, with some fine flashes of its former spirit. We shall quote a few verses to confirm our remarks.

At the seventy seventh stanza, we have a charming picture of the coming on of a Summer Evening. The description of the Moon as an "island of the blest," is particularly fine; and the comparison of the dying dolphin is at once beautiful and new.

### XXVII.

The moon is up, and yet it is not night—  
Sunset divides the sky with her—a sea  
Of glory streams along the Alpine height  
Of blue Friuli's mountains; Heaven is free  
From clouds, but of all colours seems to be

Melted to one vast Iris of the West,  
 Where the Day joins the past Eternity ;  
 While, on the other hand, meek Dian's crest  
 Floats through the azure air—an island of the blest !

## XXVIII.

A single star is at her side, and reigns  
 With her o'er half the lovely heaven ; but still  
 Yon sunny sea heaves brightly, and remains  
 Roll'd o'er the peak of the far Rhætian hill,  
 As Day and Night contending were, until  
 Nature reclaimed her order :—gently flows  
 The deep-dyed Brenta, where their hues instil  
 The odorous purple of a new-born rose,  
 Which streams upon her stream, and glass'd within it  
 glows.

## XXIX.

Fill'd with the face of Heaven, which, from afar,  
 Comes down upon the waters ; all its hues,  
 From the rich sunset to the rising star,  
 Their magical variety diffuse :  
 And now they change ; a paler shadow strews  
 Its mantle o'er the mountains ; parting day  
 Dies like the dolphin, whom each pang imbues  
 With a new colour as it gasps away,  
 The last still loveliest, till—'tis gone—and all is gray.  
 (p. 24-5.)

After this we have a beautiful description of the Egerian valley. The fancies are all elegant, and the full overflowing measure of the verses is finely adapted to the luxury of the scene.

## CXV.

Egeria ! sweet creation of some heart  
 Which found no mortal resting place so fair  
 As thine ideal breast ; whate'er thou art  
 Or wert,—a young Aurora of the air,  
 The nympholepsy of some fond despair ;  
 Or, it might be, a beauty of the earth  
 Who found a more than common votary there  
 Too much adoring ; whatsoe'er thy birth,  
 Thou wert a beautiful thought, and softly bodied forth.

## CXVI.

The mosses of thy fountain still are sprinkled  
 With thine Elysian water-drops ; the face  
 Of thy cave-guarded spring, with years unwrinkled,

Reflects the meek-eyed genius of the place,  
 Whose green, mild margin now no more erase  
 Arts works ; nor must the delicate waters sleep,  
 Prisoned in marble, bubbling from the base  
 Of the cleft statue, with a gentle leap  
 The rill runs o'er ; and round, fern, flowers, and ivy  
 creep,

CXVII.

Fantastically tangled ; the green hills  
 Are clothed with early blossoms, through the grass  
 The quick-eyed lizard rustles, and the bills  
 Of summer-birds sing welcome, as ye pass ;  
 Flowers fresh in hue, and many in their class,  
 Implore the pausing step, and with their dyes  
 Dance in the soft breeze in a fairy mass ;  
 The sweetness of the violet's deep blue eyes,  
 Kiss'd by the breath of heaven, seems coloured by its skies.  
 [p. 61-2-3.]

We have not leisure to notice all our authors beauties of Rome ; but we are particularly pleased with his warm account of the Apollo Belvidere. The passage is indeed a brilliant piece of poetical idolatry, and worthy of the finest statue in the world.

CLXI.

Or view the Lord of the unerring bow,  
 The God of life, and poesy, and light—  
 The Sun in human limbs array'd, and brow  
 All radiant from his triumph in the fight ;  
 The shaft hath just been shot—the arrow bright  
 With an immortal's vengeance ; in his eye  
 And nostril beautiful disdain, and might,  
 And majesty, flash their full lightnings by,  
 Developing in that one glance the Deity.

CLXII.

But in his delicate form—a dream of Love,  
 Shaped by some solitary nymph whose breast  
 Long'd for a deathless lover from above,  
 And madden'd in that vision—are express  
 All that ideal beauty ever bless'd  
 The mind within its most unearthly mood,  
 When each conception was a heavenly guest—  
 A ray of immortality—and stood  
 Star-like, around, until they gathered to a god !

## CLXIII.

And if it be Prometheus stole from Heaven  
 The fire which we endure, it was repaid  
 By him to whom the energy was given  
 Which this poetic marble hath array'd  
 With an eternal glory—which, if made  
 By human hands, is not of human thought ;  
 And Time himself hath hallowed it, nor laid  
 One ringlet in the dust—nor hath it caught  
 A tinge of years, but breathes the flame with which 'twas  
 wrought. [p. 81-2.]

The idea in the second of these stanzas, is probably taken from the story of the French maid, who is said to have fallen in love with this "poetic marble," and become insane with the passion. The anecdote is finely managed in Milman's prize poem upon the same statue, which we suppose our author has read. But enough of these descriptions.—With regard to the tone of our author's feelings in this canto, we are glad to observe that they are generally of a softer and more amiable kind than he has lately indulged, though still far enough from the standard of truth. The misanthropy at least is a little qualified, and the melancholy, though still deep, is perhaps less sombre and splenetic than it was. There is besides, (if we except the doubtful address to Time and Nemesis,) much less of that savage spirit of revenge which coloured so many of his former strains. The following passage, suggested by the tomb of Metella, is a striking specimen of the gloomy sublime.

## CIV.

I know not why—but standing thus by thee,  
 It seems as if I had thine inmate known,  
 Thou tomb! and other days come back on me  
 With recollected music, though the tone  
 Is changed and solemn, like the cloudy groan  
 Of dying thunder on the distant wind ;  
 Yet could I seat me by this ivied stone  
 Till I had bodied forth the heated mind  
 Forms from the floating wreck which Ruin leaves behind.

## CV.

And from the planks, far shatter'd o'er the rocks,  
 Build me a little bark of hope, once more  
 To battle with the ocean and the shocks  
 Of the loud breakers, and the ceaseless roar

Which rushes on the solitary shore  
 Where all lies foundered that was ever dear ;  
 But could I gather from the wave-worn store  
 Enough for my rude boat, where should I steer ?  
 There woos no home, nor hope, nor life, save what is here.

CVI.

Then let the winds howl on ! their harmony  
 Shall henceforth be my music, and the night  
 The sound shall temper with the owl's cry,  
 As I now hear them, in the fading light  
 Dim o'er the bird of darkness' native scite,  
 Answering each other on the Palatine,  
 With their large eyes, all glistening grey and bright,  
 And sailing pinions.—Upon such a shrine  
 What are our petty griefs ?—let me not number mine.

[p. 56-7.]

The next strain is of a softer mood, and breathes the very spirit of romance.

CLXXVII.

Oh ! that the desert were my dwelling place,  
 With one fair Spirit for my minister,  
 That I might all forget the human race,  
 And, hating no one, love but only her !  
 Ye Elements !—in whose ennobling stir  
 I feel myself exalted—Can ye not  
 Accord me such a being ! Do I err  
 In deeming such inhabit many a spot ?  
 Though with them to converse can rarely be our lot.

CLXXVIII.

There is a pleasure in the pathless woods,  
 There is a rapture on the lonely shore,  
 There is society where none intrudes,  
 By the deep Sea, and music in its roar :  
 I love not Man the less, but Nature more,  
 From these our interviews, in which I steal  
 From all I may be, or have been before,  
 To mingle with the Universe, and feel  
 What I can ne'er express, yet cannot all conceal.

[p. 88-9.]

With regard to the sentiments, we are pleased to find them rather less questionable than we have usually met with in our

author's pages. It is true we still discover some dark traces of infidelity, which make us shudder while we read ; but the general strain of his reflections is of a better order. There are some of them, indeed, which are even moral in their effect, if not in their design.

## CXX.

Alas! our young affections run to waste,  
 Or water but the desert ; whence arise  
 But weeds of dark luxuriance, tares of haste,  
 Rank at the core, though tempting to the eyes,  
 Flowers whose wild odours breathe but agonies,  
 And trees whose gums are poison ; such the plants  
 Which spring beneath her steps as Passion flies  
 O'er the world's wilderness, and vainly pants  
 For some celestial fruits forbidden to our wants.

## CXXIV.

We wither from our youth, we gasp away—  
 Sick—sick ; unfound the boon—unslacked the thirst,  
 Though to the last in verge of our decay,  
 Some phantom lures, such as we sought at first,  
 But all too late,—so we are doubly curst.  
 Love, fame, ambition, avarice—'tis the same,  
 Each idle—and all ill—and none the worst—  
 For all are meteors with a different name,  
 And Death the sable smoke where vanishes the flame.

## CXXVI.

Our life is a false nature—'tis not in  
 The harmony of things,—this hard decree  
 This unradicable taint of sin,  
 This boundless Upas, this all-blasting tree,  
 Whose root is earth, whose leaves and branches be  
 The skies which rain their plagues on men like dew—  
 Disease, death, bondage—all the woes we see,  
 And worse, the woes we see not—which throb through  
 The immedicable soul with heat-aches ever new.

(p. 64-5-6-7.)

We are sorry to part with our author at this sombre quotation. It is indeed a mournful picture he has drawn of the misery which flows from a life of sinful passion ; and we are sorry to think that he has too probably painted from his

own bosom. But if his soul is "sick," we trust it is not "immedicable." At least we can assure him that there is a *balm in Gilead, there is a Physician there*. We fear he has already found that *there is no peace to the wicked*. We hope he will soon find that the ways of Wisdom are *pleasantness, and all her paths are peace*.

---

### *On Self-examination regarding the Dead.*

[The following piece, taken from the Edinburg Christian Instructor, is well worthy of a serious perusal. We heartily recommend it to the attention of our Readers.]

FROM THE CHRISTIAN INSTRUCTOR.

#### ON SELF-EXAMINATION REGARDING THE DEAD.

IN a former number of the Instructor, some remarks were offered "*On Judging of the Dead*," and the following are humbly submitted, as not altogether unconnected with them on the duty of *examining ourselves regarding the dead*. On all, the judgments and mercies of the Lord are coming down; and for all the ties which join us to others, it becomes us to consider the manner in which we have discharged our several relative duties. It is more especially incumbent on us to examine, when these ties which bind us to duty are broken. Thoughtless of opportunities in which we have not found to do what was good, the deaths which remove opportunities for ever, should not pass unheeded. To ask at heaven, or at hell, for the dead, we are not commanded; but for the evil which we have done them, while they were yet with us, we must render an account, and should even here begin to prepare it. It may be an idle, a presumptuous, or a dangerous curiosity which is vainly anxious to know their unchanging state; but whether they are in happiness or misery, it is worth our while to gather in, and examine, and determine upon the words and deeds which have gone between us and them, and, without recal, have excused or condemned us for the past. It leans to error, to think, and speak, and judge upon the dead who praise not the Lord; but it is the fault of those who are not wholly estranged to religious meditations, and who will therefore the easier suffer the word of exhortation. Now, it looks like contempt of all religion, never seriously to think of death; nor examine regarding the acquaintances and friends who have been removed by it. It betokens no good

and promises ill to discharge our duties to the living, if we shall see them, one by one go down to silence, without inquiring whether we have injured them,—whether we have in any way hindered them from praising the Lord. It is a deadness of natural affection, which is unmoved at the decease of those who were with us in our homes. It is a strength of mind not worth the having, which scorns to admit the sorrows of the last farewell. It is not feeling, to come from the house of mourning and the church-yard mouthing the cold and common thoughts of our mortality. They are not relations, nor friends—we do not ask their esteem, nor affection—who would stand with unaltered look at our death-bed and our tomb: Nor do they look, and feel, and examine like Christians, who are unwilling to consider before hand, how they shall meet with the departed spirits, when to them too, the call of death is, “*Come away.*”

This much has been prefaced, with a view to hint the importance of that self-examination which should take the place of unrequired and unavailing conjectures respecting the spirits which are under the just judgment of the Lord of all the earth. The subject is only one out of many others, upon which we should “*assure our hearts before God, who is greater than our hearts, and knoweth all things;*” and there is no need for any additional claim to press it on attention. Though the living lay it not to heart, it is entered on the record of the thousand instructions and warnings, “*line upon line,*” which wing their way, and leave no trace behind. To the house of mourning it may come, and hallow for heaven the sad remembrance; or, though the heart is yet untouched for them who are not, remind and prepare for the time, when the Lord who gave shall also take away. And surely, there is a place of repentance to them who seek it carefully with tears. Like ties may not in all cases give opportunity of proving the *carefulness of repentance*, but there remaineth the grace of God to them who *do repent*, after a godly sort.—The Lord *knoweth* it and trieth it; nor shall the living complain who seek him, while he is yet to be found, and call upon him, while he is near.

Bearing these things for encouragement, there should be no hesitation in proceeding to examination, which should go out upon so many relative duties; and the result of which, ought to have a decided and permanent influence upon future conduct. *The range which should be given to the inquiry, must reach to all the limits where our sins have been.* There are few who die around us with whom we have not less or more had intercourse, and when we know and feel that they

have gone to eternity, it becomes us to consider, whether we have blessed or injured them, now that their day of grace is finished. What has happened to them must happen to us ; and if a retrospect of life can ever assist for the uncertain portion which remains, the retrospect must be more especially useful, when we come to it under the impression, that some who knew us, who resisted or yielded to our influence, have now no share in all that we do, but have answered for the past to the Holy One and the Just.

There is hardly a case which can be imagined that does not urge to serious self-examination. From youth to age many follies have filled up the days ! How many have seen these follies, and have thereby been encouraged to do evil.—Thousands on this side and on that, whom we shall never more see, of whose deaths we shall never hear, have touched at us as they passed through life ; and though it were only for a day, or month, or year, they should have found us *serviug the Lord*. The whole tenor of the life should mark us—to the cloud of witnesses in this world also—as the followers of Jesus. That others have been influenced by our transgressions cannot on their part be taken as excuse ; but neither are we excused directly or indirectly we have thinned the disciples of Jesus, and gone with the multitude who fear not the Lord, neither keep his commandments. The most occasional intercourse in schemes which are sinful, should thus lay the foundation of repentance. Our sins extend we hardly know how far ; and if they may be spreading their destructive influence when we are mouldering in the grave, we may well pause on the ravage which death has stopt before our eyes, and repent for the sins “*which are open beforehand, going before to judgment*.” While the kingdom of heaven is at hand, it should teach us to beware of the hardening in sins which “*shall follow after*.”

Events, that were fading from remembrance, may be recalled in the decease of some seldom seen, and hardly known, and should teach us our duty, if they were once witnesses or partakers of our sins. They have gone to report us in the presence of our Maker. They may have been privy to much that was wrong, but let not the soul take rest but in repentance ; for the witnesses are before the all-seeing God, and the inmost thoughts are revealed. Honour, and truth, and charity,—something that will never tell in time,—may a while cover the multitude of sins, and make us half forget the omniscience of Heaven’s eye on all the abodes and hearts of men ; but let us never forget it, when from men, our fellows, the evidence is opening against us in the world

of spirits. The schemes which were contrived and executed in secret, are all well known. Motives known to few, are there all counted as they really were. Mingling with the sure knowledge or conjecture of those with whom we acted, when they die, our sins, ever known to God, are even with our fellowmen going beforehand, and recorded to meet us at our coming. And now, when we seldom think, or let the thought affect us, of *Divine omniscience*, let that *world's eye*, which frightens us from Jesus and his cross, bear down from the spirits of men, who look and judge like God upon earth." "There is none that doeth good, no not one." "Surely man walketh in a vain shew; his days are less than nothing and vanity."

Examination, then, regarding the dead, is by no means narrowed in its range. It extends to the whole tenor of the conduct, and to most occasional intercourse of life; and let it yet be added, that self examination should come the closer in circumstances when our character is frequently and decidedly known. Whatever is the station which we hold, many above us, and below us, and in the same rank, have had an eye on the faithfulness with which we discharge our duties. Though no opinion is expressed, an opinion has been formed. The testimony of our life has not been without its influence. Our sentiments are known, our actions have been witnessed, our conduct in the business, and our demeanour in the interests and amusements of life have been frequently observed and acted on. Now, if by word or deed, we have dissuaded from holiness any of those with whom in divers ways we have mixed and had influence; when their day of grace is past, we should know that we have shortened it, in that we taught them not by precept, by example, by authority, by persuasion, by all means given us to apply their hearts unto wisdom. Even in light matters the consideration comes home whether we are excused to the departed spirits. In relations, the voice of nature is asking, what means have been left untried, and is willing to condemn all which have failed to keep alive. In friends, the heart is grieving for the kindness which has been unrequited, and is censuring the hasty or ungenerous suspicions, which wore the appearance of cold-trying reserve. In acquaintances, the pale ensigns of the dead are spread over the harshness that was shewn to the living, and the heart is moved to tenderness.—It is not enough that we have *not injured*, we must ask, if we have been *kind*? In enemies, nature is moved. Conscience is forcing up the truths which prepossession and hatred would not before admit; and in the silence of the last and affecting scene,

the voice of forgiveness goes between the living and the dying.

These feelings are natural, and may often be experienced when there is no abiding sense of religion; but they are connected with it, and when the heart is alive to serious impressions, there may be that fire from the altar of heaven which should not be quenched. In the feelings which agitate, for the little circle, your earthly hopes, there may be a seeking and a rest only in the thoughts which are "full of immortality." Shall we see the shroud folded over the dead, and not be struck with the reflection, that the vanities of life are past? Pleasures, and engagements, and eagerness, and cares, are shrouded for ever, and the living should lay it to heart! Round the grave where the tribute of respect is paid,—where "dust to dust" is telling how vain was all that was done, remembrance should place before us the share which we have had in the anxieties, and toils, and interests, upon which the grave has closed! There may be no regrets for injustice or unkindness; there may be no consciousness of mutual crimes; there ever must be the contrast of the cheerfulness which was once, and the sadness which is now. For the dead, we think that they should have been impressed with the certainty and near approach of what we are witnessing; and, as we think for them, we should think for ourselves. We are seriously concluding, that by the dead much would have been unheeded, much relinquished, and much done, had this, their end, only been foreseen. Let us continue the meditation till we know that we were with them in labour, and joy, and confidence of lengthened days; that, but a little while, the death which came to them seemed to be as near to us; and that together we smiled by the thought. This, even, without recollection of hand joined to hand in unrighteousness, is a serious consideration. We have marked in their life no glaring sins; departed joys may be deemed harmless; and, with all the painful remembrance, there may be no alarm for open disregard of heaven. But together we were going to eternity, which a loved acquaintance has reached; and who is there who will not have cause to regret, that, on many occasions, they thus and thus accompanied; and that they now are parted, to meet before the judgment of Christ?

*More serious inquiry still must go through our homes, where affection watches the dying wish, and the last hope looks on in kindness, till it must fall in tears on the cold and senseless clay. The pledged sharers of this life's hope and comfort,—parents for children, and children for parents,—all of one family who dwell together in unity,—they who best should*

love, and most may feel the sorrows of death which compass them, must not deem it unlike to duty or to kindness, that they too are exhorted to examine for the loved and the dead. There is comfort in the Gospel of Jesus, and for one another they should take the words and read them. The attention which soothes, and the griefs which rise are well. *Jesus wept*; but he who was thus touched, and mourned with them who mourned, spoke to Mary and Martha of *faith in God*. The relations of life were appointed for blessing and for duty; and when our pleasing cares and gladdening hopes go down, the reflection of lasting satisfaction is this, that in the homes where we lived, we have humbly studied the well-being of those whom we have followed from our homes to the grave. Soon withered is the bloom and the glory of earth: "All flesh is as grass, and all the goodness thereof as the flower of the field." In the new heavens and in the new earth, dwelleth righteousness.—in that place from which the dead cannot come to us, but we may go to them, is the truest and most abiding hope for them who lived on earth. If it were not so, Jesus would have told us. We labour and we mourn in vain if this is not our trust. Gloomy thoughts must gather round our souls, which shall *not be comforted*, if we will not repent that, in any of the endearing ties of life, we shall have said or wept farewell, without placing our hope in Jesus to meet and part no more. Yes; the shades of grief may be dispelled; the sunshine of our days may yet pour glory down; and, after all, who made us smite our breasts and mourn, *comfort* may grow up. Unheeding that warning mercy which would lead us to repentance, we may forget the home of mourning, the bed of silence, and the word of God, the comfort of Jesus; but we are shrouding our hopes and joys for eternity in the pride of our hearts against redeeming love; and in the determined hour they shall cease to beat, and *lay us with the dead*.

The dead praise not the Lord, "*and after death the judgment.*" As they go in silence, they call upon us to inquire, and make our "*peace with God.*" This inquiry must go out upon all the life. For those who were near and dear to us of our own kindred; for the friends of our bosoms, with whom we took sweet counsel; for the acquaintances with whom we have associated in the engagements, and pursuits, and amusements of life; for all who should have known our love to God, and our love to them; for the dead, who, from our youth, have seen us, and have known us, or have been partakers in our sins, or have been influenced by our example; let us examine, whether we have in any way hindered them from *praising the Lord*. No voice shall come from the grave.

But if the hearts may be humbly assured before the Lord, if a place of repentance be found while in the land of the living, let us go for mercy ; for "The dead praise not the Lord, neither any that go down in silence."

To conclude. These things concern us as we value our own souls. We are not profited though we should gain the whole world in exchange. The dead know this, and teach it. Are they in heaven? *There is joy in heaven over one sinner that repenteth.* Are they in hell? It is like the answer of their prayer for those whom they have left on earth, "*I pray thee therefore,*" "*lest they also come into this place of torment.*" They are deceived if we will not repent, What they would testify, the Spirit of God has declared, and would convince and persuade us, for the eternity to which we are journeying. For those who have gone before,—and for those with whom we live,—and for those who shall follow after,—for our friends and for our brethren's sake,—for all the goodness of the Lord in the land of the living,—this alone is comfort, "*Though I walk through the valley of the shadow of death, I will fear no evil.*" What will not help to cherish this comfort, call it what we will, it is an empty name. It will not charm us till the end ; we shall loathe it at the last. The practice of the world may not warrant this ; profligacy may despise it ; gaiety of spirits may overlook it ; the strength of conviction may not turn the heart, and the evidence of life may not run against it ; but it has the stamp of heaven which shall not come to nought : for "*As the fire devoureth the stubble, and the flame consumeth the chaff, so the root of the wicked shall be rottenness, and their blossom shall go up as dust ; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Isreal.*"

G. L. M.

---

## THE EVENING WALK.

### PART I.

Mild ev'ning draws her dewy curtains round,  
 And shuts the rosy portals of the West.  
 'Tis soothing silence all, a grateful pause  
 From toil, and turbulence, and anxious care,  
 Lull'd gently to repose by the deep roar  
 Of distant thunder from your mass of clouds  
 Pil'd mountain-high, the remnants of the storm  
 Long overblown. Mark how the lightning plays,

And shows their fleecy sides, at intervals,  
 In awful grandeur gleaming from afar ;  
 While in her golden chambers Venus lights  
 The lamp of meditation, scattering wide  
 Her dewy radiance o'er a world at rest.

A tender sadness steals upon the heart  
 Compos'd and calm, and points the solemn thought  
 To days long past, to many a gentle friend  
 And pleasing hour which we no more enjoy ;  
 To the fair walks of childhood, fairy fields  
 Bright-sparkling through the gathering mist of years ;  
 Where novelty and rich variety  
 Led rosy health along the smiling paths  
 Fring'd with gay flow'rs of innocent delight,  
 Nor bade the downy-pinion'd minutes wait  
 To pluck their plumes of rapture as they pass'd.  
 Thus busy fancy pictures out the scene,  
 Till reason frowns, and bids the trifler cease.  
 And while he draws a mournful contrast now,  
 Tears the thin, glitt'ring veil that wreathes the brow  
 Of grandeur, pow'r, and pride, and bids us look  
 On sad realities of common life,  
 With all it's train of evils, ever prompt  
 To blast the buds of pleasure here below,  
 And poison all the springs of happiness ;  
 Or forward, where our untrod journey lies,  
 Through the dark wilderness of future years,  
 On sickness, death, and unknown worlds to come  
 Beyond the grave, with our reception there.  
 Cherish the thought, and into distant worlds  
 It's daring pinion urge, and bid it soar  
 Above the hills where future ages plume  
 Their infant wings. Or, ling'ring nearer home,  
 Pursue the exil'd spirit's darksome way.  
 Or search the gulph where the revolving years  
 Have wrecked their generations as they pass'd.  
 And much intelligence is thence deriv'd,  
 While revelation pours a steady beam,  
 A morn' fair dawning on those pathless wilds  
 And lands of darkness, never yet explor'd  
 By reason's feeble ray, without her aid.

'Tis from the springs of classic lore we draw  
 The stream of knowledge, pouring down the page  
 Of history through all succeeding times.

The long-recording muse, with steady hand,  
Exhibits there the annals of our race  
In dim perspective, through the mist of years,  
And speaks the voice of ages past away,  
The voice of slumb'ring nations. Solemn sounds  
Break forth, as from the caverns of the tomb.  
Beneath her magic pencil's ready touch  
We trace the march of empire. Crimson lines,  
Diverging every way, point out the track  
Of war and conquest, till they fade, obscur'd  
Amid the solitude of ravag'd plains,  
And blaze of cities thund'ring to the ground.

But see the car of vict'ry, from afar  
Conspicuous, bears the laurell'd conq'ror home.  
Loud acclamations hail the pompous show  
Of hostile standards, helmets cleft in twain  
Reft of their plumes, pikes, swords, and batter'd mail,  
And captives dragg'd in chains. Fame spreads the  
    sound,  
And distant nations tremble at his name;  
While venal poets twine a gorgeous wreath  
Of never-fading glory round his brows.  
Drunk with the fumes of popular applause,  
He grasps a sceptre, and ascends a throne;  
From that high eminence looks proudly down  
On all mankind as slaves born for his use,  
Objects of cruelty, caprice, and lust,  
Fools of ambition, havoc, blood, and spoil;  
Hence spurns the claims of justice, nor regards  
The plaintive cries of suff'ring innocence  
By fierce oppression's iron talons torn.  
He crushes freedom, tames the daring aims,  
And bows the stubborn soul of liberty;  
Insulting, plants his heel upon the necks  
Of kings dethron'd, and thinks himself a god.  
Anon he disappears. Some sly disease,  
Long ambush'd in his circling diadem;  
Now strips it off, and bids him go to rest  
Low as his meanest slave. Or, from the height  
Of tow'ring grandeur, sudden vengeance hurls  
The tyrant down, and all his glory fades.  
No farther ask—the grave cannot reply.

The angry voice of war is hush'd to rest,  
And the fierce clangours of the trumpet cease.

A grateful interval of peace succeeds,  
 Sweet as the sunny vales of verdure bloom  
 Bosom'd in craggy mountains, or the waste  
 Of sandy deserts or temptuous seas.  
 The arts revive. The cultivated fields  
 Smile to the beams of morn, and pour their fruits  
 In rich abundance forth. The vales resound  
 With songs of joy. Fair commerce lifts her head,  
 And spreads again the long-neglected sail.  
 The banish'd muses to their seats return,  
 And learning rears again his fallen dome.

And hark what soft, melodious notes ascend  
 From the deep covert of yon hazle bank,  
 Where lofty poplars weave their whisk'ring shades ;  
 Sweet as aerial music from the harp  
 Of Fancy, heard upon the distant hills  
 When light-wing'd zephyrs brush it's silken chords.  
 This is the poet's haunt. Here, all alone,  
 He strays, forgetful of the mighty stir  
 That agitates the ever-restless world.  
 The noise of toil and trade, the bitter strife  
 Of jarring int'rests, faction's angry roar,  
 And the fierce din of arms, disturb him not ;  
 Or if they ask a tear for human wo,  
 Break not the charm that holds his soul entranc'd  
 In pleasing visions of ideal bliss.  
 Again he sings ! Attend the melting strains.  
 " Dear Poesy, enraptur'd of thy charms,  
 " O may I ever wake to love and thee,  
 " From the low, dull pursuits of common life.  
 " Through all revolving seasons let me feel  
 " Thy cheering ray benign, and ev'ry sun  
 " Light us to converse sweet ; whether his beams  
 " Play on the crimson curtains of the West,  
 " Or gild the mountains with the blaze of morn ;  
 " Light up a gem in every damask bud,  
 " Or sparkling glance along the drifted snow.

Poor, fond enthusiast ! Soon shalt thou awake  
 From these gay dreams ; Soon shall thy tender heart,  
 By nature's finest touches tun'd to catch  
 The sprightly notes of rapture beating high,  
 Or vibrate to the swelling plaints of wo,  
 Forget it's throb of transport. still and cold,  
 A prey to lothsome reptiles in the dust ;

And all thy dazzling hopes of coming fame,  
 Or present admiration and applause  
 Of gaping crowds, as written in the sand,  
 The silent waves of time will overflow,  
 Nor leave a trace upon the letter'd shore.

Peace nourishes corruption. Turn your eyes  
 To yon fair bow'rs where Luxury and Sloth,  
 On beds of roses, fann'd by fragrant gales  
 Rich as Arabia breathes from all her fields,  
 Crown the full bowl and waste their leaden hours  
 In tasteless joy and languid merriment.  
 Fled is the manly vigour of the mind,  
 The eye serene and clear, the ardent glance  
 Through distant ages, and the gen'rous thought  
 To give them liberty and make them blest.  
 Drown'd in debauch, the soldier hears no more  
 The voice of glory in the tented field ;  
 Nerveless and weak the arm that wont to wave  
 The sword in fiery grandeur, when the state  
 In plaintive accents call'd him to her aid  
 In vengeance for her wrongs, and bade him hurl  
 The lightning of his steel upon her foes.  
 Neglected genius droops ; and poesy,  
 Forgetful of her dignity, becomes  
 A parasite, a cringing flatterer,  
 To soothe a wealthy patron's bloated pride.  
 The soil is poison'd, and a baneful crop  
 Of mischief and calamity succeeds.

Offspring of pride, contention, lifts its head  
 With visage redd'ning into rage, and eyes  
 That flash resentment at a trivial wrong.  
 Fierce discord, babbling with a hundred tongues,  
 Distributes daggers through the madd'ning crowds  
 Divided into factions. Bursting all  
 The sacred bands of civil polity,  
 That held the monster down, a giant fiend,  
 Ambition, stalks abroad, and blasts the arts  
 Of peaceful industry, and tramples all  
 The tender charities of rural life.  
 The rival chieftains fiercely rush to arms,  
 And wade through seas of blood to grasp the prize  
 He holds in view, the purple and the throne.  
 The state grows frantic, while her children waste  
 What of their ancient vigour yet remains  
 In mortal strife, destroying and destroy'd.

The changing scene another aspect wears  
 Of wild confusion, terror and dismay,  
 Where from yon wintry hills, the shining bounds  
 Of ancient empire, must'ring thunder down,  
 Gloomy and terrible, the fiery Goths.  
 As mountain-torrents desolate the vales ;  
 As Hecla, raging mid eternal snow,  
 Emits a flaming deluge on the plains ;  
 So these, long nurtur'd in the northern wilds,  
 And rock'd for ages on the polar storm,  
 Nerv'd by the rigors of their native clime,  
 And keen for havoc, spoil, and milder skies,  
 Horde after horde, descend. The fruitful field  
 Behind them lies a waste. The hostile shout,  
 The cries of suff'ring innocence, the groans  
 Of unavailing courage and despair,  
 The smoke of rural hamlets, and the blaze  
 Of gilded cities, tell their dread approach.  
 The haughty state, the fallen mistress once,  
 The pride and admiration of a world,  
 Lies prostrate, trampled down by barb'rous feet ;  
 The splendid monuments of arts and arms.  
 By wide-extended ruin swept away.

Thus empire dies. Thus perish mortal things ;  
 And history is but an epitaph,  
 Not often honorable to the dead ;  
 A veil for villainy ; a fond attempt  
 To wreath the writer's, or his hero's brows  
 With living laurels, rescued from the grasp  
 And greedy jaws of all-devouring time.  
 Be this its meed of praise, all it deserves,  
 It shows us man in all his various forms,  
 How vain, yet timid, arrogant, yet weak ;  
 How cruel, faithless, fierce, abominable,  
 His stormy passions are ; how small a spark  
 Kindles him to deeds of frantic range,  
 To stab a friend or brother to the heart,  
 Or desolate a kingdom or a world ;  
 That vengeance, martial splendour, and renown,  
 Are wicked, worthless objects of pursuit ;  
 That the tall columns human grandeur rears  
 For pride to perch on, are on quicksands built ;  
 That sublunary glory is a dream,  
 Which vanishes when we awake in death ;  
 That the bright paths of honor terminate  
 On dying pillows and in dusty graves.

## PART II.

Slight not the moral muse, though her sad song  
 Fall deadly cold upon the ear of mirth,  
 And chill the bounding pulse of health and joy.  
 Such various attitudes that pow'r assumes  
 Which points and leads us downward to the grave ;  
 So many dangers hang upon the wing  
 Of ev'ry passing hour ; so thick the veil  
 Obscurity suspends on things to come ;  
 So loud the voice that calls us from the skies  
 In threat'ning thunder ; or in sweeter tones  
 Of love and mercy woos us to be wise ;  
 So wide the book of nature lies display'd,  
 Illegible to none, and ev'ry page  
 Each fleeting moment, as it turns, inscribes  
 With lamentation, suff'ring, wo and death ;  
 'Tis greatly wise to banish levity,  
 And learn sometimes to think, though serious thought  
 Be painful ; and while trav'ling here below,  
 Through these sad climes where toils and sorrows grow,  
 To gather knowledge from their thorny stems.

How many who, intent on future things  
 Now chide the minutes ling'ring in their flight ;  
 Whose eager hopes, impatient of delay,  
 Would graft new pinions on the winged year ;  
 Long ere his wings shall flag, may find repose  
 Low in the silent tomb, and moulder there,  
 Their hopes, their projects, and themselves forgot.  
 Should Heav'n unveil the future to our view,  
 And bid-us read the rolls of destiny,  
 How would the lily droop on many a cheek  
 Where blossoms now the rose of health and joy.  
 Beauty would lay her smile and blush aside,  
 And for a bible, change her flatt'ring glass.  
 The slave would leap, exulting, soon to 'scape  
 His galling bondage, and lie down to rest,  
 Victim of torture and despair no more.  
 The young and gay, the opulent and vain,  
 Would break the mazy dance, and for the robe  
 Of joy and mirth, assume the weeds of wo,  
 The voice of wailing, for the sprightly harp.  
 Princes would tremble ; haughty tyrants mourn,  
 Now mounted high on revolution's wave,  
 Ambition's tott'ring throne ; the debauchee

Would tear the circling garland from his brows,  
 Dash the full bowl, and barter oaths for prayers.

Imagination trims his eager wing  
 For flight excursive to that secret bourn  
 Where days unnam'd and moments yet to come  
 Stand ready to depart. Beside them wait  
 Commission'd ministers of good or ill,  
 Concomitant upon their hasty march.  
 Ling'ring reluctant, here and there the forms  
 Of mortal joys their feeble wings assay,  
 Unwilling to be gone ; nor fully fledg'd  
 Till they have paid their transient visit here.  
 Short are the joys we meet with here below,  
 Their number small. A favour'd few receive  
 Their pleasing visits, and they haste away,  
 While mem'ry tortures us with long regret.  
 But swarming o'er the visionary plain  
 Ten thousand hideous forms of misery,  
 Terror, anxiety, tormenting care,  
 Heart-rending anguish, horror and remorse,  
 With all the cruel family of pain,  
 Unceasing exercise their dreadful pow'rs,  
 Preclusive to their dark assaults on man.

There disappointment, sullen and severe,  
 Clouds the young dawn of hope ; distracting care  
 Blots its sweet beams, and veils them all in night.  
 Trembling at ev'ry touch, with flowing tears,  
 There tender sensibility deplores  
 The wounds of faithful friendship ill repaid  
 With hanghty scorn, or meek benevolence  
 With cold neglect or base ingratitude.  
 There unsuccessful love, with aspect pale,  
 Droops mournful ; haggard suicide at hand  
 Points to relief, the pistol or the noose.  
 There envy learns to pine ; revenge to dye  
 His hands in midnight murder ; fell remorse  
 To turn the deadly weapon on himself ;  
 And slighted conscience bars her mortal sting  
 For dying pillows ; stores her quiver there  
 With arrows dipp'd in sorrow, for the breast  
 Of persevering, unrepentant guilt.

Nor yet alone the mental world is doom'd  
 To feel their force ; material nature too

Stands a broad mark obnoxious to their pow'r.  
 Insidious apoplexy, strong to smite  
 One fatal blow, no repetition needs.  
 Fevers with burning cheeks, whose ruthless fangs  
 Relentless tear the vital chords of life,  
 Till panting nature bleeds in ev'ry nerve,  
 Mature their schemes of ruin. Baleful plagues  
 Clap their dark wings, prepar'd to soar away  
 And feast on carcasses amid the sounds  
 Of anguish, lamentation, and despair.  
 Of milder form, not less destructive pow'r,  
 Are seen the maladies that disarrange  
 The mental faculties, and often hurl  
 Their steady ruler, reason, from his throne ;  
 Pining regret, dejection moping sad  
 With fancy's dreams turn'd to realities ;  
 Madness, with vacant stare and laughter loud,  
 Or terrors and distress ; and at his side  
 Lethargic melancholy yawns supine :  
 Besides a countless multitude that lurk  
 Invisible but when they give the blow ,  
 Accidents, term'd by men, from heat and cold,  
 Tornado, lightning, earthquake, fire, and flood.  
 High over all, of aspect terrible,  
 And arm'd with more extensive ruin, war  
 And famine grimly wait. A spectre gaunt,  
 This swallows thousands, yet demanding more :  
 That, led by vengeance, and desire of fame,  
 And lawless domination uncontrol'd,  
 Expands his banner streaming to the winds,  
 An ensign to the nations from afar  
 To rush on mutual slaughter : Close behind  
 In gloomy silence, ghastly, pale, and dark,  
 A hideous figure, desolation, stalks.

These are thy enemies, poor, feeble man,  
 Ready to wound thy peace ! As pioneers  
 Prepar'd to beat all opposition down,  
 And clear the way the king of terrors treads,  
 They watch around thy steps from the pale dawn  
 Of infancy ; through childhood's rosy morn ;  
 Where hope exulting climbs the hills of youth ;  
 In the calm walks of manhood's ardent noon ;  
 And in the pensive eve of life's decline,  
 When mists and clouds roll on thy setting sun,  
 And groans are heard, and op'ning graves appear.

Eternal Providence, sole Arbiter,  
 When his mysterious wisdom judges meet  
 To show aspiring pride it's vanity,  
 It's frailty life, impenitence it's doom,  
 Or scourge the guilty nations, sends them forth.  
 Look in the world abroad, what scenes of wo,  
 What sights of horror strike the startled eye ;  
 And mark how wide their ravages extend ;  
 How secret, yet how certain their approach.

Harass'd by all these evils, what is life  
 In all it's flow'r and glory ? Painful dreams,  
 Delusions light and vain as fleeting shades,  
 Toil, disappointment, terrors, thorny cares,  
 And pain, and anguish, are the bitter fruits  
 We gather as we tread the mournful road  
 That guides us from the cradle to the grave.

In the cold hut where careless and obscure,  
 Toil combats penury, and hope despair,  
 Misfortune's tatter'd victims droop forlorn ;  
 The great scarce honour them with their contempt.  
 And you, ye sons of opulence and pow'r,  
 Upon whose favor'd heads prosperity  
 Descends in golden show'rs ; whose varied joys  
 Flow in so rapidly they scarcely leave  
 A pausing interval to serious thought ;  
 Plume not yourselves, nor boast, as permanent,  
 The good you now enjoy ; nor mail your breasts  
 In cold indiff'rence to another's wo ;  
 Nor gratulate yourselves on your escape,  
 If yet unwounded by misfortune's shaft.  
 Affliction's bitter cup is mixed for all,  
 Press'd to all lips, nor yours shall be exempt.  
 Does langour never seize the vacant hour,  
 And calm reflection whisper all is vain ?  
 Does no foreboding dread of future change,  
 As angry lightnings from a vernal cloud,  
 Break in upon your peace, and blast your joys ?  
 Does conscience never thunder in your ears,  
 Or lodge her fiery arrows in your heart ?  
 Drown not in opiate drougths of mirth and wine  
 The friendly premonition. Treasure up  
 Its salutary warnings ; summon all  
 Your strength to bear, your patience to submit,  
 And fortitude to meet the evil day  
 Approaching fast, and certain to arrive.

He who has sober judgment to reflect,  
 And sensibility to feel, finds little room  
 For levity and mirth ; sees little else  
 But objects of compassion or disgust  
 In all that agitates a restless world,  
 In all the motley masquerade of life.  
 Here folly and profanity contest  
 Vociferation's palm ; there modest worth,  
 Neglected, droops in silence. Dullness here  
 Rolls on the couch of luxury and wealth ;  
 There genius pines, in poverty forlorn.  
 Here the light dance evolves its mazy rounds,  
 And breathes enchantment through the splendid hall ;  
 There love and friendship agonizing bend  
 Over the bed of death, and add a sting  
 To the last throb expiring nature feels.  
 Here trills the sprightly harp ; there rise the sounds  
 Of lamentation from the closing tomb.

Flow the loose numbers void of taste or thought,  
 Impertinent, an empty waste of words ?  
 Do fact and common life refute the strain,  
 And brand the sadly-pictur'd page untrue ?  
 Let fancy weave the glitt'ring robe of joy,  
 Contentment, health, and peace ; and bind it round  
 A wretched world to hide deformities.  
 Let her, with soft, insinuating art,  
 Assay with magic pencil to portray  
 The harmony and happiness that reign  
 Through universal nature ; and persuade,  
 And dazzle, and bewilder, and confound.  
 Yet grave experience tears the thin disguise,  
 And soils her gaudy colours in the dast.

Amid their noise and folly, songs and wine,  
 Their sports and trifles, let the giddy sons  
 Of dissipation laugh at fear and pain,  
 Scoff and deride the moralist, and drown  
 His chilling whispers in a peal of mirth.  
 But view their end. Attend those mournful hours  
 That chain their feeble pow'rs to beds of pain,  
 And arm their dying moments with despair.

Among the countless multitudes that fall  
 From the bright zenith of a merry life,  
 From grandeur's envied summit, from the wings

## THE EVENING WALK.

Of hope and expectation soaring high,  
 To dust and darkness ; whom shall we select  
 In awful illustration of the song ?  
 Soon all must tread that path, and each alone,  
 That lies through death's cold waste, where gloomy night  
 Reigns in eternal silence ; soon lie down  
 In long and dreamless slumbers in the tomb,  
 Where morning beams no more. Important thought !  
 How interesting, yet how little felt,  
 How little realiz'd in common life.  
 But when disease alarms the flutt'ring pulse,  
 And piercing anguish throbs along the veins ;  
 When the frail tenement is batter'd sore  
 On ev'ry side, and totters to its fall ;  
 How the poor tenant, trembling and amaz'd,  
 Shrinks from the ruthless storm, and struggles long  
 In unavailing combat with the foe,  
 How eagerly and anxiously he looks  
 'To the warm, sunny fields of life and light  
 Now fading from his sight ; while awful sounds  
 Break from the lonely tomb, and unknown worlds,  
 In all their terrors, summon him away.

How deep the anguish, and how keen the pangs  
 Of agonizing nature ! What distress  
 Express'd in ev'ry feature, look and gesture !  
 A dagger through the heart were ease to this.  
 Is it the pressure of augmented years ?  
 Because diseases, by intemp'rance nurs'd,  
 Mine in the veins, and sap life's citadel ?  
 Because his former friends, unfaithful now,  
 Leave him to combat with the foe alone ?  
 Because the world, with ebbing life, recedes,  
 And all it's tinsel glories fade away ?  
 Light were the task to bid a last adieu  
 To this vain, transitory, shifting scene ;  
 To change this mortal anguish, these deep groans,  
 For the long rest and silence of the grave.  
 But anxious thought bears not on things like these.  
 All heav'n looks down in vengeance from above ;  
 From her long slumbers angry conscience rous'd,  
 With burning arrows, dipp'd in righteous wrath,  
 Exhausts her quiver on the naked soul  
 That finds no refuge now. See how it starts  
 Back from the precipice where deep below  
 Eternity in boundless ocean rolls.

Here let us pause, and in his suff'rings see  
 By sad reflection what may soon be ours.  
 Do health and active vigour brace our nerves,  
 And breathe their purple light upon our cheeks?  
 The fierce disease that tears them all from him  
 Gives us a lecture on their permanency.  
 Do love and friendship build their downy nest  
 In our delighted bosoms? He had friends,  
 And blushing beauty own'd him for her lord.  
 Do we presume on late-protracted age,  
 And lay our schemes for long-extended years?  
 In his condition view their certainty,  
 His hopes and prospects sanguine once as ours.  
 With what tenacity he clings to hope  
 Wreck'd and in ruins! With what anxious dread,  
 Looks on both worlds, and trembling lingers long  
 This side their awful confines. Fierce and foul,  
 The spoiler urges on the keen assault,  
 Drives from their outposts life and vital warmth,  
 Storms nature's walls, and drives her shatter'd troops,  
 Retreating, to their citadel, the heart.  
 Low in it's socket gleams th' expiring lamp,  
 While dismal shades and silence fall around.  
 Relentless murd'rer, how thine arrows fall,  
 Pointed with pain, and feather'd with distress,  
 And wound thy wretched victims! How thy frowns  
 Blast the fair plants of human vanity,  
 And tarnish all their glory! Doleful cries,  
 The friend's, the orphan's, and the widow's wail  
 Betray thy presence, where thy hand purveys  
 For desolation and devouring worms.

Hark, what a shriek of horror and despair!  
 Just then the silver chords of life were broke.  
 Methought the voice of fiends was heard around  
 Exulting in his fate. His final groan  
 Death and destruction, with triumphant shout,  
 Re-echoed as they bore their prize away.  
 Turn from the shocking scene, it rives the heart;  
 Nor be a witness to the laugh of hell.

Shall we seek pleasure here? Shall we embrace  
 The fair, deceitful phantom, slow to learn  
 That in her brightest hours she only comes  
 Precursor to repentance or regret?  
 Amid her roses lurks the scorpion's sting.

And sorrows spring beneath her parting steps.  
 With anxious care and labour we pursue  
 The beaten track our fathers long have trod.  
 Whatever present good the lenient hand  
 Of mercy gives, we throw it all aside,  
 Still looking forward to a happier land,  
 Where hope and golden fancy represent  
 Successive joys, in rich variety,  
 Through the long round of three score years and ten.  
 Death, we admit, is at that journey's end,  
 And yet believe it not. Our schemes extend  
 Beyond such narrow limits, undefin'd.

Is life a stream ? With what rapidity  
 The rough, rude torrent hurries us along,  
 Forgetful of its dangers, rocks, and storms,  
 And cataracts, and that wide-yawning gulf  
 Where ev'ry mariner is wreck'd at last.  
 In sportive negligence we sail along,  
 And catch the glitt'ring bubbles as they rise,  
 Or chase the chaff and feathers floating there.  
 Stern reason sleeps, or leaves the mental helm  
 To passion and caprice ; their subtile chains  
 Twine round the heart, and bind it down to sense.  
 In idle dreams thus waste our days away,  
 Till death informs us we have dream'd so long.

Blest is the pensive hour of solemn thought  
 That presses home these dread realities.  
 Blest are the tears of melting sympathy  
 That make a brother's suff'rings half our own.  
 Blest is the house of mourning ; there we meet  
 With angels oft, and tread on holy ground.  
 There life, divested of the mask it wears  
 While rosy health beats buxom in the veins,  
 Fashion's vain trappings, and the cautious veil  
 Drawn over deep design, exhibits plain  
 It's real character. And while the tears  
 Of sympathetic sorrow freely flow  
 For others' woes, they fit us for our own.

'Tis in declining autumn's fading gloom  
 We calculate the products of the year ;  
 And from it's closing scene, whether the parts  
 Of life's short tragedy were acted well ;  
 Whether descending angels bind a wreath

Of blissful radiance round the victor's head,  
 And shout his plaudit as the curtain falls ;  
 Or congregated demons, fierce and foul,  
 Hiss him away in everlasting shame.  
 Hence we infer the transient vanity  
 Of all the world pursue as their chief good ;  
 How unavailing grandeur, fame, or pow'r,  
 Beauty or wit, with pleasure's glittering train,  
 To feeble, dying man, at the last hour ;  
 When the cold night of death fast closing in  
 Excludes terrestrial objects from his view ;  
 And life's weak taper, trembling to expire,  
 Leaves him bewilder'd, darkling, and alone,  
 To cross the confines of an untried world  
 Afar beyond the silence of the tomb.

## PART III.

Sure there are moments when the mental pow'rs  
 Relax, unstrung, and lose their proper tone ;  
 When the desponding bosom hardly sighs,  
 Yet droops distress'd, scarce conscious of a cause ;  
 When all things wear a cold, repulsive gloom,  
 Nor beauty charms, nor friendship's accent's soothe.  
 He who never felt the melting touch  
 Of silent, lonely, musing melancholy,  
 The languid pause of thought, when fancy sports  
 With visionary pictures wild and sad,  
 And wantons, in the luxury of wo ;  
 Well may he spurn the humble verse of one :  
 Who claims a poet's pleasure, not his praise,  
 And pours his plaintive numbers from a heart  
 So long to pensive tenderness attun'd  
 It seldom vibrates to another key.  
 But if a gentle, chosen few indulge  
 The deeply tragic though unpolish'd strain,  
 Just censure soft'ning with benevolence,  
 And pard'ning numerous errors, if the hand  
 Of taste and humble genius, such as mine,  
 With solitary beauties touch the heart ;  
 If they approve, I cannot much regard  
 The idle shafts of senseless ridicule,  
 Or cold neglect and censure from the crowd,  
 Strangers to sober thought and taste correct.

Thus far adventurous has my trembling hand  
 Struck from the deep-ton'd chord the notes of woe.

Beside the bed of death. The parting sounds  
 In mournful accents sunk into the grave,  
 And night and silence clos'd the awful scene.  
 So Iceland winter closes round the bark  
 Of poor, lost mariner's whose drooping hearts  
 And longing eyes greet no returning morn.  
 Wilder'd in solemn thought, I linger'd long  
 Just on the borders of that dreary land  
 The cheerless empire of the dead ; explor'd  
 The downward current and the hasty lapse  
 Of all terrestrial things ; and saw the foe,  
 Cloth'd in his terrors, ravaging around,  
 And nature sinking in his cold embrace,  
 Defil'd, dishonour'd plung'd into the gulf  
 Of hopeless ruin. Now emerging glad  
 From that cold, shadowy waste to purer skies,  
 I tune the harp to more exalted notes,  
 And turn to brighter prospects, happier fields,  
 Alas but thinly tenanted, where all  
 That charms, ennobles, and delights the mind,  
 Or soothes the sharp asperities of life ;  
 All that supports it in the dread descent  
 Down to the dust, and brightens in its close,  
 In rich luxuriance breathe immortal sweets ;  
 While, over all, religion's glorious ray  
 Lures to her native skies and points the way.

Ye chosen few, who walk in wisdom's path,  
 Silent yet firm, serenely resolute ;  
 Whose best affections, plac'd on things above,  
 Stray not in guilty pleasure's flow'ry road ;  
 Who, while the million court a fancied good  
 Through all the labyrinths of active life,  
 Amusements, commerce, politics, and pow'r,  
 Ardent, extend your noblest pow'rs to grasp  
 No meaner prize than an immortal crown :  
 Bear yet a little while the frowns and sneers,  
 Sole tribute paid, yet paid with lib'ral hand,  
 To meekness, temp'rance, charity, and truth.  
 And mark how hastily the foot of time  
 Steals on unheeded ; with what frequent dash  
 He blots transgressors from the page of life,  
 And gives oblivion all but infamy.  
 You are but travellers in a foreign land,  
 Far from your Father's house, and hasting home.  
 Though clouds and storms involve the mournful way

In midnight shades, your morn shall break in death.  
 Death ! 'Tis a solemn thought to go alone  
 Down to the noisome grave ; to tread that path  
 Planted with thorny anguish, all obscur'd  
 In clouds of terror and uncertainty ;  
 To lay these lovely bodies in the dust,  
 A prey to greedy worms, and meet a Judge  
 Awful in justice, purity, and pow'r.  
 Thus with the spoiler parleys conscious guilt,  
 Supplies his arms, and points his fiery darts,  
 And clothes him in his terrors. Faith in Christ,  
 His people's strong and never-failing Friend,  
 Dreads not the sting of death, nor feels his pow'r.  
 Saints meet him unappall'd ; for them he veils  
 His frightful visage in angel's robe.  
 They meet him as a messenger of peace,  
 Sent in obedience to their Lord's command,  
 To lay their feeble bodies safe to rest,  
 And bear them to his blissful courts above.  
 Kind messenger, he comes to set them free  
 From suff'ring and temptation, fear and pain,  
 To dry away their woes, and seal their eyes  
 In lasting peace ; nor shall they weep again.

Religion ! Sacred source of pure delight  
 And consolation in the dying hour ;  
 How does thy heav'nly influence transform  
 The tyrant's frown into an angel's smile.  
 Beneath thy radiant beams, how mild his look,  
 What kind, endearing accents in his voice :  
 " Fear not, poor trembler ; your exalted Lord  
 " Trod the same road, and mark'd the darksome way  
 " With beams of comfort to direct your steps.  
 " The cross sustained, your zeal and patience tried,  
 " He bids you rise and wear the promised crown,  
 " Partaker of his triumph and his throne.

Such is his presence when he comes to wait  
 Around the dying pillow of the just,  
 Where piety breathes out a peaceful life  
 Upon it's Father's bosom. Nature feels  
 The pains that wear its feeble springs away ;  
 But faith can tread undaunted on the verge  
 Of gaping graves, or thence exulting soar  
 And rest on things eternal, now her own.

Is this the house of mourning ? This the scene  
 Which timid mortals tremble to behold ?  
 No, 'tis the gate of life ; the shining valves  
 Expanding wide to take an exile in ;  
 A saint exchanging faith and tatter'd rags  
 For robes of light and immortality.  
 Hope conquers fear ; his last expiring breath  
 Is shouts of vict'ry in the arms of death.  
 That gracious hand that led him safely through  
 The rugged maze of life, now makes his bed,  
 With gentle touch dissolves each tender tie  
 That binds to virtuous love and friendship here ;  
 Blunts the keen anguish of the parting thro',  
 And throws a ray of glory on the tomb.

Ye angel bands, who wait around his bed  
 To bear his soul in triumph to the skies,  
 Strain high your golden harps. O let me hear,  
 If mortal ears can hear, those lofty songs  
 That soothe his latest moments, and announce  
 His final vict'ry over sin and hell.  
 Sing of those wide-extended, blissful fields  
 Above the lower world, and far beyond  
 The circuit of these heav'ns, where joy and peace  
 Bloom in eternal prime ; and waft away  
 My thought in ecstasy upon the sound.  
 And now he sleeps ; see what a peaceful smile  
 Rests on the cong'ror's lips. Fain would we trace  
 The spirits airy flight, and catch again  
 Those soft, immortal notes, his welcome now  
 To lands of light and glory, life and joy.  
 But here the veil dividing worlds from worlds,  
 Impenetrable, bears out all access.  
 So falls the rose in ev'ning's latest sigh,  
 It's wither'd foliage scatter'd on the ground,  
 It's balmy fragrance wafted to the skies.

From that sad hour when Eden's blissful bow'rs  
 By sin, through daring folly introduc'd,  
 Were marr'd and ruin'd over all our race  
 Death the destroyer reigns. His potent arm  
 Successive ages to his dark domains  
 Resistless bears along, The sculptur'd stone,  
 And plaintive eulogy, awhile repel  
 Oblivion's rising waves that darkly flow  
 In silence through the vale of years,

And softly cover all ; save here and there,  
 Amid the wreck of ages past away,  
 The mighty deeds of heroes once renown'd  
 Stern, patriot virtue, on the daring wing  
 Of bard strong-pinion'd struggling with the surge,  
 Or feebly glimm'ring from the historic page,  
 Bestow what some call immortality,  
 Trophies and laurels and undying fame.  
 Tell me, ye learn'd I much desire to know  
 The full extent and meaning of your terms ;  
 What is this boasted immortality,  
 Talk'd of so much, so little understood ?  
 What profits this possession unpossess'd ?  
 Be courteous ; I in turn will then explain  
 How much the vernal landscapes charm the blind ;  
 How thrills the breast of him, who never heard,  
 At Handel's strains ; how interesting too  
 Your sounding titles, grand parade and noise,  
 To putrid carcasses and gloomy graves.

Me, quite unequal to the arduous task  
 Of trimming sail to fashion's varying gales,  
 Unskill'd to catch the rise of fortune's tide,  
 Or stem the stormy waves of public life,  
 My little bark, safe bound, on shore detains  
 In rural ease and peaceful solitude.  
 Far from the madding crowds who wander wide  
 From wisdom's way in dubious error lost,  
 In chase of fancied good, oft real ill,  
 I choose to stray alone, deep in the vale  
 Where nature's hand o'er all her blooming charms  
 Draws a soft, pensive shade, and silence woos  
 The soul to meditation and repose.  
 Long have I cease'd to sigh for that applause  
 Which folly gives to madness, guilt and shame.  
 My humble name shall never be enwreath'd  
 With laurels nurtur'd in a brother's blood ;  
 Nor shall it gather splendour from the flame  
 Of battle burning on th' Atlantic wave.  
 These I resign to those who barter peace,  
 And spurn at life, in prospect of the prize.

More awful objects press upon my view,  
 And fix my thought on things of more concern.  
 Not in the blaze of popular applause,  
 The gorgeous pomp of grandeur, pow'r, and pride,

The mines of classic knowledge, nor the stream  
 Which active genius draws from science spring,  
 Lies the fair pearl of wisdom. He is wise,  
 And he alone, who freights the passing hours  
 With humble virtues to be borne to heaven ;  
 And waits with patient hope his Lord's command  
 To take possession of his sky-built home.  
 All else is vanity, a fruitless search  
 For sublunary good, that flattering dream  
 Which mocks our hope with disappointment's scowl.

Thou Source of real good and boundless joy,  
 Attract and fix my wand'ring thought on thee.  
 Let my best hopes and warmest passions rise  
 Before thy throne, and centre ever there ;  
 My first, great care to know and do thy will,  
 And be by thee accepted and approv'd.  
 The empty vanities of earth and time  
 Teach me to value rightly, and reject.  
 Whether in ardent youth, while health and strength  
 Flow on in even current through my veins,  
 Thy secret hand arrest the vital stream,  
 And lead my trembling soul to other worlds ;  
 Or whether doom'd to tread the sad descent  
 Of cheerless, lonely age ; be thou may stay,  
 And guide my doubtful footsteps safely on.  
 And when at last my toils and wand'rings end,  
 When this poor heart, transpierc'd by many a wound,  
 And this frail body languish on the bed  
 Of pain and weakness, O forsake me not ;  
 But send some pitying angel to conduct  
 My weary spirit to the land of rest,

And thou whose sorrows purchas'd all the joys  
 Stor'd for thy people in that world to come,  
 Be thou my portion there ; and while below,  
 Far from thy presence, press upon my thought  
 The gath'ring night that waits me in the grave,  
 And that great day when from the op'ning heav'ns  
 The flaming pomp of judgment shall descend ;  
 When the last thunders bursting from the sky  
 Shall peal the dirge of a dissolving world.

NOTE.—This poem has lain for some time in the hands of the Editor. And perhaps he owes an apology for its not appearing sooner. The case is then this—Shortly after his labours commenced, he perceived, by some unequivocal symptoms, that *rhymes* in the shape of hymns, odes, sonnets, &c. &c.

were likely to pour in upon him in great numbers. But trifles of this sort are not to his liking; and he is persuaded that the majority of readers are of the same way of feeling. Every author admires the child of his own fancy; and is not at all gratified to find others treating it with contempt. To avoid all disagreeable *scrapes* of this sort, the Editor had determined not to insert any thing in the guise of poetry in the Magazine. It has lately occurred, however, that it might be better to give to any who are endowed with poetical talent an opportunity of presenting the inspirations of their muse to the public, and thus affording a motive to improve to its highest degree, whatever talent they have. One object of our Work is to promote improvement, by offering a vehicle to the writings of ingenious men in our country, and thus inducing them to exercise themselves in various species of composition. In changing our determination, however, respecting poetical pieces; we reserve the right of passing a severe judgment on every thing in this way that may be offered. The hasty and crude effusions of conceited young men; odes to butterflies and to ladies' eyebrows, and fooleries of this sort cannot find a place in our poets corner.

The *Evening Walk*, although a pretty long perambulation, is presented entire. For this our readers will thank us. We think it worthy of preservation, and of diligent perusal; or we should not have published it. The poem has its faults—but it has predominant beauties. The tone is rather querulous; but there are passages of great solemnity and pathos.

---

## Religious Intelligence.

### DOMESTIC.

#### *Theological Seminary of the General Assembly.*

We are happy to learn from the last Annual Report of the Directors of that institution that its condition is prosperous. The number of students at the date of the last report was forty-three—the number of those now connected with the institution is fifty-one. Since the last report fourteen have been licensed to preach the gospel.

At the close of each of the sessions through the year, the board attended to a careful examination of the students, in which they received entire satisfaction.

The missionary spirit which had previously existed among the students, continues, and increases. Numbers of those who studied in this institution, have, through the last year, been actively engaged on missionary ground, in almost every State and Territory in our country. And great good has resulted from their labours.

Cent Societies, principally female, have contributed upwards of three thousand dollars during the year for the support of poor and pious youth.

A number of valuable books have been presented; a box from a gentleman in Dublin is particularly noticed. Several instances of liberality have been mentioned. One gentleman, John Whitehead, Esq. made a donation of \$3275. The Agents for the Seminary obtained subscriptions on its behalf to the amount of \$31,925 51; and collected of these \$19,356 78.

---

### ANECDOTES.

#### OF A CHILD ONLY FIVE YEARS OLD.

“One Sabbath afternoon, a little before the school commenced, as I (the Sunday School teacher) was sitting alone in the vestry room, Eliza C—— came up to me, and, with a smile upon her countenance, said ‘Sir, shall I read a chapter in the New-Testament to you?’ I answered, ‘If you please, and I shall be very glad to hear you.’ She read the chapter in such a manner, for one of so tender an age, as greatly surprised me. I gave her a penny. After which, I observed her to walk about the room, as if in search of something, and presently came again to me, and enquired, ‘Sir, have you not got a money box?’ (meaning the Sunday School missionary box.) I replied, ‘Yes: it is placed by the window:’ pointing to it at the same time with my finger. She ran, got upon a chair, and dropped the penny into the box. When she had so done, I said, ‘What have you put the money into the box for?’ She instantly replied, ‘It is to send somebody to tell the poor people about the great God; and I have got sixpence more at home, if my mother will let me have it.’”

At a town in Mass. a little girl, eight years old, was lately sent by her benevolent mother to carry some article of comfort to a poor woman in her neighbourhood, who, although a professor of religion, had long shamefully neglected attending public worship. On seeing the child, the woman said “she had heard that the lady gave Bibles to the poor, and that she wished one might be given to her, for the old one she had, was so worn, she was obliged to *guess it out*.” The child returned home, full of earnestness to have a Bible given to the poor woman, stating as a reason, that the woman was obliged to *guess out* the words of the Bible she owned, “And,” said the child, “I am afraid, mamma, she does not *guess it right*, for she never goes to meeting!”

---

#### OBITUARY NOTICE.—REV. SAMUEL MILLS.

This distinguished Missionary, being one of the agents employed by the American Colonization Society, departed this life June 15, 1818, at sea, on his passage from Africa. This intelligence we understand has been communicated to the Rev. Mr. Mills of Torrington, (Conn.) by a letter from Mr. Burgess, the companion in perils of the deceased.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

OCTOBER, 1818.

No. X.

---

---

ILLUSTRATIONS OF SCRIPTURE.—No. III.

ON THE FALL OF MAN.

IN our last No. we briefly considered the representations of Scripture, respecting the original state of Man. We are now to contemplate him in a very different light, even as a tempted, weak, and apostate creature. The account given by the sacred historian is to be found in the third chapter of Genesis; to which we refer the reader, with the request that he will peruse the following pages, with the passage of scripture, which we design to illustrate, lying open before him.—This will save room, which must otherwise be occupied by a transcript of the chapter.

Supposing the reader to have perused the passage, we proceed to consider, 1. The Tempter; 2. The Temptation; 3. The Penalty inflicted on the offenders. And in considering the whole record, we shall aim not to be wise above what is written; but, with all humility, to receive the information which it has pleased God to afford.

In the first place, then, we affirm that the tempter was the *Devil*. We learn from the scripture, that, between man and the Deity, there are orders of beings purely spiritual in their nature; of whom some revolted from God, and were cast out from heaven. One of these, is in a particular manner represented as the *Adversary*, the *Tempter*, and *Destroyer*. Of the truth of this statement, we have proof in the following passages: *Jude* verse 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." *2 Pet.* II. 4. "For if God spared not the angels that sinned, but cast them down to hell," &c. *Matt.* xxv. 41.

“Then shall he say to those on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the *Devil*, and his angels.” To these many quotations of the same import might be added. But it is unnecessary to prolong the discussion, by multiplying authorities where the evidence is so decisive. The general doctrine concerning the existence of evil spirits, will then be assumed as true.

In the next place, we proceed to show, that it was by the temptation of the Devil, that our first parents fell from the holy and happy state, in which they were created. In 2 Cor. xi. 3. The Apostle seems to fear lest the agency of the same being, which corrupted Eve, should corrupt the Corinthians. His words are, “But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” Compare this with 1 Cor. ii. 11. “Lest Satan should get an advantage of us; for we are not ignorant of his devices;” and John viii. 44. “Ye are of your father the Devil, and the lusts of your father ye will do—He was a murderer from the beginning, and abode not in the truth.” In Rev. xii. 9. we find these words, “And the great dragon was cast out, that *old serpent*, called the *Devil*, and *Satan*, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.” The same expressions occur in Rev. xx. 2. “The dragon, that *old serpent*, which is the *Devil and Satan*.” Here seems to be decisive evidence that the Devil was the tempter of our progenitors. Nor is it to be imagined that the ancient church was ignorant of the existence and agency of “this foe of God and man.” That they had this knowledge appears from the book of Job, which is generally admitted to be as old as Moses.

But it may be objected that Moses does not give the least hint of any evil spirit. He only mentions a *serpent*. For it is universally admitted that the Hebrew in this place is to be rendered by that English word; unless the extravagant conceit of the learned Dr. Adam Clarke, that the animal was an Ouran Outang, be reckoned an exception. How then does it appear that the author of the Pentateuch intended that which later writers make him mean? In answer, we would recall to recollection the observation before submitted that the whole Bible was dictated by one and the same Spirit. Any explanation of a word, or sentence occurring in scripture, by an inspired writer is to be taken then as the authoritative interpretation. It is in fact the author himself explaining his own meaning. We are persuaded that this answer will be regarded as sufficient, by all who acknowledge the inspiration of the

**scriptures.** In addition, however, we would suggest the following considerations; and to them we ask the reader's serious attention. They may appear strange; but they are established by the best historical evidence. Idolatry, at a very early period in the history of man, became almost universal. The most ancient histories, poems, temples, and other monuments, prove the truth of this remark. And it is a surprising fact, that almost every where, a *serpent* was the symbol of the Deity worshipped by idolatrous nations. The name of the god raised in different nations: it was Opis or Dionusos, or K'neph, or Jupiter, Ob or Pytho; but every where the symbol was the same. One of the most learned men of his own, or any other age, the celebrated Bryant, has afforded decisive evidence of this fact. In the *Analysis of Ancient Mythology*, [Vol. II. third edition, pa. 197] he has a treatise *De OphiolatRIA*, that is, concerning serpent-worship; from which it appears that this form of idolatry originated in Chaldea, and spread thence into Persia, Syria, Egypt, Greece, and Italy, and was cultivated with very great zeal and ardour. Referring to the book for full satisfaction on this subject, we present an extract or two for our readers. "In the orgies of Bacchus, the persons who partook of the ceremony, used to carry serpents in their hands, and with horrid screams, called upon Eva, Eva. They were often crowned with serpents, and still made the same frantic exclamation. Epiphanius, and Clemens of Alexandria, supposed that the invocation Eva, related to the great mother of mankind, who was deceived by the serpent."—"In Egypt was a serpent named Thermuthis, which was looked upon as very sacred; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of Isis."—"It was mentioned in the *Octateuch of Ostanés* that in Persis and other parts of the East, they erected temples to the serpent tribe, and held festivals to their honour, esteeming them *the supreme of all gods, and the superintendants of the whole world.* The worship began among the people of Chaldea.—Sanchoniathan makes mention of a history, which he once wrote upon the worship of the serpent. The title of this work, according to Eusebius was, *Ethothion, or Ethothia.* Another treatise upon the same subject was written by Pheneides Lyrus, which was probably a copy of the former; for he is said to have composed it from some previous accounts of the Phœnicians."—"The first variation from the purer Zabaism, that is the worship of the heavenly hosts, consisted in the *OphiolatRIA*, or worship of the serpent. This innovation spread wonderfully; so that the chief Deity of the Gentile world was almost universally wor-

shipped under this symbolical representation.—‘This worship prevailed in Babylonia, Egypt, and Syria : from which countries it was brought by the \*Cadmians into Greece. It made a part of all their mysteries ; and was attended with some wonderful circumstances. Colonies, when sent abroad, not only went under the patronage, but under some title of their God ; and this Deity was in aftertimes supposed to be their real conductor,” &c. It is worth while farther to remark that the Ophiolatry, as well as other species of idolatrous worship, was celebrated with rites of utmost extravagance, and most abominable licentiousness. We shall not pollute our pages, nor pain our readers by entering into any minute detail. No language can go beyond the enormity of the wickedness perpetrated under the pretence of religious worship. It was then not only well worthy of the high character of the Jewish lawgiver, but of the wisdom and goodness of God himself to introduce a pure ritual ; to enjoin a spiritual worship ; and adopt every measure consistent with man’s agency as a moral, and accountable being, to put down the foul, and monstrous evil of idolatry. Now, the scripture in several passages represents idolatry, as promoted by diabolical agency. The Devil is the god of this world. Idolatry is the worship of devils. And really it seems extraordinary that a serpent, or the image of a serpent, should so universally have been used as a symbol of that being, whom the heathens worshipped as a God. It seems as though the old Adversary was pleased to continue the use of an instrument, with which he had at first, with such disastrous success, made his assault on poor human nature. But however this may be, the particular manner in which Moses constructed his narrative, was admirably calculated to prevent the Israelites from falling into the serpent-worship, a species of idolatry, as we have seen, so prevalent through the East. Instead of telling directly, that the Devil beguiled Eve by his subtilty, and seduced her to break the divine command, he particularly mentions the instrument used by the tempter for this purpose.—And this, that while he informed his countrymen that the reptile, which the heathens worshipped as a symbol of their god, was employed for the ruin of the human family, he might excite an abhorrence of the prevailing and contagious idolatry of the age.

From the authorities collected by Bryant it appears highly probable that one particular species of serpent was used in this species of worship. What that was, we will not pretend to determine. It may be remarked, however, that this cor-

\* *Serpentis eam venerationem acceperunt Græci. Vossius.*

responds very well with the phrasology of Moses as remarked by the Hebrew Critics. "Now," says he, "*the serpent*, or rather *that serpent* was more subtle," &c. as though he had reference to some particular serpent employed as the symbol of idolatrous worship. Regarding the passage in this point of view, it may be affirmed that Moses gave to his countrymen the full extent of necessary information on this important subject. All who have attended to the subject know how very extensively symbolical language was used in the early ages of the world; and how much of history, of politics, of religion was conveyed by the use of it. We may hereafter present to our readers some Essays on this important subject. We shall only observe here, that by mentioning *that serpent*, which was used as the symbol of the idol god, the Devil, Moses as clearly informed the Israelites, who was the agent engaged in this tragical event, as what was the instrument used by this wily adversary.

The facts on which we have built this whole argument are so established by historical evidence that there is no denying them. On the application which we have made of these facts we leave it to the reader to decide. It appears to us to be just; and we cannot but think that the almost universal practice of the heathen world in the earliest times affords corroborative evidence of the truth of this part of sacred history. At the same time we admire the wisdom by which the narrative of Moses is made subservient to his great and benevolent purpose of destroying idolatry and promoting the worship of the one living and true God.

In the agency of the evil spirit by which he made *that serpent* subservient to his purposes, there is, we acknowledge, a great mystery. We however will undertake to explain it, as soon as any one will explain to us the manner in which our own minds act upon our bodies, and our volitions move our limbs. Moses does not attempt any explanation, he simply states the fact; and this is all that he expects us to believe.

2. These remarks must suffice in relation to the Tempter. Concerning the temptation, we may remark that it was conducted with exceeding artifice. First an enquiry is presented. "Hath God indeed said, ye shall not eat of every tree of the garden?" This question might appear only as an enquiry for information; and yet might very easily suggest a doubt as to the goodness or justice of the prohibition.—Why is this restraint laid? What harm in eating of this tree, more than of another? The answer of the woman was such as to encourage the tempter to proceed. She leaves out the words, in the grant of the Almighty, which show the freedom and full-

ness of the gift; adds to the prohibition, *neither shall ye touch it*; and softens the threatening into a gentle caution, *lest ye die*. Here the artful enemy finds her prepared for a farther step; and ventures directly to contradict the declaration of the great Lawgiver. “Ye shall not surely die,” said he.—And perceiving that this did not deter the woman from farther conference with him; he proceeds, after removing fear, to excite to disobedience by promising benefit or pleasure.—“For God doth know that in the day ye eat thereof, then shall your eyes be opened; and ye shall be as *God*, knowing good and evil.” These words were particularly calculated to excite vanity and ambition. The conversation here recorded was, most probably, held in sight of the tree appointed as a test of obedience; and the tempter artfully took advantage of the impression which the *present* object was calculated to make. “And when the woman saw that the tree was good for food; pleasant to the eyes; and a tree to be desired to make one wise, she took the fruit and eat thereof, and gave also to her husband, and he did eat.” Thus, according to the account of scripture, was moral evil introduced into the world. We do not pretend to offer any reasonings on the subject. But we remind our readers that what is stated in the Bible, is presented in the form of historical fact. Any objection, then, advanced against the truth of this part of scripture, ought to go against the evidence of the fact; otherwise, it is totally irrelevant. And the objector, is in all reason, bound not only to set aside the testimony of Moses, but all the evidence afforded by the early history, and prevalent superstitions of the world.

We shall only remark farther on this part of the subject, that the detail of the historian may be regarded as a lesson of great practical importance. By it we are made acquainted with *the devices* of Satan, and taught to be continually on our guard against him, “who goeth about as a roaring lion, seeking whom he may devour.”

3. We proceed to consider the penalty inflicted on the offenders. The natural effects of transgression, and the positive inflictions of divine justice, are to be considered under this division of our illustration. A few remarks, however, must suffice on the present occasion. By the natural effects of sin, we mean such as result from it according to the constitution of our nature, without positive punishment inflicted by the Sovereign of the universe. To pretend to ascertain and state these results in all their extent, would be arrogant.—What finite mind can comprehend *everlasting consequences*? We all know, however, that shame, remorse, dread of punish-

ment, and dislike of God, result from the consciousness of transgression. And all these, it seems to us, are exhibited in the brief account given by Moses of the conduct of our first parents. Adam and Eve soon perceived, in part, the condition into which they had fallen. "Their eyes were opened;" they understood the loss of original righteousness; were conscious of irregular and unholy desires; and first felt the sense of shame. Impelled by this feeling they endeavoured to hide their external nakedness, and to conceal themselves from the presence of God. In the cool of the day they had, probably, been accustomed to present their stated adoration to the Lord their Maker; to perceive the tokens of his presence, and to hold delightful intercourse with him. But guilt made them cowards; and—precious fruit of newly-acquired knowledge!—they thought to escape from the omnipresent God. Vain attempt! And foolish as vain! The trembling culprits are summoned before their holy Judge; and now we are to witness the event.

In the first place, however, mark the meanness, and cowardice of sin. The man, on being questioned, attempts to throw the blame on his *help-meet*, lately rejoiced in and beloved, as bone of his bone and flesh of his flesh. "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." The spirit of the woman is the same. She said, "The serpent beguiled me, and I did eat." Thus has it ever been with the sinful offspring of these first offenders. The disposition to excuse ourselves, and throw the blame on others, seems to have descended to the whole of the race. These excuses are vain; and the Almighty in awful justice proceeds to pronounce sentence.

And first he addresses the serpent. Ver. 14, 15. "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed: HE shall bruise thy head, and thou shalt bruise his heel." We have here a curse denounced against both the instrument and agent in the temptation. What change passed on the animal or reptile employed as the instrument we know not; nor does it concern our salvation to know.

Some who would be thought wise, have decided that it was unworthy of the majesty, justice, and goodness of the Deity to pronounce a curse upon the irrational instrument of Satan's malice. But let it be remembered that animals are in general, intended for the benefit of man; and provided this curse on that serpent could be of any advantage, it was no more

unworthy of God to pronounce it, than to appoint animals to be slaughtered for human subsistence. Now let it be recollected that in early ages there was a general prevalence of serpent-worship in the world; and it will be easy to see that the record of the curse pronounced upon the serpent might have a powerful effect in deterring the Israelites from that degrading and polluting species of idolatry.

But according to the general opinion of the Commentators, there is in the words of the Almighty a meaning of much higher import. The Jewish Rabbins acknowledge that there is a great mystery here. We shall be able to unravel it, by adverting to some other passages of scripture. Isai. VII. 14.—“Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Compare with this the history of the birth of Christ in the first chapter of the gospel by Matthew; and the declaration of the Apostle John, in his first epistle, that “for this purpose the Son of God was manifested that he might destroy the works of the Devil.” These passages seem decidedly to show that, in addition to the punishment inflicted on this foul spirit for his apostacy, the mysterious personage, called here the *seed of the woman*, will bring terrible vengeance on him, for his seduction and ruin of man.

The sentence pronounced on the woman next claims attention; Ver. 16. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” We have here a curse particularly adapted to the condition of the sex; and we find it abundantly verified in the history of that part of our species. In pain and sorrow they bring forth; and amidst all their imbecility and suffering, they are subjected to the humours and caprices, the authority, and often the tyranny of husbands.—Eve’s daughters have received this inheritance from her; and in its perpetuation, they show that they take part in the misery brought by sin on the first mother. It is worthy of remark that in no country, except where the religion of Christ, who came to restore the ruins of the fall, prevails, do women rise above the level of slaves. In christian lands this part of the curse is greatly mitigated.

After pronouncing sentence on the woman, the Judge turns to Adam. He, in the spirit of vain excuse, had said, “The woman that thou gavest to be with me, she gave me of the tree and I did eat.”—And now the Almighty says, “Because thou hast hearkened to the voice of thy wife, &c. cursed is the ground for thy sake.” &c. [Verses 17, 18, 19.] Here we see

the condition of man in his present state. In labour and sorrow, in the sweat of his brow and the perplexity of his heart, he is to procure for himself and his dependents, a subsistence from the reluctant earth—the earth, which cursed for the sake of man, is slow to produce corn and fruit, but abounds in thorns and thistles, and innumerable noxious plants, which choke the good seed, and render it unproductive. Here, too, the sons of men, in the descent of the curse, find themselves partakers with their first parents. It ought, however, to be remarked, that goodness is mixed with this severity. If the race were not impelled, by hard necessity, to labour for the support of life, much of the energy now employed in seeking subsistence, would be exerted in doing mischief.

Another consequence of the transgression, was the expulsion of Adam and Eve from Eden. When it was the law of their existence to find support by labour, they, of course, would be driven from that place, where was every tree “good for food.” But there is a reason assigned for this prohibition, which has presented great difficulties to many readers of the bible. [Verses 22, 23.] “And the Lord God said, behold the man has become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” *The man has become as one of us.*—Was the promise of the tempter verified? How can this declaration be made concerning poor fallen man? We say, in attempting to clear this passage, that the Hebrew word translated, *behold*, is often used as an interrogative; we would read then “Is the man become as one of us to know good and evil?” Is that state of wretchedness into which he has fallen the result of the tempter’s promise? This seems to us to be the idea—*And now lest he stretch forth his hand, and take also of the tree of life, &c.* Two ideas may be suggested by these words. 1. The tree of life was, as has been remarked, a sacramental pledge of that immortality which God had promised to man on obedience. Adam and Eve on eating of that tree, even after transgression, might conceive the vain hope that thus they should enjoy that life of which this tree was a sign, symbol or pledge—as many now imagine that the eating of sacramental bread and wine insures to them all the blessings which Christ has procured. To prevent this egregious mistake in our first parents, and the fatal security which it might produce, it was expedient to debar them from this tree. 2. Labour for support was the lot of man. While, however, he should have access to the tree of life, and of course to the

other trees of the garden, he would not toil for his subsistence; but through the whole of his days, would have recourse to the fruits of the garden—God, therefore, sent him forth *to till the ground*. This seems to us the proper import of the passage. And considering the purposes of mercy which had been intimated, we cannot but admire the goodness of the Deity, mingled with severity in the determination to exclude man from Eden, and present a formidable appearance, which should effectually deter him from approaching the tree of life.

Such, on the whole, is the view which we have taken of this mournful event: but perhaps it may be said, nothing is seen of the verification of the threatening, “In the day that thou eatest thereof, thou shalt surely die.” The remainder of this lecture will be employed in consideration of this subject.

It will be necessary here to advert to the words of the original. The Hebrew language employs a particle equivalent, in many cases, to the definite article as used in English. When this is placed before the word rendered *day*, the time is limited to the particular period specified: but when this particle is omitted, the same word is often quite indefinite in its signification. This might be shown by many examples. The passage under consideration may afford an instance. The terms of the threatening do not then necessarily imply an immediate infliction of the penalty. Again, the literal translation of the threatening, as in the margin of common family bibles, is, “dying thou shalt die.” As if the Almighty had said, by transgression thou shalt be placed in a dying state, a condition subject to death; and finally thou shalt die—shalt suffer the full extent of the threatening.

But what is the import of the word die?—1. It implies the separation of the soul from the body. [V. 19.] “For dust thou art, and to dust thou shalt return.” But is not the extent of the evil much greater than this? Let us consult scripture for the usage of the word. In Ezekiel xxxvii. 1. 14, a very affecting view is given of the moral condition of the israelites under the similitude of a valley of dry bones. Luke i. 79, we read concerning Jesus Christ, that he came “to give light to them that sit in darkness, and in the shadow of death.” Eph. ii. 1—6, “And you hath he quickened, who were *dead in trespasses and sins*,” &c. Eph. v. 14. “Wherefore he saith, awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light.” Col. ii. 13. “And you *being dead in your sins*, and in the uncircumcision of your flesh, hath he quickened.” I. Tim. v. 6. “But she that liveth in pleasure, is dead while she liveth.” These passages of scripture do evidently describe a state of the soul, usually and very aptly

denominated spiritual death. It has been defined to be, “that awful state of ignorance, insensibility, and disobedience in which mankind are by nature, and which excludes them from the favour and enjoyment of God.”

Again, we find in scripture such expressions as the following: Rev. II. 11. “He that overcometh shall not be hurt of the second death.” Rev. xx. 6. “On him the second death hath no power.” By comparing these expressions with others which occur in various parts of the bible, respecting the state of the finally impenitent, we find reason to believe that the term death is used to denote that state of everlasting exclusion from the presence of the Lord, and those never-ending sufferings, to which unpardoned sinners will be doomed. This guilt Adam incurred. His sin was attended with many and enormous aggravations. It involved direct rebellion, base ingratitude, and monstrous cruelty; it was committed against express precept, with warnings before hand given: it implied disbelief of God’s veracity, and faithfulness. We scarcely can conceive how any transgression could involve greater guilt. In the day of his disobedience he became subject to death temporal, spiritual, and eternal. Well then might the poet say of the forbidden tree that

---

Its mortal taste  
Brought death into the world, and all our woe.

---

### ON THE PLEASURES OF RELIGION.

It is a trite remark, that men are much more generally influenced by *prejudice* than by reason, in the adoption of their opinions. The remark is no where more fully verified than in religion. The baleful effects of prejudice are here witnessed, and its constant operation lamented, by every man who has made any exertion to promote the spiritual interests of his fellow-creatures. How often have the heralds of the cross retired from the pulpit to the closet, not with the voice of praise, and thanksgiving for the apparent success of their honest efforts; but to adopt the pathetic complaint of an ancient Prophet, “*I have stretched out my hand to a disobedient and gainsaying people!*”

“*The gospel is not after man.*” It contains nothing to flatter his pride, or console him in the indulgence of forbidden pleasures. A voice issues from the Cross of Jesus more terrific than the thunders of Sinai to the impenitent offender; who, judging of the influence of gospel truth on the minds of others, from its effects on himself, rashly concludes, that there

is no pleasure in religion. No pleasure in religion! How has the man arrived so speedily at this strange conclusion? From what premises and by what process of reasoning has he come to the alarming result? Religion gives him no pleasure, therefore there is no pleasure to be expected from it. But is he a partaker of the benefits of true religion? Has he voluntarily placed himself under the influence of its precepts, its promises, its examples and the prospects of futurity which it unfolds? Not at all. He has discovered through the medium of revelation, a small portion of the evils of his heart and life; evils which he yet desires to indulge, and therefore he feels hostility to a book, which professing to be dictated by the Spirit of truth, denounces the wrath of God against all ungodliness of men. It would be strange indeed, should the gospel whisper peace to him, or obtain his approbation. But suppose a person delivered from the love of sin, and translated into the kingdom of the Son of God; made partaker of that purity which the gospel requires, and instrumental in effecting in the hearts of those who embrace it in sincerity; is religion productive of no pleasure to him? Are the truths exhibited in the Gospel calculated to afford no consolation to the Believer? Is it a matter of no consequence to an accountable being, what is likely to be his condition in a future state? Can any one who reflects at all, be entirely without solicitude, respecting his duties, in the present life, and his prospects in the life to come? Suppose that the mind of an individual has been engaged in serious reflections on the state of man in this world and his future destination—clouds and darkness rest on these subjects—uncertainty and doubt perplex him at every step, until, by the providence and grace of God, he is made acquainted with the fundamental articles of the gospel of Christ. Here a solution is found for every difficulty. God can be just and yet justify the sinner that believes. Man is indeed in a fallen, a degraded and miserable condition; he has fallen by his iniquities, and is in himself helpless; yet he need not despair. A Saviour has been provided who is *able* and *willing* to save—to save to the uttermost all them that come to God by him. The prospect of pardon—of acceptance—of eternal life—the hope of obtaining these favours through the channel of a Saviour's love—the contemplation of the love and mercy—the holiness and justice of God exhibited in this astonishing device, have excited the admiration of angels, and certainly ought to afford the most abundant consolation to the redeemed sinner. If the acquisition of knowledge, and the contemplation of truth constitute the noblest employment of man; and if he be formed to derive his highest pleasure from the

exercise of his intellectual powers on subjects which are in themselves of the highest dignity, and at the same time most closely connected with his best, his eternal interests ; it must follow, that he who has been enlightened to discern the *glory of God as it shines in the face of Jesus Christ*, has thereby been introduced to a source of rational pleasure which as far transcends all earthly delights, as the heavens are higher than the earth. If the astronomer who has counted the stars and measured their distances without devout affections, for the character of Him, whose glory is manifest in these his works, is with propriety pronounced a *madman* ; what epithet can be used to designate the stupidity of a being whose heart would not kindle into a flame of rapturous joy on the contemplation of the glories exhibited in the method of salvation through the cross of Jesus Christ ?

Who, that has not been, by some sad calamity, divested of the common feelings of humanity, can peruse the history given by the Evangelists, of the life of Jesus—of the patience, meekness—benevolence, zeal, and every virtue which shone in his conduct ; without emotions of indispensible pleasure ? Here we are no longer amused with vague theories of virtue.—She is no longer descried as an object at an immense distance from us ; but embodied, and tabernacling among us in a visible and tangible form, she warrants us to hope for the possession of her rewards. The contemplation of the character of Jesus Christ is, in itself, calculated to afford a high degree of pleasure to a virtuous mind ; but this satisfaction must be much increased by the hope which the disciple of Christ is authorized to cherish, that, by the grace of his Saviour he shall in due time be perfectly assimilated to his image. He has the pleasure of hope ; of that hope which is as an anchor to the soul, both sure and stedfast. He anticipates a period when, admitted into the immediate presence of his God and Saviour, he shall see him as he is, and be made like him. This hope manifestly had a powerful influence on the minds of christians in former times.—“ They took joyfully the spoiling of their goods knowing in themselves that they had in heaven a better and an enduring subsistence.”—The christian’s hope is not conjectural, vague or uncertain. It rests on the promise and oath of God himself ; his promise and his oath given to administer strong consolation to his people.

Of the pleasures enjoyed on earth, a very considerable part arises from the anticipation of future good. There is no person who has so completely attained the objects of his desires as to leave no room for anticipation ; and were it not for the influence of hope, they who have been most prosperous in

effectuating their plans, would be miserable indeed; but as men advance, hope brightens the prospects before them; and they are happy, not so much from the good at present possessed, as from that which they flatter themselves with the assurance of possessing hereafter. These expectations are indeed generally very delusory, when the good expected is of a temporal nature. Often is the fond expectant sadly disappointed, and his high expectations leave him in chagrin. While the delusion lasts, however, he is happy in proportion to his estimation of the importance of the object held in view, and his certainty of possessing it. Behold now the expectant of heaven: the disciple of Jesus Christ! His object is worthy of his pursuit. His anticipations of felicity cannot rise too high—his confidence that he shall enjoy that felicity cannot be too strong, whilst his hopes rest on “the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.” He hopes for an inheritance undefiled and everlasting, and he has already received an *earnest* of it. He is at present a *stranger and sojourner* on the earth; but he has his father’s house in view; every step brings him nearer home; and as he advances his prospects brighten, he forgets the trouble of the journey; and presently may be heard to say, “I have finished my course—henceforth there is laid up for me a crown of righteousness.” In the mean time he derives, not a small degree of pleasure from a friendly intercourse maintained with his companions in the way of life. He enjoys fellowship with the saints; he loves them with a pure heart fervently, and whilst he partakes, with them, of the provisions dispensed by their heavenly Father for the benefit of his children; and sympathizes with them in their sorrows, he often anticipates the approaching hour, when

“In such society as this  
His weary soul shall rest.”

When, with all the sanctified, he shall appear in the presence of his Redeemer to ascribe to him in songs of praise the glory due to him who redeemed them by his blood from all nations, and shall then have made them kings to reign with him forever.

Yes, true religion extends its influence to the social affections—delivers from selfishness, from pride and envy—expands the heart with universal benevolence; in a word, it forms the disciple of Christ, into his image, and gives him the *mind* that was in Christ. They that are conscious of such a change, no longer enquire “who will slaw us any good.” They will be satisfied when they awake in the likeness of their Saviour, and with pleasure they wait for his approach and anticipate his plaudit.

ADJUTOR.

*The fourth Address to the Society of Enquiry,  
on Missions.*

The sentiments entertained respecting the religion of Jesus Christ by his disciples are not merely speculative : they are also practical ; they are the spirit of a course of united exertions to diffuse among mankind the blessings of that religion. The love of theory and of speculation has indeed been often indulged in reference to truths of vital importance and mingled something of its false glare with the pure light of revelation. Such, however, is the solemnity of the subject, and so great the magnitude of the interests it involves, that when it is considered with due regard, all that is visionary in the imagination is chastened into sobriety, and all that is lofty is humbled ; and every disciple comparing spiritual things with spiritual, is taught as the truth is in Jesus ; and rejoicing in that truth endeavours to display its excellence and unstudied graces. The spirit of philosophy, in a case where humility is the proper attitude of the soul, and faith is called on to make its utmost effort, is rebuked by the power that silenced the heathen oracles.

The selfish principles, too, whose operations are so powerful in reference to objects of a temporal and perishable nature, discovers this to be holy ground. It finds no aliment, it expires in the atmosphere of the spiritual world ; for there, the soul becomes the seat of an expanding benevolence, which, like the love of God, extends to all the human family. As this affection arises to a paramount influence in the heart it subdues, and subduing, expels or restrains all unholy passions that conspire at once against the peace and moral order of the individual bosom and of society at large. It overlooks with noble neglect party distinctions ; it feels not sectarian collisions, but is felt by them in its pacific, harmonizing power. And, merging all that is opposed in unessential forms, and all that is harsh in controversy and bitter in feeling, in the flowing tide of its charity, it casts a solemn regard on every thing that bears the character of importance, and gathers to its embrace all that is exposed and wretched and ready to perish in lapsed human nature. The friend of God is the true Philanthropist ; and the streams of beneficence that flow through the world issue from the living fountain that grace has opened up in the renewed heart. In proportion as the contemplation of the Deity in the varied displays of his grace and glory, excite in his soul the elevated and holy affections of adoration and love ; and in proportion as the unfolding mysteries of the cross attract and bind him to the service of Emanuel, does his

bosom glow with intense desire to see his fellow men rescued from the ruins of the fall, and raised to the rank and privileges of the sons of God. To these contemplations we should address ourselves; these attractions and bonds should we endeavour to feel, if we desire the spirit of the station to which we are called in the church. The genial warmth thus excited, like the caloric in natural respiration, is essential to spiritual life and activity. This must animate us, if, when the world demands of us, what do ye more than others? We would not have our cheeks to burn with the blushes of shame; if we would not be exposed to the accusations of a guilty conscience; this must animate us, if we would not hear with trembling the demand reverberated from heaven, what do ye more than others! The religion of a private christian must be sincere, spiritual, unyielding, however pacific; and however humble, aspiring to the heights of glory. He may not sigh for the needy and perishing, and yet, if he has the opportunity, withhold his hand from the administration of relief. He may not inactively weep over the distresses of those whom the hand of heaven has afflicted—He must arise and visit, with sympathetic heart and liberal hand, the fatherless and the widow, in their affliction. The principle illustrated in this scriptural example is of unlimited extent, of universal application. And if such be its bearing on private persons, what aspect must it turn on those invested with public office? Christianity requires that the piety of the latter should be as far superior to that of the former as their station is more exalted; as far superior as their sphere of usefulness is more extensive, and their responsibility clothed with a more awful character.

At a time when there is but little evidence exhibited of progress and of liveliness in religion, it becomes every friend of truth to lay it to heart. The aspect of things among us and around us to considerable extent is rather gloomy and discouraging. Although the external array of divine worship has in general an imposing order and decorum; although the eye of the audience be, now and then, suffused with the tear of sensibility, and the countenance elevated and brightened while the visions of the glory that encircles the throne of the Eternal and irradiates the crowns of the redeemed, are unveiled by the hand of a strong imagination; yet that external array is not an emblem of the moral order that reigns in the affections; that tear is soon wiped away by the hand of worldly pleasure; and these visions too soon vanish leaving not a wreck behind. With few exceptions it may be affirmed, that no voice of the relenting sinner salutes the ear

with its solemn interesting inquiries ; no wretch trembling on the verge of ruin flings back an anxious look and throws out his imploring arms towards the bleeding cross. And seldom does any one display, in the reformation of the doings that accomplish his character, the evidence that the convictions of religious truth are enlightening his understanding, and penetrating his conscience, and controlling, in their every exercise and bearing, the predominant affections of his heart. I do not, indeed, believe that human nature is deteriorating ; but on the contrary that it is rising to a higher degree in the scale of rational and moral dignity. And this improvement is to be ascribed to the meliorating influence of christianity—an influence whose universal diffusion is the reign of the Prince of Peace on earth. But it is evident to all who are acquainted with its genius and its history, that it is now far from possessing that prosperity which it is destined to enjoy : for the time is advancing when its throne shall be erected in every heart, and its triumphs shall dwell on every tongue. If the best interpreters of prophecy be not greatly mistaken, how rapid must be its progress during the intervening years ! And by whom shall Jacob arise ? Who will stretch forth his hand to demolish the idols of the heathen ? Whom does the Lord summon to dispel the darkness that rests on the face of the world, and to proclaim salvation to the ends of the earth ? His aged servants who are worn out by the labours of many a long summer in the service ? Yes, even they must spend the remnant of their strength in the field of the church militant ; it shall be renewed, to fail no more, amidst the plaudits of the church triumphant. But especially must the young and vigorous and ardent stand in the posture of readiness, saying, Lord what wouldst thou have us to do ? and not disobedient to the heavenly command, and strong in the grace of Jesus Christ, go forth to exercise watchfulness and self-denial, to bear labours and fastings and persecutions, and by their doctrine and example to enlighten them that sit in darkness and bring them to the asylum of the perishing.

Long has the cry been sounding through the church that the standard of personal piety, and of ministerial service ought to be raised, and raised many degrees. And the fact is too palpable to be denied. There are, indeed, in the service, men of heavenly mould ; preachers whose whole field of view is filled by the value of one immortal soul, and who would strive and agonize for its salvation. All the Whitefields, with their thousand converts, have not gone to the embrace of the Saviour whom they preached ; all the Spencers are not yet arrayed in their robes of spotlessness ; nor have

all that might be compared with the Father who is said to have thundered in his preaching, and lightened in his life, exchanged the cross for the crown, and the warrior's sword for the palm of the conqueror. Yet the general deportment of the christian does not indicate so fully as it should, that he has "been with Jesus" drinking deeply of his spirit and studios of conformity to his example. Nor does the uniform tenor of the minister's private life bear those distinguishing characters of sacredness and sensibility to the interests of the church and watchfulness for souls, that accord with the solemnity and pathos and sublime dignity of the pulpit. There is however a possibility of maintaining a more complete harmony between the public and the private duties of religion. Having entered the sanctuary as your refuge, and being bound by the cords of love to the throne of God, from the eminence on which you stand, and in the strong light that reveals to you all that is awful and alluring in the coming but never-ending ages, you may receive the impressions of the magnitude and responsibility of the enterprize in which you are about to engage. Can you, in these circumstances, summon your spirits to the effort of surveying, in all its extent and grandeur, the device of man's redemption; and see that the Lord of the universe, becoming incarnate, has entered the lists with the powers of rebellion who accomplished our ruin, and maintained even with Him the daring strife lest He should atchieve our recovery; and that, in the finishing of his work, he humbled himself to shame and agony and death; and that you are summoned to the perilous honour of being his ambassadors, to unfold the mystery of his love and to press the obligations of his law; and not find your conceptions dilated with a kindling majesty, and your sensibilities awakened to a degree unknown before! When, after solemn reflection on the final destiny of the ungodly, you take a deliberate view of the thousands within your reach, who to the eye of sense appear to be living persons, many of them too, upright, benevolent, amiable; but to the eye of faith, are ghastly skeletons, languishing under the grasp of spiritual death; what emotions are excited in your minds! Every one of them has a soul more valuable than worlds, and destined to survive them. It once bore the image of the Deity. It is still great, though in ruins. The world was designed to be its temporary abode; the heavens its home. For its advantage, during its probation, time is measured; and eternity shall be the date of unchangeable destiny. But see! Its full value is written in the blood that was shed for the remission of sins. Can you, by any exertions,

be instrumental in its rescue from the vaults of despair, and in its advancement to the presence of God and a seat among the blessed? Perhaps then an additional degree of care and watchfulness may result in the glory which another ransomed sinner will bring to God. But why limit the Holy one of Israel? Numbers may believe and obey, and be jewels in your crowns of rejoicing forever. Oh! will you not, with all the energies of inexpressible solicitude, endeavour to bear them with holy violence to the House of mercy, that the great Physician may restore them, by a word or a touch, to life and light—to spiritual life, and to the light of the divine regard.

But who is sufficient for these things? When the various and all-important duties of his office rose to the view of an inspired Apostle, they poured into his soul a trembling anxiety compelling this exclamation. And were we more under the influence of this holy feeling, we should go oftener and with more engagedness and fervour of entreaty to the mercy seat. Our expiring lamps would oftener, at the midnight hour, leave us studious of the Holy Bible than of the most ingenious speculations, and most masterly reasonings, and important records of man. Sacred literature would possess more engaging charms; not merely as gratifying a cultivated taste, but also as subservient to our designs of "instruction in righteousness;" of honouring God by illustrating his word. Our conscience would ever be alarmed when our chief delight consisted not in the most heavenly part of our employment. And all undue elevations of spirit would be repressed and overawed by the awakening reflection that we must render an account to God in the day of retribution, for the loss of every soul that we might, by greater fidelity and diligence, have been instrumental in saving. Here again recurs the question "Who is sufficient for these things?" Irresistible is the evidence of personal imperfection, of personal inability even to think any thing as we ought. But from the Bible, the blessed source of unnumbered consolations, is derived the assurance, that, "through Christ strengthening us, we can do all things;" that "our sufficiency is of God." What encouragement is furnished by this assurance to those who are about to enter upon the arduous and noble service. To you especially, dear brethren, who will probably unite with us no more in our societies, literary and religious, but before we convene again will be sent forth into a benighted and ruined world to preach the everlasting gospel; to you especially the consolation will be precious. When you shall see the most evident tokens that the pleasure of the Lord

is prospering in your hands, it will excite in your bosom a glow of gratitude to him for making you the messengers of salvation to sinners. And when your fondest expectations shall be blasted, and they whom you imagined to be exalted to heaven, are before your eyes, thrust down to hell, it will be greatly needed, and it only can support your sinking spirits. And what a balm will the assurance of all sufficient grace be to every one who shall painfully and tenderly study and pray and labour for the flock entrusted to his care; whom no gales of popular applause can enliven, whom not the music of the heavenly harpers can soothe, while he sees that flock scattered and languishing and exposed to every savage invader. The fact, that the most acceptable and useful are only instruments with which the work is accomplished, reduces all the sincere and faithful to the same degree in the scale of merit. A preacher may come before his audience, and though his talents be moderate, his manner plain, and his knowledge not extensive; yet, by the blessing of God on his labours, religion will revive, and sinners learn to bow in humble adoration before the throne of grace; and strangers will come to see the happy change. When another ascends the sacred desk, and in all his intellectual greatness, and in all the pathos of moral sentiment, and clearness and force of scriptural truth, wields some mightier topic of divine vengeance or mercy, of Emanuels sufferings and glory, of man's present state and his future destiny; the coruscations of his fancy may delight; the thunder of his eloquence may overawe: but the quickening spirit only can impart that more than electric influence that moves and melts, that transforms and saves.

*For the Virginia Evangelical and Literary Magazine.*

#### ON MAXWELL'S POEMS.

About two years ago a small volume fell into my hands entitled "Poems, by William Maxwell, Esq.?" Knowing the author to be a native of my own beloved Virginia, which had hitherto made a poor figure in poetry, I opened the book with more than common interest; with a mixture of wishes and hopes and fears, amounting to strong solicitude. These poems gave me much pleasure at the first reading. And after repeated perusals of them since that time, though I cannot say they are every where faultless, they please me still. In the mean while, I have heard them spoken of now and then in a manner I did not like; and am confident they are much less known in the district of country where I live than they de-

serve to be. Let me be indulged, then, in attempting to bring my fellow citizens more extensively to a participation of the pleasure which the poems of Mr. Maxwell have afforded to myself.

Of criticism as an art, I know very little; of the trade and mystery of a reviewer, nothing. But I trust I have some particle of capacity for distinguishing and enjoying good poetry; such as wafts the soul away from "this work-day world" to the sweet regions of fancy; or melts the heart into tender feeling, and fills the eye with delicious tears. Such, according to my experience, is much of the poetry of Mr. Maxwell.

With all my concern for the reputation of "the Ancient Dominion" in regard to her literature, as well as every thing else that is truly useful and ornamental, I shall never ask any one to admire a meritless production on the ground of its having been manufactured on our own soil, or to prefer such a work to a better one from abroad. But I must protest, with all earnestness, against the absurd and anti-patriotic prejudice which denies literary excellence, beforehand, to every thing which has not crossed the Atlantic, and disdainfully flings aside the effusions of native talent without a fair examination. Surely it may be considered as a settled point at this day, that, though our education is in an imperfect state, there is no region of the globe on which Heaven has bestowed the gift of genius more liberally than on Virginia. Let us not undervalue the precious boon. Let us cherish and cultivate the powers with which we are endowed; and let us expect that great things will result from their diligent and faithful exertion.

The poems under consideration are so many in number, and so very miscellaneous in their subjects, that few remarks can be made which will apply to them generally. The first, however, is that they are not only free from all that is profane and corrupting, but animated with that spirit which becomes a man of piety and virtue. The cause of christianity, pure and undefiled, appears to lie near the poet's heart; and he loses no fair opportunity of rendering his homage to the gospel. I know, indeed, that all this would never make dulness interesting, nor ought to save it from oblivion. But I know also that where an opposite spirit is exhibited, where the poison of infidelity or licentiousness is infused, no power, no brilliancy, can redeem a work from the condemnation of God and of all virtuous readers. My next remark is that these poems are characterized by a rich vein of sound good sense. The author commonly aims to instruct while he pleases

us ; and he is successful in his aim. Even in his most playful moods, he reminds me sometimes of Cowper by his care to throw in gracefully some useful sentiment. I observe again that the poetry of Mr. Maxwell possesses that vital, affecting influence upon the imagination and the heart which is the sure indication of genius. He seizes and keeps the attention, and carries the feelings of his reader with him in all his excursions. He inspires us with his own indignation against vice, his own contempt of folly, his own sympathy with human joys and sorrows. As to the versification, which is also very much diversified, according to the variety of his subjects, it appears to me to be remarkable for its easy flow, and its perspicuity ; with as much smoothness as a sound, unsophisticated ear will be likely to desire.

But instead of multiplying these observations, I would rather illustrate their justness by filling as much room as can well be allowed me with extracts from the poems. They shall be given in the order in which I find them in the volume.

The following are from the *Elegy to the memory of the Rev. Benjamin Grigsby*.

“ Him too in vain the dying saint requires,  
 While life still ebbing from her breast retires.  
 Alas, to other worlds, untried, unknown,  
 Her trembling spirit must depart alone ;  
 No pious friend her sinking heart to cheer,  
 To calm the doubt, to wipe away the tear,  
 To whisper hope, the failing hand to press,  
 And soothe the poor nature in her last distress.” [p. 22.]

“ Yet let me call to mind the blessed end  
 (If my poor heart will let me,) of my friend :  
 And oft remember, with no earthly pride,  
 True to his Saviour, as he liv'd, he died.  
 O how triumphant is the Cristian's death !  
 Theme for the rapture of a seraph's breath.  
 Unmark'd perhaps by thoughtless man, he dies ;  
 But dear to God, and precious in his eyes :  
 Angels, unseen, attend his dying bed,  
 And lay the pillow for his failing head ;  
 Grace, brightening to the last, reveals her beams,  
 And soothes his slumbers with inspiring dreams ;  
 Faith wipes the human tear that fills his eye  
 For friends and kindred that stand weeping by ;  
 And hope discovers through the parting gloom  
 A bright eternity beyond the tomb.” [p. 24.]

It seems to me that every serious reader of the above passages must wish to see the entire poem from which they are taken.

The next piece, *the Bards of Columbia*, is of a quite different cast; humorous, satirical, and amusing in a high degree. For instance:

“ Yet courage, man, for Scriblerus commends,  
And has your merit at his fingers' ends:  
‘Tis very pretty now,—extremely fine—  
One, two, ten syllables in ev'ry line!  
Besides, these rhymes come in so very pat,  
It is not ev'ry one can write like that.  
And then to make you hang yourself at once,  
He couples you with some notorious dunce;  
Nicely divides the laurel branch in two,  
A twig to Noddy, and a twig to you.” [p. 32, 33.]

“ Greece lov'd the Muses, and their flow'ry lays,  
Her sons were only covetous of praise;  
And thus she nourish'd her poetic throng,  
To charm her groves with many a grateful song.  
Columbia's children, only bent on gain,  
Neglect to cultivate their rhyming vein.  
'O give us money, money, is their cry,  
We can grow wise and witty by and by.  
Give us but sailors' rights, and a free trade,  
No more embargoes, and our fortune's made.  
Then off they dash to marry for their lives;  
They think they're men as soon as they get wives;  
(In truth the girls are charming, I agree,  
As charming as the muses, it may be:  
Though why not woo them both at the same time?  
Or why should marriage spoil our taste for rhyme?)  
And thus it is that ev'ry head-piece teems  
To hatch a thousand visionary schemes,  
And take out patents for its whims and dreams.  
Go now, sweet bard, and charm these sons of wealth.  
Persuade them rhymes are sov'reign for their health:  
Alas, the adder cannot hear the strain,  
And the sweet charmer tries his song in vain.”

[p. 40, 41.]

But I must hasten on to the poem which is my favourite of the whole collection; *Wolcott, an Elegy*. The subject is certainly, in itself, one of the best adapted in the world for elegy. That pensive, melancholy poetry which so deeply wounds and

yet so irresistibly fascinates the heart. The author commemorates the reverend, departed friend who had been his preceptor in his early years; and the delightful scenes, distant, and never to be revisited, where those years of childhood were spent. I wish I could present this piece entire to the reader; but I must limit myself to a few paragraphs.

“ Here, led by Heav’n, a happy child I grew,  
 Fresh as the wild-rose in the morning dew;  
 The bird that caroll’d on the hawthorn by  
 Less gay, and scarce more volatile than I.  
 Then oft the groves and solitudes around  
 Bore witness to my lyre’s unskilful sound;  
 So soon I felt the darling passion strong,  
 And lisp’d the feelings of my heart in song.  
 I knew the merry mock-bird’s fav’rite tree,  
 And dear enough his wild wood-notes to me;  
 I aim’d no death against the robin’s breast,  
 The sparrow twitter’d fearless on her nest;  
 Young as I was, a visionary boy,  
 I felt a sympathy with nature’s joy;  
 And **WOODWARD**, happy as myself the while,  
 Look’d on, and own’d my pleasure with a smile.  
 Not his the brow of dark forbidding frown;  
 With graceful ease his spirit would come down,  
 To share my childhood’s inoffensive play  
 With useful freedom, profitably gay;  
 Pleas’d from his graver studies to unbend.  
 And lose awhile the master in the friend;  
 To win and guide me still his constant view,  
 At once my teacher and my playmate too.  
 Thus, all unknown the anxious cares of man,  
 How fair the morning of my life began!  
 My head unburden’d with Ambition’s schemes,  
 Light all my slumbers, innocent my dreams;  
 Too sweet the scenes my playful fancy drew,  
 And Hope half whisper’d, ‘ you may find them true.’  
 Stay, rude Experience, hear my pleading sigh,  
 Nor bid these visions of Remembrance fly;  
 Why wake the dreamer from his smiling sleep?  
 Why wake the dreamer to be wise and weep?”

[p. 47, 48, 49.

No reader, I believe, will wish me to have shortened such a quotation. Let us take another.

“ Fair was the scene when Sunday’s smiling ray  
 Call’d the good villagers to praise and pray ;

When up the hill in order they repair  
 To join their pastor in the house of prayer.  
 The sober matron, in her russet best,  
 Her little infant smiling at her breast ;  
 The blooming maid—her eyes are rais'd above—  
 Her bosom sighs, but not with earthly love ;  
 The swain, unconscious of his resting plough,  
 And free to seek a nobler service now ;  
 Forgot alike their labours and their sports,  
 They meet their Maker in his earthly courts.  
 Away with earth !—I see the preacher rise ;  
 And hark, he speaks ; a message from the skies ;  
 No poor ambition, void of grace and sense,  
 Betrays his tongue to gaudy eloquence.  
 He scorns the tricks of vain theatric art,  
 That catch the eye, but cannot cheat the heart.  
 Warm, but yet prudent, is his temper'd zeal ;  
 He feels himself, and makes his hearers feel.”

[p. 52, 53.]

Before we leave the scene, let us drop a sympathising tear  
 with the pastor's widow.

“ But where is she, the partner of his heart ?  
 Perhaps in some recess she mourns apart.  
 Ah no ! she would not linger here alone ;  
 Spoil'd is the nest, the wounded dove has flown.  
 And whither, whither will the mourner fly ?  
 Who now will kiss the sorrow from her eye ?  
 Her father's hospitable home is near,  
 And friends and kindred shall embrace her there ;  
 And she shall feel the solace of their love—  
 But sigh for him whose spirit soars above.”

[p. 57.]

The following stanzas conclude a charming poem entitled  
 “ *the Resolution.*”

“ But Religion now found me astray,  
 All languid and fainting with care ;  
 She rais'd me at once as I lay,  
 And sav'd me from cruel despair.  
 ‘ O quit this dark valley of wo,’  
 She said with a whisper of love ;  
 ‘ If you would be happy below,  
 Set your heart upon heaven above.’  
 Farewell now, ye passions of earth,  
 ‘ Too little, too base for my heart !

Ye have led me astray from my birth,  
 It is time for you now to depart.  
 I have wasted the fairest and best  
 Of the hours that my Maker had giv'n;  
 Then Oh! let me husband the rest!  
 Henceforth I live only to Heav'n." [p. 81, 82.]

The latter part of the volume consists of what the author calls *Lyric Notes*. They are little things; but generally elegant and pleasing. Take the following allegory, illustrating the search after peace of mind, as a specimen. It is, in my view, eminently beautiful.

### THE DOVE.

"O tell me where the dove has flown  
 To build her downy nest;  
 And I will rove the world alone  
 To win her to my breast.

I sought her in the rosy bow'r  
 Where Pleasure holds her reign,  
 And Fancy flies from flow'r to flow'r;  
 But there I sought in vain.

I sought her in the grove of Love,  
 I knew her tender heart;  
 But she had flown; the peaceful dove  
 Had felt the traitor's dart.

Upon Ambition's craggy hill  
 The pensive bird might stray;  
 I sought her there, but vainly still—  
 She never flew that way.

Faith smil'd, and shed a tender tear  
 To see me search around:  
 Then whisper'd, 'I can tell thee where  
 The bird may yet be found.

By meek Religion's humble cot  
 She builds her downy nest:  
 O! seek that sweet secluded spot,  
 And win her to thy breast.'" [p. 167, 168.]

I entertain a hope that the remarks and transcriptions which I have made, may induce some of the lovers of poetry

to read Mr. Maxwell's volume, who have hitherto deprived themselves of that pleasure by their negligence, or their prejudices against our domestic literature. At any rate, I have paid my humble tribute of thanks, though late yet sincere, to the author for the gratification which his book has afforded me. And with this book in my hand, I will no more suffer the assertion to pass in silence, that Virginia has not yet produced a poet worthy of the title.

MELANCTHON.

---

### ON THE CHRISTIAN DISCIPLINE.

The christian discipline has already received an attention due to its importance. In the aggregate and in its details it has been amply discussed by every variety of character;—by the weak, the ignorant, the learned, the ingenious, the profound. But a subject so vast may yet admit new views and further illustration. As a lowly specimen of what may be done in this way, should those capable be stimulated to attempt, the following desultory remarks are submitted with, it is hoped, a just diffidence. We are aware of being wholly inadequate to the undertaking, and that we are rendered still more unfit by the debility and distraction superinduced by sickness. We are not however deterred. If nothing be attempted, nothing will be accomplished. Without presuming on any merit, somewhat of novelty may enter into our remarks.—The remarks themselves are suggested by those passages of scripture, which define the business of the sacred office and enjoin its exercise; or by what is frequently designated as the Apostolic Commission.—These passages present to the mind's eye a comprehensive view of the whole field of Christianity.—Its entire delineation is a task too mighty, too arduous, to be attempted. Conscious of inability; and not unmindful of the limits resulting from a periodical publication, we dare only attempt to sketch a few detached outlines; and these faintly traced. To render them more vivid by the aid of superior, nay celestial light, we would avail ourselves of the the corresponding passages of scripture, placed so in contrast, and exhibited in such characters, as to draw and engage the corporeal and intellectual eye to contemplate, with fixedness and attention, the view at once minute and comprehensive, which they present, of what we design should be the principal object in our subsequent discussion.

"Go ye therefore, and TEACH all nations; baptizing them in the NAME of the FATHER; and of the SON; and of the HOLY-GHOST; teaching them TO OBSERVE ALL things, whatsoever I have COMMANDED you:

—and—

to I am with you alway even unto the end of the world." Mat. XXVIII. 19. 20.

"Go ye into all the world; and PREACH the Gospel to every creature.

He that BELIEVETH, and is BAPTIZED, shall be SAVED; but he that believeth not, shall be DAMNED." Mark XVI. 15. 16.

In these two passages will be recognized our Lord's last address to the *Eleven*. Brief is its record. Its importance is assured by the dignity of the Speaker, the solemnity of the occasion. Nothing idle, trivial or unnecessary may be presumed to attach to it. From incidents not uncommon in his life, our Lord took occasion to compress all the law and the prophets into one brief precept,—to reduce the whole variety of human duties to the measure of one short golden rule. Hence it might be inferred, that, on this singular and great occasion, when about to terminate his accustomed intercourse with his disciples, he would condense, in his last address, the sum and substance of all that he had previously taught and enjoined; and impress indelibly on their minds what it was most important for them to know, and for him to communicate. Their part in what he came to accomplish;—their office, with reference to the appointed discipline, in establishing his *kingdom of grace*, in furthering the *spiritual reign* of the Messiah, is the obvious and prominent object of the address. The integrity of this discipline, the spirituality of this reign, so comprehensive, so elevated, yet concisely stated, should seem to be the most important topics for illustration and discussion. Yet how short of this, how differently do many think. Misled by insufficient authority, enslaved by prejudice, or busied with signs and their circumstances, exclusively and in utter disregard of what is signified, they apprehend some of the words in a sense opposed to the spirit and general purport of the passage, and so as to lead to a trivial and unwarranted interpretation, if not to a direct absurdity. Thus a single incident, that occurs on instituting the state of discipline, fugitive in its nature, and of short duration; or rather the *matter* and *mode*, by which this incident is manifested to our senses, has had from many an importance and consideration, far greater than is given to the essentials of christianity;—to faith, repentance and obedience. Judging ourselves not exempt from similar delusion, we would guard against it. We would yield to former expositions a decent respect; not a slavish adherence.—And in what may be farther advanced, as deduced from the transcribed texts, we would understand them in that plain and obvious sense.

neither strictly literal, nor mystically refined, which, consisting with the general tenour of scripture, may be warranted by the ordinary laws of analogy and just interpretation; especially in their application to scripture language.

To ascertain, as we best may, the true import of our Lord's address; and to give, at least, a consistent explication of its most important words, will be our object in this humble essay. A difference in matter and expression between the two records of the same discourse and other collateral matters undoubtedly claim, and shall receive our attention.

The address recognizes two contrasted or correlated characters;—teachers and learners; or preachers and hearers. Its great subject matter is contained in a *precept*; with which is connected an assurance to the teachers or preachers, as in Matthew; and to the baptized, the instructed, the taught, as in Mark. It thus forcibly suggests for discussion three distinct topics: 1. the teachers or preachers, and, as they are the conductors of Christian discipline, their sacred office:—2. the business of this office; the subject matter enjoined, which constitutes the form and substance of the discipline, and the common interest, the connecting tie between the teachers and the taught:—3. the learners or hearers;—the baptized, the instructed, the taught; for whom the discipline is instituted; and whom it was intended to profit. Of each in their order.

#### I. Of Christian Teachers and their sacred office.

The original word rendered *go*, is in a participial form. This denotes a mission, previously instituted and established, to be in its progress, when our Lord spoke. The words are spoken to the chosen few, whom, out of the many, he had selected for the Apostolate: but they are addressed also to all future orderly and duly appointed teachers: for the assurance to the teachers is, to the end of the world.—We say orderly and duly appointed, to the exclusion of all self assumption of the office: for order and authority are both implied in the imperative *teach*. So Matthias was shortly afterwards numbered with the *Eleven* by an orderly appointment: and although the apostle Paul was appointed in an extraordinary manner; yet he commanded Timothy to ordain *Elders* in every city; and Timothy himself, we are assured, had an orderly appointment to office.—It behoves then, that christian teachers be appointed in an orderly manner by adequate authority.—Such was the early practice of the Church. And surely it consists with reason and common sense, that *appointment to the sacred office should not be directed by ignorance, but proceed from those, who, being already appointed as teachers, could*

*best judge of the fitness of others to discharge its primary important functions.*

II. Of the business of the sacred office, the object in Discipline.

The business of the sacred office, the objective matter of the precept is stated by Mark in general terms; and without direct and precise allusion to particular means or ends; although, in the nature of things, these are to be implied. In his record of it, there is not a word, purely, to denote faith, baptism or salvation: yet the context "He that believeth, and is baptized, shall be saved," puts it beyond question, that we ought to understand the general words, with reference to faith, baptism and salvation, as *essentially* connected with the efficacious preaching of the gospel. "Preach the gospel to every creature," thus understood, will mean the same as "Teach all nations, baptizing them in the name," &c.—If so, Matthew and Mark are agreed: there is no difference between them to reconcile. Both of them,—the one in general terms—the other more in detail,—record the same precept; and have reference to the same object, means and end. From both records, in their combination, and unity of purpose, it results, that the direct object of the precept, at least when limited to human thought and action in our present state of existence, is the establishing of the kingdom or spiritual reign of Christ, in other words, *the universal prevalence of christian faith and practice, by the use of means appointed to the end.* For the means, not specified by Mark, we have to look in the more circumstantial detail by Matthew.

"Teach all nations" is the sum of the precept as recorded by Matthew. The imperative teach, *matheteusate*, is modified in its active application by the participles baptizing, *baptizontes*, and teaching, *didaskontes*. As this modification and the relation between the subsidiary words and their principal, have been variously understood, we submit with great deference the following,

### EXPLICATION OF WORDS.

*Matheteusate*, teach, is rendered "disciple" by Sharp and Wesley; "convert" by Campbell. These three refer it to the STATE of discipline. But it also implies the thing—discipline itself, and more: nor is it to be rendered into English, as here used, without circumlocution. That kind of complex meaning, combining several contrasted, yet correlated thoughts so frequently expressed in Greek by a single word, seems evidently to belong to it. It must include what is meant by baptizing, be this what it may: it also includes teaching

applied to habit and the exercise of active power, which is the consummation of discipline. Hence we judge, that it may comprehend and signify DISCIPLINE in all its bearings and relations, from the formation of its state to the complete attainment of its end.

Baptizontes, baptizing, relates to colour;—not painted or superficial;—but, incorporated with the body, of which it is a quality: and so signifies, primarily, staining, dyeing; and secondarily, to free what is coloured or to be coloured from impurity. Hence it came to signify washing as equivalent with the last, and preparatory to the first;—next washing generally; and finally, as to objects of sense, any act necessary in these operations, as dipping, immersing. Its root is rendered, by lexicographers, dip, immerse, wash, tinge or tincture, stain, dye, imbue. From its application to objects of sense it was figuratively extended to what is purely intellectual;—to doctrine, learning and acquired sentiment, as to a *secondary* quality, by which mind is as much changed and distinguished as material substances are by colour. That the word is used in scripture with reference to doctrine is clear from Mark I. 4; Luke III. 3; Acts x. 37; XIII. 24; XIX. 4. In the passage under consideration baptizontes must embrace the meaning of the word matheteusate from the commencement of its active application, until it reach that portion of it to which didaskontes applies. But to the efficacious subsistence of discipline as it concerns man, it behoves, that the existence and continuance of its state be ascertained and assured to human observance and in human judgment. Hence the necessity of some exterior act with its circumstances, the object of sense, which shall denote primarily the commencement of the state of discipline, be a pledge of its continuance; and signify or figuratively represent all, that, consequent upon the act, relates to discipline from the commencement of its state to the attainment of its end.—Accordingly baptizontes, consistently with the ordinary rules of language, while it principally imports doctrine, may relate to this exterior act in its whole extent, or denote some part or circumstance of it: but that it here relates to doctrine, principally, is obvious; as the passage states nothing concerning the mode or circumstances of the exterior act; whereas it is explicit as to the objects of knowledge implied in the doctrine.

Onoma, name, seems to have an importance in the passage, that holds out its merit to distinct explication. A generic or collective word, it is wholly the creature of mind, the subject of intellect. But if baptizing meant *staining* or *dyeing* with their preparatories and no more;—or *Washing* as their pre-

paratory; or *immersing* as the preparatory of washing; then *Onoma*, name, must descend from its intellectual eminence to a level with base matter; and signify water or some liquid colouring, in or by which the washing, purifying or dyeing was to be accomplished. But *onoma* never signifies a material substance, merely as such. Here it cannot.—The sacred persons *Father, Son and Holy Ghost* so restrict it, that no meaning, which excludes the thought of the Holy Trinity, may be assigned to it. This would be more apparent, it is believed, from the structure of the language in the Hebrew copy. Besides the Hebrew word corresponding with *onoma*, which in the abstract signifies name, mark, signal, in its application to the Divine Being implies the knowledge, which the Divine name communicates. So unto Abraham, unto Isaac, and unto Jacob did the Divine Being reveal himself, as *God Almighty*; but by his name *JEHOVAH* was he not known unto them. *Exod. vi. 3.* Name denotes the verbal or other symbol of an individual being or thing itself. As it is the common appellative of this class of symbols, each one of which suggests, or is suggested by, its appropriate individual, with all the attributes of the individual as *known*, and remembered, the more general word name may be aptly used to signify restricted knowledge.—That it is so used here, and not as a mere appellative, is indicated by the principal words, which restrict its meaning. They are not themselves proper names; but general and descriptive of person or relation: for the ordinary proper name of the *Son* is *JESUS CHRIST*. And if in the phrase “Ye have not so learned Christ” the single proper name “Christ” denote, as it manifestly does, the christian doctrine; then, with unquestionable propriety, will the entire phrase “the name of the Father, and of the Son, and of the Holy Ghost” denote that Divine knowledge intended to be communicated by preaching the Gospel. Understanding the word *onoma*, name, according to this explication, the consistency of the two records will be fortified, and their means and especially their great and ultimate end more clearly identified. For if he that believeth, and is baptized, shall be saved; he that is saved, shall inherit eternal life: “And this is life eternal, that they might *know* thee, the only true God and Jesus Christ, whom thou hast sent.”

From the whole it results, in our apprehension, that, in the precept as recorded by Matthew, *matheteusate*, which ordinarily relates to discipline and instruction, refers to a *science* and an *art*, with whatever may be predicated of the appropriate discipline. This is evinced by the two participial words. *Baptizontes*, with its application to what is symbolical in

relation to the discipline, has obviously a direct regard to knowledge,—to Science with reference to the intellectual powers:—didaskontes, to *Art* with reference to the active powers.—This may be shewn more clearly.

But here we would pause to remark, that we would be understood as humanly speaking—and not with the authority of doctors in Theology; as confining our views to Christianity merely as it is concerned with the present life; neither presuming to consider its remote consequences; nor daring to approach the immanent acts of Deity, except as clearly revealed. Before proceeding further we would also submit a few truths, uncontroverted we hope, on which and the previous explication, we would predicate, what is to be further offered.

1. The Creator, God is a SPIRIT.

2. Man dust,—(Gen. III. 19.)—Man a living soul, (Gen. II. 7;) formed after the IMAGE of his maker, (Gen. I. 27.) Upright, (Eccl. VII. 29.) with numerous intermediate endowments more or less nearly allied to dust or to the divine image.—Hence as a corollary.

Man was formed with understanding, will and active power; the faculties of dominion; was actuated by affections and appetites; and liable to be influenced by the objects of sense in his primitive state—thus combining spirituality and carnality, (so to speak); the former governing, the latter subservient, as he pursued the end of his being—while yet he retained the Divine image.

3. Man fell *from* his original rectitude, by means of an object of sense, exciting appetite and bad affection, through wicked influence.

Hence, The divine image defaced; the governing powers prostrate; spirituality subservient; carnality dominant; and death terminating the dread vista produced by sin.

4. A Covenant of grace, formed by the Divine beneficence to illustrate the Divine Glory in the Salvation of man, is the only foundation\* of

5. Man's recovery from the effects of the fall, the great object of the Gospel in regard to him.

6. The Gospel, efficacious, renders *carnal* man, *spiritual*; and produces Faith, Repentance and Obedience, essential requisites in true christianity.

\*This is affirmed in perfect consistence with the scripture assertion, "For other foundation can no man lay, than that is laid, which is Jesus Christ."—I. Cor. III. 11.

Repentance, the connecting tie between Faith, from which it emanates, and Obedience, in which it terminates, is a convinced, willing, determined change of mind from bad to good; from sin and errour to rectitude and holiness.

7. Faith and Obedience mutually and reciprocally, in their culture sustain, fortify and promote each other: and vice versa, in their neglect.

8. His senses, means in man's fall, are, in admirable wisdom made means in his recovery according to the gospel. "Faith cometh by hearing." "With the heart man believeth." "With the mouth confession is made."

9. It comports with the Divine wisdom, that the Gospel plan of Salvation should be consistent throughout; and that its various parts, means and subordinate ends, should consist with each other and with its ultimate end and with the whole.

10. Man innocent, (as the fact proves) capable of disobedience; therefore, a fortiori, Man guilty and depraved is so; and if so, he is also capable of resisting the divine calls and motives to duty and to the use of the Gospel means appointed for his restoration.

11. The Scriptures regard man in his true and actual state; as an individual, and a member of social polity; as he was and is; as God made him; and he has made himself: and exhibit the Deity in his divine economy, in his language and dealings to and with us, condescending to accommodate himself to our ordinary conceptions, and language and dealings with each other.

12. The most astonishing manifestation of this condescension is the chief mean in the covenant of grace, and to which all others are secondary and subordinate, the great atonement by our blessed Lord, which brings, as it were, its mysterious infinitude within the limit of human comprehension.

13. The Almighty, in the progress of his gracious economy, is himself the true efficient agent; but is pleased to operate his ends by means, and chiefly through human instrumentality; yet always according to the fixed, the determined order of his own appointment.

Adverting to the actual state of man, to his ruin by the fall, to his consequent ignorance, depravity and opposition to God and goodness, it will appear neither improbable nor unreasonable, but of just consequence, that, in order to become a christian in faith and practice, to profit by the covenant of grace; man must attain a Science and an Art of which he is now naturally destitute. It will not be deemed rash or presumptuous to affirm, what, within the limits we have prescribed to ourselves, seems very clear, that this *Science* and *Art*, with the

means and mode of their attainment, are the objective matters of the precept, as intended and noticed by the comprehensive word *matheteusate*. The means and mode of attainment appertain to discipline. The *science* consists in the knowledge of God in three persons, the Father and the Son and the Holy Ghost; of the relations, which in this view subsist between God and man; and of the duties flowing from this knowledge and these relations. This science with the mode and means of its attainment, is the object of the word *baptizing*. Indeed the sacred name, which denotes in itself knowledge, the most pure, exalted and transcendent, and to man the most important, leads directly to all the other knowledge and consequences embraced by the precept. The *Art* consists in Holy-living; in performing the appropriate duties; in observing all things whatsoever our Saviour has commanded. This Art, with the mode and means of its attainment, is in its practice the object of the word *teaching*. But the Art, in order to be practised, must be taught to and learned by man.—Thus, if we mistake not, *baptizontes*, baptizing, implying all that concerns discipline, will refer chiefly to mere SCIENCE, to the intellectual powers,—to “*What man is to believe concerning God;*”—*didaskontes*, teaching, to the active powers,—to “*the duties, which God requires of man:*” and the teachers, to whom our Lord’s address is directed, will have scope for the exercise of their sacred office co-extensive with its object and business, namely, what is taught in the scriptures.

Science and art, not intuitive or instinctive, are only to be attained in a course of Discipline. To all discipline we attach the notion of an agent or instructor, a subject or learner, and an object common to both. The agent, as the least interested, is denoted by the word doctor or teacher, manifesting in its structure no affinity with the object; but the subject, to whom it is most important, is denominated a *disciple*. Discipline itself denotes both the object, which is truly its essence, and the mode, the circumstances, the course of proceeding, in and by which the object, the science or art, is imparted or attained. So the christian discipline is used as synonymous with christian doctrine by Puffendorf and other learned men: and in ordinary language we express not only the rule, the order, established for learning, but even the punishments, which relate to it, by the word *discipline*. But when we speak of discipline as rigid or lax, we do not consider either of the preceding notions: we simply intend its state. The subsistence of the mutual relations of agent and subject actually established, gives existence to the state of discipline. The existence of the state will infer, rights, duties and

obligations as attaching to these relations: and the state, to exist must have a commencement, and a continuance of longer or shorter duration. The state and the discipline, in all their circumstances and extent, in conformity with the Divine economy and condescension, will be adapted to man as he is, and to his ordinary conceptions, language and intercourse; as selfish and social; as each of the race is an individual being in the creation of God; and a member of human polity. All these, we say, will affect the christian discipline in its state and entire institution and circumstances. But the state, the institution of discipline, to avail, to exist, must be ascertained and assured to human observance and in human judgment. To beings constituted as man is, and with his faculties, this can only be done through the intervention of the senses.—As neither the matter nor manner availed of to manifest the institution of discipline, as contemplated by the precept, are very clearly stated; and as the discipline itself with all its interests and objects are involved in the covenant of grace, the exterior act with its circumstances, the mode, by which the existence of the state of christian discipline in all its comprehensiveness is manifested, may derive illustration from a consideration of human covenants.

Human covenants are between persons who may *lawfully stipulate*. They require these three things: 1st. That the parties be distinctly ascertained, hence designated by their proper names, &c.—2d. That the stipulations of either side be stated with precision. 3d. Some notorious act or special solemnity to denote the execution of the covenant, that is to say, its existence in binding force.—This can be done with facility and accuracy by writing, and then the complete assent of the parties, the execution, may be denoted by signing, sealing and delivery or other equivalent solemnity. If writing be dispensed with, a sufficient number of persons must be had to witness the transaction and bear it in remembrance. The parties, (that proof of their personal identity should not be afterwards wanting,) would be ascertained by having their proper names *audibly* announced, while, in connection, their respective stipulations, stated with precision, were promulgated, in the presence and hearing of the witnesses. The assent of the parties, the completion of the covenant, its existence in binding force would be testified by some solemn act, the object of sense, and subjected to the notice of the witnesses, as a symbol or token equivalent with the sign and seal of the written covenant. Analagous to this is our ordinary mode of instituting the state of marriage—a state in which the most solemn and sacred of human covenants are implied.—These

covenants indeed are not stated in detail at the time of marriage; nor is this necessary: for as soon as the state subsists, the rights and duties prescribed by the general laws and customs attach to the parties.

Somewhat after this manner should be the mode of instituting the state of Christian Discipline. It implies also a covenant of discipleship, or an Indenture of apprenticeship founded on the covenant of grace. But its stipulations proceed from the Deity alone.—As he is true and faithful, immutable and ever enduring, so are the stipulations as proposed, fixed, immutable and sure, requiring, on the part of the Divine proposer, no solemnity, no sanction beyond the already and previously announced declaration of his will. The covenant prepared in all its parts is proposed to man merely for acceptance. On acceptance, on entrance into the state of christian discipline, the privileges and duties of this state as stipulated by the covenant of grace attach to the disciple.—Hence, what is required in ordinary human covenants will have to be observed only as to the part of the disciple to be admitted, and so far as the human faculties, the administrator and witnesses, may be concerned. And as the individual does not enter, but is admitted; and as the Divine party is not sensibly present, it behoves, that an authorized teacher, to whom the precept is addressed and the office confided, the human instrument to this end appointed, should, administering on behalf of the Divine party, conduct the whole transaction.

Considering, after our explication, that the word baptizing, (which as to intellect means instructing) with reference to sense is used to signify washing, of which water is a principal mean. it would be suggested, that washing with water forms a fit symbol to denote the commencement and institution of the state of discipline. Hence from the words of the precept rationally apprehended and applied, without recurrence to aught else, we may fairly deduce the following as the generally to be observed,

#### MODE OF ADMINISTERING BAPTISM:

The Administrator, an authorized teacher, as an agent or Notary Public; on behalf of the Divine party, in the presence and hearing of a sufficient number of competent witnesses, openly and publicly, announcing the name of the party to be admitted a Disciple then present and addressed, says "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost" as the promulgation of the covenant engagements; while at the same time he uses the water in an act of washing as equivalent with the sign and seal of the written covenant.

This general mode may be varied, if the substance be not impaired, when particular cases render such variance fit.—The place of Baptism ought to be public and noted; the witnesses themselves disciples and as numerous as possible: for the transaction concerns the entire christian church. Hence the suitableness of adhibiting this sacred ordinance in the churches of divine worship, during its public exercises—in the public assemblies—the colleges of the disciples.

The words promulgated, furnished by the precept, concisely state the substance of the discipline, define the covenant engagements, and denote the disciple's part, and how far he is bound.

The external act with its matter, the washing and the water, are suitable and impressive symbols,—the latter of the blood of sprinkling, the cleanser from all sin,—the former of the purification from the pollution induced by sin, the purification that necessarily precedes and is preparatory to the new moral colouring, to the spiritual tincture superinduced by means of the christian discipline. This symbol will be a suitable sign and seal to confirm what is actually then transacted, to denote the commencement and existence of the state of discipline.—It will, also, taken for the entire act, aptly signify what is consequent upon it; all that is comprehended by the discipline; all that is understood by the words promulgated. The whole holds out and signifies, that the disciple is bound (in a faithful reliance on what is assured by the divine party) to attain the science and art already alluded to in a due course of discipline; that is to say, to learn, believe, and practice, what the scriptures teach as doctrine and as duty: and to this end make use of the appointed means. Learn, do, and use the means, is the sum of his manifest obligations.—Our notion will be well conveyed by the definition of this holy ordinance in the Assembly's shorter Catechism, with some transposition of the words, thus, 'Baptism in the name of the Father, and of the Son and of the Holy Ghost is a sacrament, wherein the washing with water doth signify and seal our ingrafting into Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.'

We presume not to decide in what mode the water should be applied; as we do not find it clearly settled in the precept, or in any other portion of scripture. It is not stated whether the seal, so to speak, should be an impress upon wax, wafer or other substance; or whether a scrawl, as with us in Virginia, may not suffice. Therefore, although in perfecting a covenant, a sign and seal, or what is equivalent, cannot well be dispensed with, it may suffice for the purpose intended, to

retain the analogy between the sign and what is signified.— We then stop not to enquire, whether the disciple should go to the water, or the water be brought to the disciple: or whether the exterior act will be best performed by *immersion* with reference to *personal* purification; or by applying the water to some convenient and exposed part of the body taken for and representing the whole (as in John XIII. 9, 10.)— either by pouring, as typical of the outpouring of the Holy Spirit, the true purifying agent; or by sprinkling as a two-fold type of the mean and end; 1st. of the blood of the covenant, the blood of sprinkling, the blood of Jesus Christ, which cleanseth us from all sin, the mean; 2d. the purification of the interior man, the end.

In making a selection of mode, common sense would direct to that, which, most comprehensive and significant, should be most convenient. If immersion be the mode, the subject must go to the water;—if not, the water may be brought or gone to. Peter's expression, "Who shall forbid water," indicates an order to fetch it: otherwise he would say "who shall forbid these, &c." If water, the type, *was brought*; as the prototype, the Holy Spirit *came*, to the subjects of Baptism, the mode by immersion must be excluded.

In fine, the shell is as necessary as the kernel to form the entire nut; but who would look for nutriment in the shell alone or at all? Equally idle will it be to make the mere symbol the all-important object. If there be no recognition of the bread of life, of a direct tendency to promote piety and devotion and holy habits, to communicate and confirm divine truth and corresponding practice; in the positive institutions and other sacred means of the gospel as conceived of;—these institutions and means are not only misconceived and misunderstood, not only vain and to no good purpose; but grossly and carnally abused and perverted. How can they in such case prove a savour of life unto life?—In what is of divine appointment, there is, there must be a homogeneous affinity between the means and ends; between the positive institution and what it is to accomplish; that is to say, there must be a relative suitableness and fitness of the one to the other. Yet the end must ever be preferred to the means. For the sake of the end have the means existence. The means, bounded by time, may be limited by a very small portion of it. The end is eternal.

[TO BE CONTINUED.]

## REMARKS.

The Editor has understood, from the communications of several highly respected friends, that many readers of the Magazine have expressed disappointment respecting this department of our work. It is certainly our wish that all subscribers should be pleased, and edified. This last word indeed expresses our principal object. We know too that to read of the triumphs of our Redeemer's kingdom, to hear of the progress of vital piety in the world, affords at once a pure pleasure, and a powerful stimulus to the disciples of our Lord. Accordingly we have made arrangements by which all the most valuable periodical publications in England and the United States are brought to us, with as much regularity as the nature of the case will admit. And we could easily, by making use of the scissors alone, fill two such Magazines as ours, with religious intelligence. But then the question is, considering all circumstances, would this be best? This subject has been much considered by us, and our conduct has been regulated by a general view of the state of the community in which the Magazine circulates. We are persuaded that we shall subserve the best interests of the country if by means of our work we can rouse the understandings, and call forth the exertions of educated and ingenious men. By tasking themselves to write as well as they can, they will keep up their own literary spirit, and infuse a similar spirit into their readers; they will promote their own improvement, and the improvement of their countrymen; they will enjoy and communicate better pleasures than the spirit of speculation, and sordid love of gain afford. Besides, there is a connection between intellectual and moral improvement which ought not to be overlooked; but on which we cannot now dwell. We mention it here, only for the sake of giving a direction to the thoughts of our readers, while they are considering our reasons for filling the Magazine chiefly with original essays.

But there are other things which have had a bearing on our determina-

tion. A great deal of that which goes out to the world as *religious intelligence* is of no use whatever, and is read with just the same sort of unprofitable curiosity with which one reads the scraps of news in the public papers. For instance, an anniversary of a missionary society is celebrated; and the account is cked out by a particular detail of those who read prayers, those who preached, and those who prayed after sermon at eight or ten different places of public worship—An ordination is published; and we must be told who made the introductory prayer, who preached, who prayed again, who presided, who gave the right hand of fellowship, who delivered the charge to the new pastor, who to the people, &c. &c. What useful information do all these details afford?

But again, many of the articles published in our religious newspapers are the productions of illiterate persons newly converted; persons, whose zeal far outstrips their knowledge; many, are the effusions of the heart made to intimate friends; many, the production of persons whose wishes to do good show the interminglings of a desire that their names may appear in print; many, are statements of *exercises* and *experiences*, in which the workings of natural sympathy, and the effects of peculiar notions are mixed with the views and feelings produced by religious truth. Now all this going to the public, and that public not intimately acquainted with religious doctrine, is calculated to do much harm as well as much good. The effect is likely to be much the same with that produced by the ministrations of untaught, unaccredited teachers of the gospel. Zeal may be increased, but knowledge will not be promoted. A habit of reading will be formed, which will give no exercise to the understanding; the taste will be so depraved as to require the constant stimulus of *religious news*, to afford pleasure.—The study of the old standard authors, such as, WITHERSPOON, DODDRIDGE, and DAVIES, will give place; and Bible-knowledge will vanish from

among the generality of christians. The Editor thinks that he sees the beginning of these evils; and apprehends that the reading even of some ministers of the gospel is too much confined to religious newspapers. It is under these views, that he has made this part of his work so meagre and barren. All the temptations of ease and self-indulgence (and in his laborious situation they are neither few nor small) urged him to use the materials furnished in great abundance to his hand. But his honest convictions have deterred him from this course. And he has really found this department of the Magazine, more laborious and difficult than any other. He knew well what would please the taste of many of his readers; but doubted whether it was his duty to pursue the course which both love of ease and popularity pointed out. The great end of religious intelligence is to animate the friends of religion, and excite them to the

most energy of exertion in extending the influences of vital piety. But knowledge, as well as zeal, is necessary to qualify men for this service. It is highly important then that a newspaper devoted to the cause of religion should not merely detail facts, and *experiences*; but afford just views of divine truth, and excite men to search for it as they do for hidden treasures.

With these views, the Editor, hurried as he is from month to month, has been afraid to undertake what seems to him the best method of conducting this part of his work; and indeed is ready to acknowledge his incompetency to the task. At the same time, however, he hopes by the increase of assistance, and the benefits of experience not only better to satisfy his own wishes and those of the public in this respect; but to make many other improvements in all the departments of this journal.

## DOMESTIC INTELLIGENCE.

The Presbytery of Hanover met at Lynchburg on Tuesday the eighth of this month. Besides the ordinary business of the meeting, five young men were licensed to preach as *probationers* for the ministry of the gospel.

It may be worth while to state here, for the information of those who are not acquainted with Presbyterian institutions, that according to the constitution of that Church, a young man, after having gone thro' a course of College studies, must pursue the study of Divinity two years under the direction of some approved theologian, and under the care of Presbytery. During this period he appears four times before the Presbytery, for the purpose of undergoing examination, and sustaining such trials as it may be thought proper to impose. If approved, he is licensed to preach, that is, authorized to go forth, and proclaim the glad tidings of salvation to the people. If any people, who choose to hear him preach, so approve of his public ministrations as to elect him to be their

pastor, he is then *ordained*. And not before, is he fully invested with the ministerial office. Previously, he is technically called a *probationer* or *licentiate*.

During the sessions of the Presbytery in Lynchburg, the Baptist and Methodist brethren with a liberality of spirit which does them honour, gave up their churches to the Presbyterians. The three houses of worship in that flourishing town, were well filled with most decent, attentive, and serious worshippers. The order, harmony, and brotherly love which prevailed, made the season delightful; and the strangers who were assembled from various parts of the country on that occasion, left Lynchburg with feelings of regret, mingled with respect for its citizens, and best wishes for their temporal and everlasting welfare.

The Presbytery of Winchester held its semi-annual meeting in Winchester at the same time. On this occasion one candidate was licensed. We are informed that this meeting

also was in the highest degree pleasant; and it is hoped profitable to the crowds that attended. The worthy brethren of the Lutheran Church, opened their place of worship to the members of the Presbytery.

The Presbytery of Lexington held its autumnal meeting in the town of Lexington. At this meeting no candidate for the ministry was brought forward; but the Presbytery ordained Mr. — Ruffner, one of their licentiates. This gentleman has been preaching for some time in the county of Kenhawa; and, we understand, has been made a blessing indeed to that people.

On the 15th, the Synod of Virginia met in the town of Staunton. As nothing more than ordinary business was brought before that venerable body, we do not suppose that a detail of its proceedings would afford interest.

The free conversation on the state of religion within the bounds of the Synod presented no very remarkable facts. Religious feeling throughout the state is languid. No instances of revival were mentioned. In the opinion of many judicious ministers, the *spirit of speculation* greatly retards the progress of religion. Other desires in a great degree seem to be borne down by the desire to grow rich. Some cheering intelligence, however, was reported. The cause of domestic missions gains ground. Bible Societies, Tract Societies, Missionary Associations, and Sabbath Schools are increasing. Mr. Chester, a missionary employed by the society in Fredericksburg, in a tour of three months in the counties of Albemarle, Orange, Madison, Culpeper, &c. succeeding in organizing twenty Sabbath schools, to which there appertain nearly thirteen hundred scholars.

The call for missionaries from our destitute countrymen is becoming louder every day. Many fields are whitening for the harvest—Yet the labourers are very few. “Send us missionaries” is the incessant and importunate cry. But the call can in very few instances be answered.—

How much then does it become all who love the cause of God, to put forth all their strength, and to task all their resources for raising and supporting missionaries!

It is due to the liberality of the Methodists in Staunton to mention that they invited the members of Synod to preach in their church. And it is pleasing to state that the people of that place and its vicinity, by day and by night, flocked with eager haste to the churches, and with solemn attention, heard the messages of salvation. In the mean time every family seemed to be inspired with the spirit of Manson the old disciple, or Gaius, who in ancient times entertained the brethren.

It is due to ourselves, however, to remark that these statements are not made for the sake of compliment. But for the purpose of observing that the kindly feelings called forth, and the friendships formed during these meetings of the church, bind together the different parts of our state by a golden chain, not to be broken. Local feelings, and varying interests, produce jealousy and discord. The influence of religion happily counteracts these evils. After attending our Synods and Presbyteries for a few times at Norfolk, Petersburg, Richmond, Fredericksburg, Lynchburg, Staunton and Lexington, we associate with the very names of those places, the ideas of unbounded hospitality, of friendly intercourse, of brotherly love, and all the tender and lofty sentiments produced by Christianity; and we cannot think of the people, without praying for the best blessings of providence and grace on their behalf.

The Governor of Pennsylvania has recommended to all Christian denominations within the commonwealth to observe Thursday the 19th of November, as a day of thanksgiving and prayer. The proclamation recommends to the people “that they abstain, as far as practicable, on that day, from their avocations and assemble at their respective places of public worship, and unite in devout Thankfulness to the Author of every good and perfect gift, for the

blessings of peace; the general prevalence of health; the exemption from famine and pestilence; the fruitful seasons; the religious and civil privileges that we enjoy; and above all, for the cheering messages of grace and salvation by the Redeemer: And that they implore, through his merits, that we may be cleansed from the defilement of sin, "the reproach of any people;" and be united to Him by true and living Faith, and clothed with "that righteousness which exalteth a nation;" that the enjoyment of our spiritual and temporal blessings may be continued, with a due sense of our obligations to, and humble dependence on, the Divine source from which they flow." An example well worthy of imitation!

The Baptist Board of Foreign Missions have lately concluded their session in New-York. The object of their deliberations has been the establishment of a Theological Semina-

ry on a large scale. They are calling in the aid of their churches generally throughout the union, and have appointed several ministers to travel through the States, and obtain subscriptions and collections. The institution will go into partial operation the approaching fall and winter. In April next it is expected that it will be fully organized.

[*Evan. Guar.*]

A new Presbyterian Theological Seminary is about to be established in the county of Cayuga, N. York.

The treasurer of the American Bible Society acknowledges the receipt of \$ 2726.51 in the month of September last.

The Female Auxiliary Bible Society of Richmond, held its first annual meeting on the 29th. An appropriate discourse was delivered by bishop Moore. The receipts of the Society during the year were something above \$ 300. The whole of which sum was thrown into the funds of the Bible Society of Virginia.

## FOREIGN INTELLIGENCE.

### FRANCE.

It is stated in the public newspapers, that one of the deacons of the Protestant Church at Bourdeaux has been condemned by the tribunal of the Correctional police to pay a fine for not decorating the front of his house with tapestry while the *Host* was carried by. If this be true, it appears that the Catholic spirit of persecution is yet alive.

[*Lon. Evang. Magazine.*]

We have lately received from London a large pamphlet containing an account of the persecutions endured by the Protestants in France, since the restoration of the Bourbons.— There is no doubt but that they have been cruelly treated, and have suffered grievously. It is a wonderful inconsistency in man that he can profess a religion that breathes love in all its parts, and at the same time can possess the spirit of a demon. We turn from this odious subject to one truly gratifying.

### BAVARIA.

The new Constitution of this kingdom secures to the people, complete liberty of conscience, scrupulously distinguishing between what belongs to the church, and what to the state; allows liberty of opinion; and recognizes the equal right of all native subjects to every rank in the public service, and to all the distinctions due to merit.

### OTAHEITE.

Our readers have already learned that in this and the neighbouring islands, the people in general have renounced idolatry, have destroyed their gods, and acknowledged Jehovah as their Lord. The missionaries have succeeded in giving to them a written language, have established a printing press among them, taught the people to read; and, as a reward of their labours, can now look round and see multitudes reading, in their own tongue, the wonderful works of

God. An ardent desire prevails among them, with the use of all the means in their power to increase their knowledge. Some of them can repeat their books (containing upwards of 100 pages) by memory from beginning to end. There are about 67 places of worship at Taheite (as this word is now usually spelled) and 20 at Eimeo, besides those that are building. Their regular attendance on all the means of grace would put many congregations in our country to the blush; and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God, as these poor Islanders.

#### SOUTH AFRICA.

The missionary cause goes on prosperously in this land. Hottentots, Bushmen, Namaquas, lately the most degraded of the human race, continue to flock to the Redeemer's standard. In the London Evangelical Magazine a particular account is given of the god worshipped by the heathenish Hottentots. It is an insect very common in this, and other warm countries. It is of a genus belonging to the order Hemiptera. Linnæus gives it the name *Mantis Oratoria*. The French call it *Le Prie Dieu*. We have heard it vulgarly called *the wild horse*; and have often, when children, amused ourselves with its singular appearance, and motions, when raising up its long body, (or *thorax* rather) and looking about with its

loose unsteady head. It is a fact that this insect is an object of worship, and is regarded with the most superstitious devotion! What shall we think then of those who take no interest in the missionary cause?

#### JEWES.

The society for the conversion of the descendants of Abraham are pursuing their object with the most laudable zeal; and with increasing hopes of success. The civil and political condition of that much persecuted people is meliorating; and we rejoice to learn that as kindness is shown to them, they become accessible to the Christian minister. Multitudes of them are diffused through Germany, Poland and Russia. Two missionaries who are now visiting them, send back the most favourable accounts.—

While preparing this article we have learned, with very great pleasure, that the American Board of Foreign Missions has resolved to establish a mission at Jerusalem. We rejoice that this measure originated in America. The Jews are finally to be restored—This work is to be done by a great maritime people. America was the first nation to acknowledge the dispersed Israelites as citizens and brethren. We hope that she is to be the glorious instrument in consummating that work which may be regarded now as "the desire of nations."

#### EXTRACT FROM A MISSIONARY JOURNAL.

On the day of we arrived at \* \* \*. An appointment was made to preach in the courthouse at the lighting of candles.—At the hour appointed, the house was crowded, in so much that it was found difficult to press into it. The audience manifested by their countenances and deportment, that the business in which they were engaging was new to them: A hymn was sung by my colleague and myself, one singing tenor and the other bass. The people stared with astonishment. After the customary

exercises, a discourse was delivered, on Heb. 11. 3. *How shall we escape if we neglect so great salvation?* From the accounts, which had been received, of the ignorance and vice of the people of this village, little hope was entertained, that preaching here would be productive of any good. We however received the pleasing intelligence, on the ensuing morning, that the voice, apparently of a female, had been heard, before the dawn or day, in a retired spot, bewailing her sinfulness, acknowledging her former

neglect of the great salvation which she had heard described; and praying, with much importunity that, if it was not too late, she might obtain salvation through Jesus Christ. It is hoped that her prayer was heard and answered; but the writer of this extract has received no further information respecting her. The occurrence was very beneficial to him then, as it cheered him in a gloomy hour, and led to a determination to be instant, in season and out of season in the prosecution of his missionary labours. Especially when providentially called to dispense the word of life in places where Satan appeared to have his seat, he seldom failed to recollect what had happened at \* \* \* or to derive from the recollection a fresh stimulus to zeal in the cause of his master.

Should he meet with this unknown individual, at the feet of Jesus in his kingdom, and there learn that by his instrumentality, the Lord had opened her heart to attend to his gospel, it will be a rich reward for all the labour spent as a missionary for two years, or as a settled pastor for twenty.

By the silent but powerful operations of the Spirit of God the most

salutary effects are, we hope, not unfrequently, produced on the minds of those who hear the word preached, when such an event is not even conjectured by the preacher, or thought of by many of his audience. In a soil apparently the most barren, and the most incapable of amendment by cultivation, the heavenly seed has often taken deep root; it has sprung up and yielded an increase of a *hundred fold*. In the morning therefore let the *husbandman* sow his seed, in the evening let him not withhold his hand; when the harvest comes he will reap the fruit of his toils.

If there is reason to hope that there are numbers of the human family, who by the influence of one gospel-sermon, have been savingly converted, what account will they, who have heard the same discourse or perhaps a hundred other discourses as well calculated to impress the heart, be capable of rendering to him who will call them to answer for the abuse of gospel privileges? Such would certainly find it beneficial, frequently to anticipate the transactions of that important period when the gospel shall be found to be a savour of death unto death to those who shall have abused it.

*Extract from the Speech of the Rev. Dr. Henderson at the 14th Anniversary of the British and Foreign Bible Society.*

[We make this extract not only on account of the interesting intelligence which it affords; but also because it gives a very pleasing view of society in a remote and insulated portion of our world. The condition of Iceland is really remarkable. There is not a school for the tuition of children in the island; yet scarcely a boy or girl is to be found who has reached the age of nine or ten years, that is not able to read and write with facility. This is a rare and edifying instance of domestic instruction. The Icelanders are a christian people; and here is striking evidence of the influence of Christianity in promoting general intellectual as well as moral improvement.]

“It is, I doubt not, my lord, fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the committee of

this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people of similar circumstances in any other part of the civilized world. And this, my lord, must appear the

more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there is not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred on them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were bro't to a close, the sacred volume was then employed at their family devotions.

“The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the north of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran Church, to the importance of the holy scriptures; and I may mention one fact, which I doubt not, will prove gratifying to your lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee in every church throughout that kingdom, for the purchase and distribution of bibles among the poorer part of the population.

“It is no less remarkable, my Lord, than gratifying to be able to assert, that from this favoured spot, where we are now assembled, to the capital of the Russian dominions, all

wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburg, either by the northern route through Sweden, or the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion, of the globe which was once thought to be impenetrable to the scriptures; yet, in the very centre of that most interminable wilderness, has the Rose of Sharon been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of a strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

“My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there has been reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father

died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said, 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy of the New Testament, which had been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down my Lord, without assuring you and the meeting, of the sincere pleasure, it gives me, to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native Island, in furtherance of this great cause; and when, my Lord, in the course of a short period, I shall have arrived at the place of destination, in Astra-

chan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to heaven in behalf of its agents, who are employed in foreign parts, that the Great Head of the church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance: enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days."

## LITERARY INTELLIGENCE.

Lately published, *Dwight's Theology*, Vols. II. & III.

*A Tour on the Continent*, by the Rev. Thomas Raffles.—Author of the life of Spencer. This is a very pleasing little volume.

*New Tales of my Dauidlord*. This in regard to moral effect is the very best production of the author; in other respects it is fully equal to any of the others.

*Considerations on the principal events of the French Revolution*. By Madam

*De Staël*. The Critics commend this work very highly, We have not yet gone beyond the title page.

*Memoirs of Rev. Andrew Fuller*.—He was a great and good man.

*Rhododaphne, a Poem*. This is ascribed to the pen of a Virginian. We hope that there is no mistake in this. It is a credit to the poetical genius of the state.

A new Poem entitled "The Backwoodsman" by Mr. Paulding, is daily expected from the press.

For the *Virginia Literary and Evangelical Magazine*.

MR. EDITOR,

The following short Obituary notice is offered for insertion. Mrs. BETSY ROSS, originally Miss Betsy Miller, was born in Greenbrier county, 1790. Her youth was principally spent in the neighbourhood of Lexington, Rockbridge County; where she received the best education the Female Academy of that place was calculated to give. She was very agreeable in person and manners, and of a remarkably amiable disposition. The date of her first religious impressions is not precisely known. Her mind appeared to be drawn, oc-

asionally, to the contemplation of serious subjects for some time previous to her marriage, which took place in the year 1810, with Mr. Randolph Ross, now a merchant in Lexington. It was, however, during the four last years of her life, that her religious character was principally displayed. It is not known that any thing out of the usual course attended her first religious impressions. Her views of divine truth were altogether of an evangelical cast; and her first resolution of assuming a religious character, was accompanied

by a resolution to renounce entirely the fashionable amusements of the world. She was led to this decision solely by the operations of her own mind, as she was at this time unconnected with any religious society, and not under the influence of any professor of religion of any denomination. Her firm belief was, that those amusements were of a tendency to harden and dissipate the mind, and that they were in themselves unworthy the attention of an immortal being. Two years before her death she was attacked by the complaint to which she at last fell a victim. She soon discovered that the disorder would be fatal; and from that time, during the remainder of her life, she was in constant apprehension of the great change. All her reliance as to a preparation for death, was on the merits of our Saviour, and the promises of the gospel. She viewed the approach of her last enemy with general composure, though sometimes she felt that anxiety which belongs to the weakness of our nature. As she advanced towards the close of life, her faith increased; her confidence in the mercy of God, through Christ, was more unwavering; and her last moments were truly triumphant.—When in the agonies of death, the last words she spoke, and spoke with the last breath she ever drew, were, “*I am happy! I am happy!*” She died on December 24th, 1817.

### OBITUARY.

It is with the deepest sorrow that we have to announce the death of the Rev. SAMUEL BROWN. He was for a number of years Pastor of the Church of New-Providence, in the county of Rockbridge. As a friend, a neighbour, a master, a father, a husband, and a pastor, Mr. Brown was exemplary. Few men in Virginia possess a more penetrating mind than his.—Not many preachers were more admired. No pastor was more venerated or loved. He had officiated on a Sacramental occasion, on Saturday, Sabbath and the following Monday, with more than usual ability.—He was actively engaged on Tuesday following in preparing to attend the late meeting of Synod. On that day (13th October) he ate a heartier dinner than usual—And in less than two hours he was a corpse! His disease is said to have been that which physicians call *Angina Pectoris*. We hope that some friend of the deceased will furnish a memoir of his life. We lament his death as a loss to his family, his congregation, the church, the public,—to all but himself. He is gone to his reward. Reader! although not prepared, as he was; thou mayest die with as little warning. Behold! now is the accepted time; now is the day of Salvation.

The Synod of Virginia unanimously requested the Rev'd. Conrad Speece to preach a sermon at New-Providence, on this mournful occasion, which we hope to see in print:

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

NOVEMBER, 1818.

No. XI.

---

---

ILLUSTRATIONS OF SCRIPTURE.—No. IV.

IN the present lecture we shall consider some of the melancholy effects of man's Apostacy.

The result of Adam's breach of covenant was the loss of the image of God. Instead of holiness of heart and life, we discover the disastrous fruits of depraved affections, a blinded mind, and a hardened heart. And the sacred historian informs us that Adam begat a son in his own likeness. What that likeness was, every one may easily conceive after considering the scripture account of the *Fall*. It is true, when a son was first born to Eve, she, in joyful anticipation of the fulfilment of the promise lately made, named him *Cain*, a word which signifies *gained* or *acquired*; and the reason of the name is truly remarkable. "For said she" translating the words literally, "I have gained a child, even the Jehovah." It is thought by very learned men, that these words intimate, that our first parents had some just conceptions of the wonderful plan of salvation, to be accomplished by the interposition of Jehovah Jesus; and expected the speedy verification of the promise that the seed of the woman should bruise the serpent's head. If this be correct, we shall soon see the miserable disappointment to which they were doomed, in relation to the newly acquired object of their hopes.—Cain murdered his brother.—The case was this—They pursued different occupations. Cain cultivated the soil, and Abel was a shepherd. Both made their offerings to the Lord. Cain, however, only presented what has been called a thank offering. Abel, together with this, offered a sacrifice. The difference between the two men, was radically that which subsists now between a Christian and a Deist. Cain acted on the principle that a grateful

heart is every thing that God requires ; Abel that he was a sinner, and that expiation of sin was necessary for pardon.—God, by some visible token, showed his acceptance of the offering of Abel, and his rejection of that of Cain. This excited the envy and enkindled the wrath of the latter. With a murderous intent he invited his unsuspecting brother into the field, and slew him. Thus was death first exhibited, even in its most horrible form, to the eyes of Adam and Eve. Then first the earth drank in the blood of man. We can better conceive than describe the consternation with which this must have filled the human family—the anguish of our first parents—the terror of their other children. In the murderer himself we see a lively picture of the horrible consequences of his crime.—A fugitive from the family of man, a vagabond in the earth ; or as the Greek translation has it, “groaning and trembling,” harassed by a guilty conscience, and shunned as a murderer, he seems to have passed his wretched life. And this has generally been the lot of those who have committed the crime of Cain. The curse of heaven pursues the murderer, and the voice of blood appals his heart. The Almighty, however, although he cast out Cain from his presence, did not, as it appears, drive him to despair.—Cain, according to the suggestions of a guilty conscience, expected that the hand of every man would be armed against him. But God gave Cain a token, or sign to assure him that he should not be slain. Thus the Critics interpret the passage which is rendered, “And the Lord set a mark upon Cain, lest any finding him should kill him” Gen. iv. 15.

The knowledge of the Crime of Cain was kept up, and produced uncomfortable apprehensions in his family for many generations. This appears by the speech of Lamech, the fifth in descent from Cain, to his wives. Gen. iv. 23, 24. “And Lamech said unto his wives Adah and Zillah, hear my voice ; ye wives of Lamech, hearken unto my speech ; for I have slain a man to my wounding, and a young man to my hurt. If Cain shall be avenged seven-fold, truly Lamech seventy and seven-fold.”

This, it must be confessed, is a very difficult passage. Commentators are not agreed as to its import ; nor indeed in the manner of translating it. It has been proposed to read the latter part of verse 23, interrogatively, “have I slain, &c.” The wives of Lamech appear to have been distressed under apprehensions that the curse of Cain might follow his posterity. Lamech’s object was to remove their apprehensions. This he does by referring to God’s declaration concerning Cain, and inferring that, if God deterred from the murder of Cain

by giving the assurance that whosoever should slay him, might expect seven-fold vengeance; surely he (Lamech) need fear nothing—Whosoever should slay him should be much more sorely punished. This is the best interpretation that we have seen given to this portion of Scripture. We pass on.

This lecture is chiefly intended to exhibit the recorded consequences of sin from the *Fall* to the *deluge* inclusive. It is necessary, however, for the sake of explanation, to notice a particular passage in the 26th verse of the 4th chapter. At the birth of Enos son of Seth, it is remarked, “then began men to call upon the name of the Lord.” The marginal version here is, “to call themselves by the name of the Lord.” The import of which, is admitted to be this—There was then a separation, or distinction made by men who worshipped the true God, between themselves and those who had apostatized from his worship, and fallen into idolatry. This remark is necessary for explaining what we shall next notice (for we pass over the genealogies of the fifth chapter) concerning the wickedness of man. Gen. vi. 1—6. “And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. And the Lord said, my Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days. And also after that, when the sons of God came unto the daughters of men, and they bore children unto them, the same became mighty men, which were of old men of renown. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,” &c.

The sons of God here, were those, who in the passage last explained, were called after the name of the Lord. The daughters of men, were the daughters of those who had forsaken the worship of the living God. This intermixture it seems introduced universal corruption. These unholy marriages were the means of assimilating the pious to the impious; and were of course highly offensive in the sight of God, as appears from the declaration made by the Almighty “My Spirit shall not always strive with man; for that he also is flesh.” The Spirit strives with man when He operates on the heart, and opposes the corrupt passions of man. The reason assigned why the Spirit should not always strive with man deserves consideration. “For that he also is flesh.” “That which is born of the flesh, is flesh” said our Saviour. “The carnal mind, or the mind of the flesh, is enmity against God,—it is not

subject to his law, neither indeed can be" said the Apostle Paul. This sufficiently explains the phrase under consideration.—Yet although man was regarded as thus corrupt, thus opposed to God, the Almighty, according to his wonderful mercy, determines to wait with him, still, an hundred and twenty years. During this period, he warned them by the preaching of Noah. The event, however, was not according to God's mercy ; but man's depravity.

The Sacred historian proceeds to enlarge upon, and more particularly to specify the corruption of the human heart. But here there occurs again the necessity of some explanatory remarks.—The text, in the common version, has it ' There were giants in the earth in those days, &c.' The term *Giants* is borrowed from the Septuagint version of the Heb. Scriptures. The original word is derived from one which signifies, to fall, in general. And in its various modifications means to fall off, or apostatize ; to fall on, or assault, &c. Some think that the Historian here intends, apostates from true religion—Others, that he means assaulters, men of violence, who knew no law, and lived by rapine.—This we regard as the most probable interpretation. These were perhaps, the associates of the descendants of the sons of God and the daughters of men, who instigated by pride, and ambition, sought glory in deeds of violence, in war and blood-shed. Thus have the vilest passions of the human heart been sanctified by splendid names, and have misled the miserable votaries of human applause. In the mean time the progress of human corruption was rapid. That foul stream which had arisen in Paradise, had increased to a mighty flood, and overspread the earth. " God saw that the wickedness of man was great in the earth and that every imagination of the thought of his heart was only evil, continually : " " the earth was filled with violence, and all flesh had corrupted his way." God speaking after the manner of man, repented that he had made man, and determined to destroy the rebellious race. Only Noah had found favour in the sight of the Lord, because he was a just man, and perfect in his generations, and walked with God. The Almighty then determined to preserve Noah, and his family, when the rest of the species should be overwhelmed in general ruin. The manner in which this was accomplished, is now to be considered.—We shall first notice the cause of the general destruction—and secondly the way in which Noah and his family were preserved.

The race of man was destroyed by a general deluge. And here it may be well to mention that few, or no nations in the world, pretending to antiquity, are without their traditions of

this event. The Mythology of the heathen nations abounds in allusions to it. Ancient medals have been found, which have a most striking reference to the Ark, the dove, and other principal events mentioned in the narrative of Moses. In modern times, in Otaheite, Cuba, Mexico, Peru, Brazil, and among our North-American Indians, traditions have prevailed, concerning a universal deluge. The ancient Babylonians, Egyptians, Persians, Phenicians, and Grecians ; the modern Chinese, and Hindoos, all believed that the race of man had been destroyed by a flood. Some of the most remarkable accounts will here be presented to enable the reader to judge for himself.

Berosus, who lived in the reign of Alexander the great, relates that the general deluge happened in the reign of Xisuthrus, the tenth in descent from the first created man. Having been warned in a dream of the approaching evil, he was commanded to build an immense ship, and embark in it with his wife, children and friends, having first furnished it with provisions, and placed in it a number both of birds and fourfooted animals. As soon as these preparations were compleated the flood commenced, and the whole world perished beneath its waters. After it began to abate, Xisuthrus sent out some of the birds, which finding neither food nor resting place, returned to the ship. In the course of a few days, he let them out again ; but they came back to him with their feet covered with mud. The third time, however, that he sent them out, they returned to him no more. Upon this he made an aperture in the side of the ship, and perceived that it was approaching a mountain on which it soon after rested ; on which he soon after disembarked, erected an altar, and sacrificed to the gods.

The account given by Lucian of Saunosata is as follows : “The Antediluvians had become extremely profligate, so as to be guilty of every species of injustice ; they paid no regard to the obligation of oaths, were insolent, inhospitable, and unmerciful. For this reason they were visited with an awful calamity. Suddenly the earth poured forth a vast quantity of water, the rain descended in torrents, the rivers overflowed their banks, and the sea rose to a prodigious height, so that all things became water, and all men were destroyed except Deucalion. He was preserved on account of his prudence and piety. In obedience to a divine monition, he with his sons entered into a large Ark, which he had built for their preservation ; and immediately, swine, and horses, and lions, and serpents, and all other animals which live on earth, came to him by pairs, and were admitted into the ark. There they became

perfectly mild and innoxious, their nature being changed by the Gods, who created such a friendship between them, that they all sailed peaceably together so long as the waters prevailed over the surface of the globe." Lucian also mentions a ceremony observed by the people of Hierapolis in Syria, appointed, as the people said, by Deucalion as a memorial of the Deluge, and of his deliverance from it.

The Hindoo tradition of the deluge contains the following particulars. 1. The universal corruption of man, eight holy persons excepted. 2. A prediction of destruction by water. 3. Assurance of safety to these holy persons in a capacious vessel. 4. Preservation of herbs, grain, and animals in pairs in this vessel, together with the eight holy men and their wives. 5. The overflow of the earth by the rising of the ocean, and the descent of showers. 6. After the subsiding of the waters the ark rested on a mountain called Argavarta.

Now, how shall we account for this universal tradition; and for the remarkable coincidences which occur in these several accounts? Could this general belief have arisen without a cause? It seems to us that here is strong confirmation of the account given by Moses.

It may farther be observed that the origin of nations; and the progress of arts, and trade, all go to strengthen the credibility of the history contained in the Bible.

There are also many appearances in the earth itself which prove some such universal desolation as that which has been considered. Remains of shells and marine animals, are found in plains at an immense distance from the ocean, and even on the tops of lofty mountains, so as to leave no doubt but that these places were once overflowed by water. We have no room to dwell on these subjects. All that we have here produced, considered in connection with sacred history, will surely force conviction on the mind capable of estimating the weight of evidence.

It has however been objected, that there is not water sufficient about our globe to produce such a deluge as Moses has described. And ingenious men have undertaken to prove, with a mighty parade of mathematical knowledge, that it would require at least twenty-eight oceans to cover the earth fifteen cubits deep above the highest mountains. And perhaps some may have met with pretensions of this sort, which have staggered their faith in the scripture account. It may, then, be well to remark that these calculations were made when the relative proportions of earth and water in this globe were very little understood. The fact is universally admitted now that there is nearly forty times as much water than once was supposed

to exist. If then twenty-eight oceans were sufficient for the purpose according to the calculation above made, there is fully enough of this fluid to drown the world to the extent mentioned by Moses. But farther, the quantity of water contained in the Atmosphere, in its ordinary state, exceeds all calculation. Bishop Watson proved that from one acre of ground there was evaporated in twenty-four hours the quantity of 1600 gallons of water, and that after a drought of a month's continuance. And this quantity of water taken up into the Atmosphere made no discernible difference in its moisture. When all the vapour then, that our atmosphere can contain, was precipitated in the form of water on the earth, in addition to the quantity which we know belongs to the globe, it is not for any one to say that the deluge could not have taken place without the creation of water especially for that purpose. But again, the earth which we inhabit is a globe of nearly 8000 miles in diameter. We have penetrated a very small distance towards the centre of this globe. Thousands, and thousands of miles are unexplored. Now what is contained in the interior part of the earth? Who can tell? If no one knows; then it cannot be affirmed that there is not *there* more water than is to be found on the surface. Of course it is rash to say that there is not a sufficiency to cover the whole surface of the globe according to the account of the sacred historian. Indeed Moses seems to intimate something of the existence of a central ocean, when he speaks of the fountains of the great deep being broken up, as well as of the windows of heaven being opened. That there was some terrible disruption of the earth at some remote period, is proved by many circumstances observable in its present state. And that he who created the world had power, in executing the awful purposes of his justice, to bring on it that ruin which has been described, is most obvious. There have been many enquiries as to the manner in which this tremendous event was accomplished, and many fanciful theories have been devised to explain it. There can certainly be no reasonable objection to sober enquiry on this or any other subject. After all however nothing can be proposed but ingenious conjectures. The inspired writer does not pretend to explain the matter, but ascribes the event to that power which, by an act of the will, brought the whole universe into existence. It was Almighty God who caused the deluge.

In the next place we are to examine the means by which pious Noah, and his children were preserved. We are informed that this was by an Ark, constructed according to the command given, and directions pointed out by the Almighty.

The subjects to be enquired into here are, 1. The materials of which the ark was constructed. 2. The model after which it was built. 3. Its capacity of containing the various animals said to have been preserved in it.

1. The materials of which the ark was composed are said to be gopher-wood and pitch or bitumen. What kind of wood this was, we know not. Some have called it cedar; others cypress, others osier.—It is not important that we should know. The substance however called bitumen is much better known. It is a natural production; much resembling pitch, but harder and more tenacious when exposed to air, and especially water, than that substance. It is known completely to exclude water, and that was doubtless the principal reason of its selection. When first taken from the earth it is soft, and hence is well adapted to the filling of chinks and crannies in vessels which it is desired should be water-tight. And it is known to abound in that region of the world where the ark was built.

2. The Ark was built somewhat resembling the hulk of a ship. It has generally been taken for granted that it was a simple oblong square. We do not know that this was the case. It may however be observed that the design of it was not for sailing, but simply floating on the surface of the waters under the superintendence and care of the Almighty. It was not necessary then that it should have the shape and the proportions of a ship. Capaciousness and security were the two great points to be regarded. About the beginning of the last century, Parker, as quoted by the learned Parkhurst, informs us, that “Peter Jansen a Dutch merchant had a vessel built precisely answering in its proportions to the ark of Noah, the length of it being 120 feet, the breadth 20, and the depth 12. This was looked on as a fanatical vision, and while it was building, Jansen and his ship were made the subject of continual laughter, as much as Noah and his ark could be. But afterwards it was found that ships built in this fashion were, in time of peace, beyond all others most commodious for commerce, because they would hold a third part more, without requiring any more hands, and were found far better runners than any made before. Accordingly the name *navis noachica* is given by some to this sort of vessel.” However this may be, there is no reasonable doubt but that the vessel was modelled according to the purposes for which it was intended.

3. But it has been objected, that the capacity of the vessel was not such as to contain pairs of all the animals upon the earth: and that Moses affirms that *that took place* which was

a physical impossibility. This objection when canvassed, will turn out to be a strong argument in favour of the Mosaic history. Ask a person ignorant of natural history, or even one conversant with this study, how large a vessel would be necessary to contain pairs of all the species of living creatures, for which provision would be necessary in such an event as the deluge, and he would pretty certainly prescribe dimensions vastly too large for the necessities of the case. We would propose the question to our readers. Let them make their conjectures, and bear them in remembrance.

We will now, guided by the light of natural history, examine the matter with some little precision. The dimensions of the Ark according to Moses were, 300 cubits in length, fifty cubits in breadth, and thirty cubits in height. Now there were reckoned two cubits; the greater which was twenty-one inches, and the less which was eighteen. If we assume the latter as the standard, the Ark was 450 feet long, seventy-five broad, and forty-five high, exclusive of the roof; and the solid contents were at least 1,518,750 feet. But if we take the larger cubit as the standard, then the length of the ark will be 525 feet, the breadth  $87\frac{1}{2}$ , and the height  $52\frac{1}{2}$ ; and the solid contents will be more than 2,411,718 feet. This immense building was divided into three stories. In the lowest of these, there might easily be, according to the smallest measure, at least ninety stalls on each side fully large enough to accommodate oxen of the biggest size; making 180 stalls, with a very spacious aisle between them. Now there are not known more than one hundred and fifty or sixty species of quadrupeds. Of these not more than six or eight are larger than a horse; very few of equal size, and many much less. Indeed the majority of species are smaller than a sheep. The room for 120 oxen then would be amply sufficient for all the different species, leaving out those varieties which are produced by climate, and other circumstances. The remaining space would be quite large enough for the supernumerary pairs of clean beasts which were in the ark. The second story would have held provisions sufficient, according to the manner in which hay is usually packed and pressed, for all the animals which were in the ark: and if the carnivorous species were fed on animal food, there was according to the nicest calculation, space sufficient for as many sheep as all of this species could consume. But it is to be remembered that during the continuance of the deluge, the earth being covered with water, could not imbibe the rays of the sun, and of course the warmth of spring, and heat of summer could not have been felt: and besides, these animals must have been shut up

in darkness, so that many of them were doubtless in a torpid state; and the rest would require less food than when sporting on the plain, or roaming in the désert. So that the difficulty of providing for the subsistence of these creatures appears greatly diminished.

If, as we have shown, there was sufficient room in the ark for all known species of quadrupods on one story; little doubt can be entertained that on part of another, all the species of birds might be very well accommodated; and leave space quite sufficient for the abode of man. It would be too minute and tedious to enter into exact calculations here. Suffice it to observe farther, that the learned and pious Bishop Wilkins, one of the ablest mathematicians, and acutest philosophers of his day, made a calculation with the greatest precision, according to the data afforded by the scriptures and by natural history, the result of which was that the dimensions of the ark corresponded with the most admirable exactness to the necessities of the case. So that it would be impossible for the most acute mathematician, and the most learned natural historian, to have given a model better suited to the occasion than that which Moses had given.

Now let our readers recollect the limits which they would have designated for a vessel intended for the preservation of the race of man and of animals; and see how far they would have transcended all just bounds; let them recollect, that in the time of Moses ship building must have been in a very rude state; that mathematics and natural history could hardly have been known; and then ask, does not the whole story as told by Moses, come supported in such a way as to defy all the assaults of infidelity?

It may be worth while to notice an incident here, to show how exactly our knowledge of nature supports the narrative of the Bible.—In recording the means adopted by Noah to ascertain the condition of the waters, the emission of a dove from the ark is mentioned; and its bringing in its mouth a sprig of olive. Now it is known that the olive will retain its *green* when immersed in water, for a longer period than the duration of the deluge; we are not therefore to be surprised at the mention of this incident. Upon the whole, this miraculous event comes to us authenticated by all sorts of evidence, which can establish the fact. The testimony of Moses—the tradition of all nations—the existence of rites to commemorate the fact, and of medals to represent it—the state of the earth as explored by the most skilful naturalists,—the origin of nations—the history of arts and laws—and the internal evidence afforded by the narrative itself. To which

it may be added that the cause assigned by the sacred historian is fully adequate to the effect; and the reason, furnishes an illustrious display of the glorious justice of almighty God.

The instruction which this history affords is salutary. It teaches,

1. The deplorable effects of human depravity.
2. The awful judgments of heaven, warning us to avoid the tremendous ruin which it is sure to bring.
3. The mercy of God towards those who fear him, exemplified in the preservation of Noah and his family.

---

## ON THE CHRISTIAN DISCIPLINE.

[CONTINUED FROM PAGE 471.]

### 3. *Of the Learners, the Hearers, the Baptized.*

Our Lord's command is "Teach all nations;" or "Preach the gospel to every creature."—Restricting the general word creature to mankind, the command intends an invitation and call to all our rebellious race to cease opposition and become the *willing* subjects of his *spiritual* reign as King of Saints; and as subjects of His kingdom, partakers of the benefits of the covenant of grace. The call is universal; but as accepted and effectual, it must, in reason and in the nature of things, be understood with limitation. This limitation is not obscure in our Lord's address, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned:" and many are called; but few chosen.

Our intention is to enquire, who, out of all the called, ought to be admitted into the state of Discipline? In other words, who are the fit subjects of Christian Baptism? Remembering constantly as we proceed, that the Christian Discipline busies itself with our actual state in the present life; and that its means and ends, adapted to each other in all their respective and mutual relations, are also adapted to our ordinary conceptions.

Discipline exists in fact by the use of its means. In regard of those, who *cannot* or *will not* avail of its means, the state of Christian Discipline cannot be said to have subsistence.—Hence,

*"They, and they only, are suitable subjects of Christian Baptism, in regard of whom, there is sufficient assurance in human judgment, that the state of discipline in the application and use of its means, so far as human faculty is concerned, WILL be duly maintained."*

By human judgment is to be understood, a judgment, which comports with our ordinary faculties without reference to aught super-human, and formed on ordinary grounds. That such is the judgment to be exercised, is proved by the case of Simon Magus baptized by Philip.

On the assurance that the state of discipline will be maintained, its means applied and used, do we rest the fitness of one to be admitted a disciple; and not on mysterious, inscrutable attainments. Such attainments, if thought to exist, are probably airy phantoms, the effects of disease or delusion.—Why demand professions of Faith, why of obedience, but as grounds of this assurance in such judgment? Are these professions the only, are they the best grounds in all cases?—May they not occasionally expose to mistake, as in the case of Simon Magus?—Professions are only evidence of facts, which, perhaps, may be otherwise and better proved: and the best evidence accessible should always be resorted to in determining the judgment.

But is not this making human instrumentality, and carnal means the sole consideration, and to the utter disparagement of grace and saving faith? To this we say no,—Grace and saving faith are not necessarily concomitants; nor even results of baptism in its largest sense; far less of the mere external baptism. It is premised, that the immanent acts of Deity are studiously avoided. “Secret things belong unto the Lord,” what is revealed to us. We only concern with what is obviously offered to our notice; with the means, which occupy the human faculties and human agency in subordinate instrumentality.—These means, in a sense human, if of divine appointment, are not carnal—Mere means have no efficacy. But we trust in the truth of the promise connected with the means—the promise of him, who giveth efficacy to what are essentially his means, when used in faith.—Paul may plant, and Apollos water without effect: for God only giveth the increase. But if Paul do not plant, if Apollos do not water; if they do not employ these means of divine appointment, where is the assurance of increase? It would be a contradiction in terms to assert, that there can be increase, and yet nothing to increase. To a new creation out of nothing the true power is always adequate—but increase is not simply a new creation. It is a consequent, which may be predicated only of what is capable of growth or homogeneous increment. And in point of carnality—to indulge an abstract, speculative, metaphysical notion of being endowed with superior, but unfruitful, spiritual gifts, as the mere offspring of pride and vanity, we apprehend to be more carnal, than with humble reverence and

submission to the revealed will of our God, to obey what he has commanded, to labour in the field, which *he* hath given us to cultivate, in the mode, and with the means of his ordaining; resting assured, that true to his promise, he will, in his own fit time, succeed our labours, faithfully exercised, with the early and the latter rain, with suitable increase and blessing.—We deem it too, more decent and pious to hold contented to the dependant stations assigned to us, and as humble instruments; than, presuming on spiritual distinction, with audacious purpose and bold front, to assume the prerogative of the majesty of heaven.—But to return from this digression to our more direct purpose.

Baptism, restricted to the exterior rite or sensible sign, being the act, which commences and institutes the state of discipline, is *ONLY to be once administered*. To think otherwise would be absurd; because implying a contradiction. It would be affirming that the same act was the beginning and not the beginning of the state of discipleship. Moreover it represents whatever the state includes or contemplates. The engagement, which it implies, is to maintain the state of discipline or cause it to be maintained. It may thus admit a fitness relative, as well as personal. In personal fitness is implied the full extent of the engagement: in relative fitness, that the state of discipline is to be maintained in, at least, the application and use of its means consisting with human faculty.—Hence,

*Baptism is to be ADMINISTERED, IN CONSIDERATION OF FITNESS, personal or relative,—only TO PERSONS WITHOUT THE visible CHURCH, who never have been within its pale,—on the engagement of one, who may lawfully STIPULATE, and be in a capacity to PERFORM.*

The preceding rule or proposition, having respect to civil institutions, will apply to persons free and without the exclusive power of others, and, who are not so. By persons in the exclusive power of others would be understood, those, who are indefinitely so by the general laws of civil polity, as slaves or infants;—and not, those in power to a definite purpose, by special personal contrast, as apprentices.—Slaves and infants may not stipulate, and their performance may be restrained. Apprentices and persons rendering voluntary services are not, as such in power but to the definite purpose. So far as it is not affected or restrained by the definite power of the masters, their primary state remains.—Persons free and out of power are admitted to Baptism on their personal; the others on their relative fitness.—Infants are either free or slaves—the free in the exclusive power of their parents, or of guardians as in the

place of parents; slaves in the power of their owners. Those having exclusive power over them, only may stipulate for infants and slaves; and heads of households for their members.

Destitute of personal fitness may be considered, the infidel, the deaf to the gospel call, the despisers or neglecters of the means of grace and such like, because the requisite assurance is wanting: so too, one being and remaining an habitual liar, or a bad liver; because the assurance is wanting—and such persons are unable to make a credible profession of faith and obedience.

Endowed with personal fitness, because the assurance exists, and the profession of faith and obedience is credible, are engaging believers of the following classes, mentioned in the order in which the assurance advances from less to greater strength. Persons formerly bad livers, who have repented; persons always or of long continued good report for veracity, and a decent, orderly and good moral conduct, like Cornelius; and persons, who sustaining either of the two last mentioned characters are also *poor*. Motives more numerous and powerful and fewer hindrances are attached in the nature of things to the state of the poor than to that of others: and “to preach the gospel to the poor” is said to be Messiah’s special office. Luke iv. 15.

Subjects of the Redeemer’s kingdom, soldiers of the cross from principle and duty, from affection and interest will maintain and extend this kingdom. Faithful to their profession, it behoves, that for this purpose they exert every faculty, avail of every means, talent and circumstance granted or permitted them by and in the course of the Divine Providence.—The precept is to disciple all nations, to preach the gospel to every creature. It specifies no exception to the generality of its object. Our Lord was, in his new publication of the covenant of grace, to extend (not narrow) the application and beneficial effects of this covenant announced to Abraham. Hence, the Christian disciple, enlightened, and disposed as he ought to be, and attending to the histories of Abraham, of Joshua, and of Lydia, will judge it equally his duty and his right to see, that those whom Providence hath placed in his power, hath made dependant upon him, either in its general course, or by its special act, do with him serve the Lord; and to this end be introduced and admitted into a state of Christian discipline. Gen. xvii. 12. 13. 24—27. Jos. xxiv. 15. Acts xvi. 14. 15. And hence we say,

*It is the privilege and duty of a church-member (meaning a baptized person not excluded from church privileges by its formal act) to introduce into the state of Christian discipline, the*

*soonest possible, whoever is in his or her exclusive power, and equally the right of such member to have the person, so in power, ADMITTED to Baptism.*

In complying with the proposition we may repeat, "Heads of households have to engage on behalf of their members; Parents and Guardians for their children and Wards; Owners for their slaves."

But here it may be asked, Shall an ingenuous Father who makes no profession of Christianity, who never joins in the holy communion, although baptized in infancy, be permitted to present his offspring to Baptism? Yes, unless precluded by a regular act of the church, says the proposition. But will not this counteract the preceding general principle requiring assurance to maintain the state of discipline? It may; but the fault is not in either proposition: it is with those in authority, to whom the exercise of discipline belongs.—The unbeliever, the ignorant, the immoral, the neglecter of the means of grace is as unworthy of the privilege of baptism for himself or offspring, as he is of partaking of the Lord's supper. A church member to whom either of these would attach, ought to be suspended or excluded from church privileges according to the demerit of his case as recognized in scripture. It behoves the church to attend to the state of all its members, and apply its discipline accordingly. If this be done, the proper assurance will exist in regard of every person to whom the last proposition applies.

Persons, admitted members of the church by baptism on their relative fitness, are as members the objects and subjects of discipline according to their personal state. By the tenor of the engagement on their behalf, the discipline extends only to the application and use of its means occupying human faculty; to their recognition as members in the prayers of the church; to the preaching of the gospel and worship; and to the discipline public and private, so far as it may affect christian knowledge and an orderly christian life: so that when this planting and watering of human instrumentality (like that of Paul and Apollos) shall be proved by the proper fruit, to have been blessed and followed by the increase, which God giveth; they may have the benefits of the state of discipline in all its extent. And if on admission the individual be of mature age and otherwise deemed worthy, he or she should forthwith enjoy the full privileges of a member.—On the contrary when an individual thus admitted on relative fitness, exhibits a character inconsistent with education in the nurture and admonition of the Lord, by ignorance, negligence or positive misconduct, the discipline will be enforced as to the direct

subject and the person stipulating according to the law of Christ.

Numerous objections on general principles may be urged we are aware, against what has been advanced on the requisite fitness of persons to be admitted by external baptism, *the type*, into the state of christian discipline, the appointed means to the intended end, the *proto-type*. Credible evidence of saving faith and regenerating grace personal to the subject may be thought indispensable. We think otherwise. Poor was the evidence of such faith and grace being personal to Simon Magus, and yet he must be presumed to have been duly baptized, as the contrary is nowhere asserted. In support of our thesis, "that a suitableness for admission may exist in the mere state by which an individual is related to others," we would notice, that even as to the person to whom baptism is to be administered, that kind of faith or belief necessary to sustain the subsistence of a state of discipline, the very belief (we think) of Simon Magus, is not an indispensable requisite. Exterior baptism is a good work. Good works are very proper in their due place. But Salvation is of grace, not of works. The promise is to the members of the church and their children. Acts II. 32. III. 23. Almighty power cannot be restrained, or infinite grace limited. God, who is able of stones, of inanimate matter, to raise up children unto Abraham (Matt. III. 9.) must be able to raise up children unto him, of beings, whom he hath constituted with immortal souls, however recent the beginning of their existence, however short its duration—a day, an hour, or less.—Maturity of age or of understanding cannot then, on any principle of just analogy be an indispensable requisite to the person, to whom exterior baptism is to be administered.—We give to human instrumentality its proper value. To the divine energy, however, would we attribute whatever there is of honor or of efficacy attached to christian baptism—and not to human instrumentality or *instruments*, however proudly thought of. In thus thinking we doubt not of being directly opposed to very many.

It would readily have been admitted in the abstract, that the sooner any one, who may profit by it, is brought into a state of beneficial discipline, or any suitable plant into a state of beneficial culture, the better.—An admission in itself so reasonable will however, we doubt not, be refused to our specific use of it, by such as in talk seem to own, but in fact deny the utility of divine grace and energy to the subsistence of genuine and perfect christian discipleship. But it surely comports better with the course of Divine Providence, with the order

of the divine appointments, with the positive mandates of scripture, to admit into the state of christian discipline Infants, at their entrance into life, who, docile and yet little polluted by actual transgression, are declared fit to become subjects of the Kingdom, (Matt. xviii. 5. 6.; xix. 14.) having only one conversion, the conversion of grace to experience;—than adult and aged rebels, who to become fit subjects of the kingdom, have not only this conversion to experience; but in order to this, have also and further to be converted and become as *little children of nature*, that they may become *the children of grace*. Matt. xviii. 3. For the mind of the Lord concerning the withholding of means, or impeding their use, consult the entire chapter referred to; but especially compare Exek. xxxiii. 4. 5. 6. with Matt. xviii. 2. 5. 6. 10. and xix. 13. 14.

Considering the universality of the precept, and the extensiveness of its application, as well as the state of the bond-servants bought with money by the church-member under the old testament dispensation, it will be no far fetched stretch, no forced analogy that leads us to think, that in the more extensive and benign dispensation of the gospel, servants in the exclusive power of christian disciples, are continued to be recognized with undiminished privileges by him who is no respecter of persons.—Reason confirms this.

In the admission of persons on relative fitness, there is not, nor should there be, any distinction between the young and the old, the bond and the free, the ingenuous infant and the slave: for on the faith alone of the person, who engages, rests the assurance that the state of discipline will be maintained.—What is personally faulty in the subject will, on his admission, be met by the discipline.

But a believing slave of mature age does not like the society to which his master is attached: Shall his conscience be forced? No! It cannot were the attempt made. But although the master will and must leave his slave to chuse his own opinion in the end, he should be satisfied that the slave is essentially of Christ—be he of any other subordinate name Paul, Apollos or Cephas; (I. Cor. i. 12.) or not. He may then yield to what is convenient. But to be assured that he learns Christ, the master on whom an awful responsibility rests, should furnish him with the means; and as the best evidence of this the slave should in kindness be brought to wait upon the worship and preaching where his master attends—And thus, treated as more than a servant, as a brother; he will have a faculty of judging reasonably on the difference between himself and his master. The master has a perfect right to exact from his slave that christian conduct and deportment becoming his condition;

and if conscious of his duties and rights will with like firmness and fortitude, act after the example of Joshua, who engaged for his house as well as himself to serve the Lord.

A numerous and very respectable denomination of Christians, who from attention to the spirituality and holy ends of christianity, have been led into habits of abstraction and to discard the use of sensible signs from their observances, will judge us to have placed too great weight on exterior baptism. We would ask them, if they do not observe in another form, to the same end, a conduct or overt proceeding to assure discipline, and which they deem equivalent—but which even on their own principles may be less fit, than what we deem the scriptural mode as previously stated.—Human art and science may indeed be attained without any indenture, any formal stipulations, between teacher and learner; but rare are the instances. The general course is otherwise. So too, Salvation, the beneficial end of discipline, may be attained without any formal covenant engagements; but as in the other, so in this, such is not the general course. Would it then be wise in beings constituted as we are, connected intimately with material objects, to act in opposition to the general course of Providence as to this particular matter, so frequently and clearly declared by the Almighty in his word and in his works. We might shew the benefits to result in the nature of things, from pursuing the mode, which we have suggested, as authorized to institute and manifest the commencement of a state of discipline. But admonished to hasten to a conclusion we forbear.

Another class, who discourse not a little of the spiritual and intellectual concerns of christianity, give, however, to exterior baptism the most important consideration. Not only so; but by an incident in the mode, and the restriction of its subjects, do they chuse to be distinguished from all others, who profess the christian name; a name, which in fact, if not in words, they exclusively appropriate to themselves. According to this class, our Lord by the precept in his last address, authorizing and commanding his disciples to extend his *spiritual* reign, directs their attention singly and exclusively to the one circumstance of the washing *with water* of the *body*, the *flesh*, the *earthly* parts of his future subjects, by immersion alone, and not otherwise. And they become subjects not on his grace, but on their individual merit; a part of which merit consists in their maturity of age. Whether a construction so unworthy of the subject, and the occasion, so beneath the dignity of the person commanding, be supported by the spirit or words of the precept, by reason or analogy, or by any just

rule of construction others may decide.—So opposed is it to all our notions of what is right and fit, to the predictions of the entire dominion of our Saviour, even before time shall cease, that it would be impious in us to attempt the discussion.—We would not, however, be understood as intending blame towards those who are honestly of a different opinion: and many such there are.—The source of the mistake is common to them with most others. It rests in the narrow meaning assigned to the word *baptizing*. Confined to a sensible act, the only questions have been, How is this act to be performed? or, who are its subjects?—Never—What is its moral and spiritual purpose and end, what its relation to the entire scheme of salvation? Hence as is usual with frail and carnal man, what was least important engaged most his attention: and in proportion to the little importance of the subject was the keenness of the controversy excited. So too, the fatal results and animosity exemplified in the inhuman practice of duelling most frequently originated in the most trivial circumstances; seldom in any grave or weighty cause of difference. We mention this to excite attention to poor human nature; and its general course of proceeding, when not under the guidance of superior wisdom.

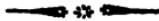
Our construction of the phrase in “the name of” is unusual, so far as we know; and may therefore be controverted. It is generally thought to mean an *invocation*. We admit that it may imply a recognition of authority; but affirm that in the passage under consideration it cannot intend an invocation. In a transaction between man and man, there may be an invocation of the Deity to be present to witness their engagements. But this is a transaction with the Deity in itself recognizing his presence and attributes.—The structure of the sentence forbids its being considered an invocation—it is related to the subjects and not to the agents, who should be the parties invoking. And, if we are right, the phrase avoids all cause for being assimilated with the heathenish incantations exemplified in one of Virgil’s eclogues.—The words “I baptize thee” &c. are commonly understood to indicate the exterior act then performing, and which the act itself better announces than any set of Greek or English words, however distinctly and forcibly uttered.—But we adhere to our exposition.

We think that the state of slaves is a *casus omissus* in the standard of the Presbyterian Church in these United States, which we thus account for. That standard was taken from the one previously adopted, by the very learned and pious Assembly of Divines at Westminster.—The state of slavery, not existing at the time in Great Britain, was wholly unnoticed by that reverend body, so capable of deciding how it was

interested in the administration of Baptism. The Presbyterian Church with us in great wisdom adopting this excellent standard, the best, as we think, ever presented to the Christian world, made only such alterations in it as were demanded by the public polity of their country, without recurring to merely personal relations. Accordingly the state of slaves, and much of a state of infants existing here, that did not and does not exist in Great Britain, has also passed without their notice. Extending our views to the state of slaves produces the seeming variance between what we have advanced, and that standard, to which after mature consideration, we adhere in omnibus.—The variance, if any, will be found in form—in the words—not in fact or effect, as exemplified in the practice of its bishops, the most attentive to discipline.

We must now close our remarks, extended beyond what we contemplated at their commencement. It is not allowed us by peculiar circumstances, to revise and condense them. Yet we have regard to our own limited capacity; to the circumscribed bounds of a periodical publication; and to the patience of its readers.—We desired to inhale the *spirit* of scripture without resting on the *letter*; and as humble instruments, from being excited ourselves, to excite others to bestow some attention on what was most important in a holy ordinance. Earnest to conform to the Divine intention, we trust it has not been departed from, in our regarding means for the sake of their ends; and in not imitating others, who attribute to mere sensible circumstances an importance not bestowed on the purposes and ends, for which the holy ordinance of baptism was instituted. Truth, not controversy, we cordially cherish: and if we have fallen into error, should any have the charity to correct us, we will with gratitude receive lessons which truth and reason may with this view in candour impart: and in the mean time pray that the writers in the Magazine, its readers, and all others may be brought to the saving knowledge of the truth as it is in him, to elucidate whose discipline in the present state, was begun the discussion now terminated.

S. L. S.



*For the Virginia Evangelical and Literary Magazine.*

**THE IMPORTANCE OF CORRECT KNOWLEDGE,  
AND THE INFLUENCE OF ERROR.**

To know the living and the true God, and Jesus Christ whom he has sent, is life eternal, is the joy and happiness of every christian. For the purpose of acquiring this knowledge,

he is invited to turn his attention to the works of creation, to the dispensations of providence, and especially to the cross of Christ. While the heavens declare the glory of God, and the changes which diversify our life often furnish intimations of his pleasure, it is in the plan of redemption we are to expect that knowledge, which shall constitute the principles of divine life in the soul. This knowledge, in answering this purpose, must be acquired in a certain order; at least it must produce its effects in this order. With the *justice* of God we must be first acquainted; and by the operation of this, be prepared for the knowledge of *mercy*. Justice arraigns us, as criminals, before the tribunal of God, as our Judge; Mercy delivers us from these charges, and leads, with the disposition of children, to God, as our Father. By producing in the mind genuine convictions of guilt and misery, the knowledge of justice strips us of our pride, throws us prostrate in the dust, and points to the regions of despair; the knowledge of mercy will clothe us with humility, inspire us with filial confidence, and direct our hopes to the skies. If this order be reversed, and we attempt to learn the nature of mercy without the impressions of justice, the attempt will be utterly in vain. We may, indeed, learn to speak of mercy, as the blind man does of light and colours; but, like him, it will be without any correct idea of its nature. It is justice that opens the eye of the mind to behold the real character and beauty of mercy. Without genuine convictions of our guilt we can have no conception of our need of this divine perfection.

In acquiring a knowledge of any other science, we are very sensible of the great advantage of order. In vain does the pupil attempt to read, until he has learned the letters. In vain does the mathematician think of making proficiency till he is well acquainted with the first principles of the science: so there are letters, there are first principles in religion, which must be known in order to "go on to perfection." We ought not, indeed, to be satisfied with first principles, yet without them we can make no proficiency. Such are those impressions produced by a correct knowledge of the justice of God, respecting our guilt and helpless condition. If the pupil in arithmetic should fall into the error that *twice two make five*, it is obvious that this mistake would extend its influence to all his calculations involving these numbers: all such calculations would be erroneous. If we, in like manner, should commence our religious progress, with an erroneous impression respecting the guilt and danger of our sins; if we should believe that we are less criminal than we really are, in the same proportion the value of mercy would, in our estimation, be diminished.

We would calculate its value, by the degree of guilt from which it is intended to deliver us. The love of God, in sending his Son to be our Saviour; the life and sufferings of the Saviour would be involved in the same consequence: we should estimate their importance by the views we had of our own criminality. That ignorance which hides from our view the guilt and baseness of sin, would, at the same time, and in the same proportion, conceal from our view the character and sufferings of Christ, the infinite excellence of the love, the mercy and long suffering of God. This practical error respecting our guilt, would also measure the degree of gratitude and love to which, in our apprehension, the great and blessed God, and the Lord Jesus Christ are entitled; it would measure the repentance we should cherish, and the watchfulness with which we should guard against sin; it would paralyze the soul in its supplications for pardon, and damp all the holy fervours of devotion. Thus the glories of the cross would be shrouded in darkness, and the work of redemption would appear, scarcely to exceed the achievements of angels, or even of man! Less interesting will be the tragical scenes of Gethsemane and Calvary; and less precious the Saviour who passed through those scenes. Less dreaded will be the divine displeasure, and less valued the blood which shields from that displeasure. Like a corroding canker it destroys the root of every pious emotion, and strips the soul of all the "fruits of the Spirit."

This pernicious, this radical error will extend its baleful influence to all those feelings, in which we realize our connection with the invisible world. The joys of heaven will consist, in part, at least, in seeing God, in beholding the Saviour as he is—that is, in acquiring a more accurate and perfect knowledge of the divine character than it is possible, in the present state, for us to obtain—in beholding the infinite glory and excellence of divine love and mercy, reflected from the thousand times ten thousand souls redeemed by the blood of Christ, constantly unfolding to our view. These prospects should inspire our hearts with the most ardent desires, with the most animating hopes. But how languid will be those desires, how feeble those hopes, which point the soul to those perfections as their object, which we have been accustomed to consider of such little importance! In proportion to our desires and our hopes, will be the exertions we employ to secure that happiness. If our hopes and desires be cold and feeble, few and spiritless will be our exertions. Heaven will possess attractions but little, if at all, superior to the world. Heaven is future and invisible; the world is present and visible. Satan need exert but half his strength in leading such a christian from the path of duty.

The misery of the finally impenitent will be in proportion to their guilt; by consequence, the more we contrive to diminish that guilt in our apprehension, the less will we fear that misery; and the less we fear it, the less will be our solicitude, and the fewer will be our exertions to escape it. Heaven will thus be stript of its glories, and hell of its horrors, and both will be alike disregarded for the sake of criminal indulgence.

Let a correct knowledge of sin be acquired; let the heart be impressed with genuine convictions of guilt; let justice dart her lightnings into the soul, and instantly the whole scene is changed. "Sin revives," and becomes "exceeding sinful." Mercy appears infinitely amiable and desirable. Heaven appears with new glories, and hell with new horrors. The soul, animated with new hopes and desires, impelled with new fears, now presses forward. Piety, springing from a vital root now flourishes, bearing fruit unto holiness; and the end will be everlasting life.

N. S.

---

## AN EXCURSION INTO THE COUNTRY.

That season, which we with great propriety denominate the *Fall*, is the pleasantest part of the year. The sudden, and often violent changes of weather in the Spring; the debility, and the sense of lassitude produced by the approach of heat; the *long season in May*; and various other discomforting circumstances, overpower our poetical associations; and render this portion of time, on the whole, rather sombre than gay. On the contrary, the pure sky, the mild sun, the bracing air of our October and November, make existence more joyful. The feeling of returning strength, after the dissolving heats of Summer, the more vigorous stroke of the pulse, the more elastic step, the increased power of bearing fatigue, render Autumn the most agreeable time for an excursion. Besides, the aspect of vegetable and animal nature is by no means unlovely in this season. Nothing can be conceived more gay and lively than the appearance of our forests. Green, and red, and yellow in all their possible varieties are intermingled; and in the brightness of our sun, present a very animating picture to the eye; while the cattle, not now meagre, and half starved, and bony, and gaunt, as is too commonly the case in the spring; but fat and full fed, and joyous, are seen either gamboling in pastures, or bounding like droves of buffaloes, through the woods.

In this delightful season, I set out from Richmond to make an excursion of some distance into the country; determined to make the most that I could of my temporary emancipation from a laborious and confining employment. And here I will confess that although what is called *nature* interests and delights me much; *man* interests and engages me more. With him I associate the relations of domestic and social life; the various ideas included in the terms country and church; and the transcendently glorious and awful realities of eternity. On man, then, wherever I go, my observation is principally directed;

*Homo sum; et nil humanum a me alienum puto.*

I am an *American*, and nothing that concerns a fellow citizen is uninteresting to me; *I am a Virginian*, and all that belongs to my native state, has a powerful hold on my heart; *I am a christian*, and every man is my brother.

After these prefatory remarks, it is time to announce my purpose in this communication. It is simply this; to afford amusement or edification as the case may be, to the readers of the Magazine, by a narrative of occurrences in their order; and some detail of observations made on them, or suggested by them.

To begin then in the true stile of a journalist; it was on the second day of October 1818, that as was said, I set out from the good city of Richmond on the tour, of which some account is now to be given. I was alone, and therefore cannot amuse the reader with the character of a companion. And my means of conveyance were so much like those in very ordinary use, that it is hardly worth while to describe them. Were I, however, writing a book of travels, I could wish my readers to know that I could with the greatest ease in the world, make at least half a dozen pages, and if the lines should be *scabburded*, twice that number out of this subject. But this by the way. It was not very long after I got clear of the crowd of waggons, and market carts, and passengers that throng the road to our metropolis, that I observed a number of horses tied or, as some of our countrymen would say *hung*, to bushes, branches of trees, and corners of the fences; and many men and boys moving about with considerable animation. On a nearer approach, I discovered some playing at marbles, others pitching dollars, and a few looking on at these amusements. A loud noise in a house, which stood near the road, attracted my attention. A small room planked up at one end of the porch, with a bottle and decanter in the little window facing the road, afforded sure evidence that this was a tippling house. Upon the noise subsiding, I

heard the voice of a drunken man attempting to sing; and from the words, *flowing bowl, jolly boys, bumper, &c.* pronounced with more than usual animation, it was easy to understand that it was a drinking song that was sung. At the conclusion of every stanza, the performer offered his comments on the words of the song; and these produced the noisy merriment which drew my attention. The countenances of most that I noticed proved that the bowl had circulated freely. The faces of the old men were of a copper-red, intermingled with silvery spots, much resembling the full moon seen dimly through the smoke in an *Indian-summer*; and those of the young, seemed, as though, in childish foolery, they had been dyed in Pokeberry juice. "What have these people assembled here for?" said I to a boy who passed near me. "It is a muster sir"—replied he. "And what do they muster for?" "What for?—Why to learn to fight; and whip the British, and the French, and every body else." "Aye! and how do they learn that?" "Why by mustering to be sure," said he, with a look of suspicious surprize. I passed on without reply; but not without serious and even painful reflections on this exhibition. What is the value of the military knowledge acquired under our militia system, I am not able to say. They who had experience in the late war, are able to decide. Ought it not to be of great worth, and even of urgent necessity, nay, an advantage to be obtained in no other way, to compensate the country for the habits which are either acquired or strengthened on the muster ground? Do not the young in these scenes, grow familiar with vice; do they not lose that horror which drunkenness when first seen, always inspires; and here commence that career which brings so many to ruin? Let those whose concern it is, look to these things. Doubtless it is high time for all who can do any thing for their country, to put forth their best exertions for the discountenance, and suppression of this evil. "Whiskey says, *my name is Legion*"; and every barrel of it, may be regarded as a distinct demon, plotting the ruin of men.

It will be understood, by those acquainted with Virginia, that it was on Saturday when I commenced my journey. Musters, in the country, are generally held on Saturday, as if a suitable preparation for the Sabbath!

On the next morning I arose very early and rode thirty-five miles, (a very long sabbath day's journey I confess) before I came to any place where public worship was held. I passed by one old church; but it was silent and solitary. In general, it seems that the people in Virginia have the opportunity of attending divine service no oftener than once or

twice in a month,—many not so frequently. These vacant saobaths are employed by some in visiting and feasting, by others, in alternately walking over their farms, and dozing over the newspapers; and sometimes, though it is hoped rarely, at neighbouring tipping houses: while the children white and black, are roaming the woods hunting in their several seasons, birds-nests, nuts, hares, and partridges. Far be it from me to say that this is universal; but it prevails to such extent as to justify the notice which is taken of the practice, and the sorrow which one cannot help expressing.

But to pursue my narrative: about one o'clock, I arrived at a place of worship, where was a vast assemblage of people—more, by many, than the house could contain. The congregation within were decent; attentive, I may say solemn. The sacrament of the Lord's supper was administered in the admirably simple, appropriate, primitive manner, observed by the Presbyterians. The communicants belonged to several denominations; and seemed on the occasion to forget their little differences, and in the spirit of brotherly love to surround the table of their common Lord. It was a goodly sight. As I looked on, I caught the contagion of their feelings; and felt my heart expand with the kindest emotions. Yet there were circumstances exceedingly uncomfortable, mingled with these delightful ones. The part of the congregation out of doors, (and there were many who might have been within) often talked, and sometimes even laughed so loud, as to be distinctly heard by those who wished to give all attention to the solemnities of the occasion. This struck me very painfully. It seemed ungenerous and anti-Virginian, thus unnecessarily and heedlessly to interrupt the devotion of others, and inflict a wound on their feelings. It had a show of impiety, which always offends the best principles of our nature. And I will add, it is injurious to the best interests of our country. The institutions of religion, when duly regarded, have a humanizing, a purifying, a powerfully moral influence, which renders them respectable in the eyes of an intelligent patriot, as well as sacred in the estimation of a devout christian.

On the ensuing day, what is called the monthly concert of prayer was held. A very respectable congregation assembled on this occasion; and the time passed most delightfully. Those of my readers who are ignorant of it, ought to know that the afternoon of the first Monday in every month, is set apart by Christians, in Europe, Asia, Africa, and America, interested in the missionary cause, as a season of prayer for the divine blessing on the exertions now making to evangelize the world.

It is an object calculated to dilate the heart, and enkindle the loftiest and holiest feelings. It is the prosperity of the one, indivisible, universal church of the Lord Jesus Christ, that here engages the understanding and the heart; a theme which rises beyond the conceptions of the most vigorous mind, or the compass of the boldest imagination. And, as, when from the towering height of a mountain, one views a boundless champaign, the little hills vanish from the view, and all appears a smooth unbroken plain; so from the moral elevation to which, on these occasions, one is raised, the little differences which separate Christians, disappear, and, while prophecy throws its light on the scene that opens, and expands before the beholder, he sees the Church rising in all her glory, "clear as the sun, fair as the moon, and terrible as an army with banners." All parts of the glorious kingdom of the Lord Jesus, appear united in one harmonious whole. The voice of love, and sounds of joy seem to be wafted on every gale; the rose of Sharon spreads its fragrance along every valley; the river of God fertilizes every clime; every desert buds and blossoms as the rose; the King of saints is seen in his triumphant chariot going from conquest to conquest; his train continually encreasing, until this earth, so long alienated from God, enlightened, regenerated, redeemed, rolls the rapturous hosanna to high heaven.—On this occasion, there was a communion, not only with brethren then present, but with the widely scattered members of the church *missionary*, which every one felt to be both delightful and salutary.

\* While on this part of my journey, I met some of the most delightful specimens that I have seen of the pure unsophisticated, old Virginia character—Persons enjoying a green old age, unpolluted by the growing luxury of the age, uncontaminated by the pestilence of speculation, unpossessed by the demon of Whiskey. I shall take some opportunity before long to attempt a sketch of this character. It will be necessary to do it soon, for the race is rapidly becoming extinct. A few more years of *speculation*, and *shaving* will destroy the species.

On the 7th of October I arrived in the town of Lynchburg, after an absence from it of nearly three years. I was astonished at the changes which, during this period, had been made. New streets opened, new buildings erected, bustle and activity in every direction, showed it to be a place of considerable and growing importance. The *business* part of the town lies at the foot of a hill, along the margin of the river, quite convenient to the boat-navigation; and when the improvements, now begun, shall have been completed, it will be neat, agreeable, and sufficiently handsome. At a little distance from the

river the ground is broken into hills, which afford various pleasant and almost picturesque prospects to the beholder. On these hills, quite decent houses for family residence are rising up with great rapidity. There are three very comfortable brick churches in Lynchburg. Whether the people are wise enough to attend worship regularly, in ordinary times, I had not the means to determine. All that I can say is, that two or three sermons were preached every day while I was there, and heard by great numbers.

The Presbytery of Hanover met in Lynchburg, the day after my arrival. I think that I have never attended any meeting with more pleasure. Perfect harmony reigned in the whole body; the same spirit seemed to be breathed into every member; and even when differences of opinion arose, those men seemed to differ with much more cordiality and kindness than are manifest in the agreement of many.

An aged clergyman, who attended this meeting, particularly engaged my attention, and I may even say fascinated me. He had, in his manner, nothing austere, nor reserved; but seemed accessible and communicative to every one. All stiffness of etiquette, all *doctorial* dignity are perfectly foreign to his nature and habits. Every thing about him is plain, simple and unaffected. The tones of his voice are more expressive of cordiality, and perfect good will, than any that I have ever heard. His eye expresses the deepest tenderness. The whole cast of his countenance indicates strong intelligence. His perceptions are quick and clear, and his imagination ever ready to kindle into a blaze. It is impossible to hear him speak without being convinced of his absolute sincerity. His style is like himself, perfectly plain and unadorned. He never uses any but common words, put together in their most natural order, and in sentences usually very short. But as these words express the conceptions of a strong original thinker, and the feelings of a most affectionate and tender heart, they seize and enchain the attention and subdue the hearts of his hearers. His preaching is in the tone, and style, and whole manner of animated conversation, except when occasionally he is borne away by his feelings, and speaks too loud for his own ease or the comfort of his audience. In fact this is the only thing that I could censure in his manner of preaching. On the whole, he comes near, in many respects, to my idea of an Orator—And he more than ever has convinced me that simplicity is one of the highest attributes of true eloquence. Involved sentences, unusual expressions, the fragments of splendid metaphors broken and mixed together in dazzling confusion, are, since I have seen this venerable preacher, more disgusting than before.

In private conversation the Rev. Mr. \*\*\*\*\* is as pleasant, as in the pulpit he is edifying. He has a very considerable store of anecdotes; relates them in the most natural manner; and generally brings them to bear on some point of utility, so as to afford instruction, and make it delightful. In younger life he was a man of pleasure, and mixed much with the gay world. His observations on men and things then, have great truth and pungency. I was gratified to hear such a man as he is, bear a most solemn testimony against the daily, even though moderate, use of spirituous liquors. It was his declaration that, according to his experience, this practice had produced greater trouble in the church, and created more scandals than all other sources of evil combined. It occurred to me at the time, that if the money which professors of religion in this country annually expend in this way, were employed in raising and supporting missionaries, and sending out the Bible, our nation at once would leap beyond all others in the race of Christian charity, and the liberality and zeal of American christians would resound through all the kindreds and tribes of the earth.

From Lynchburg I took my departure in excellent company, for Staunton, anticipating a pleasant ride over the *blue ridge*. But very soon the clouds began to gather and sink down on the mountains—the rain descended in torrents, and roared down the vallies. It is a remarkable fact that when one has the prospect of a comfortable house, a *blazing ingle*, and a good bed at the end of a day's journey, such weather, instead of producing despondency, has the direct contrary effect. There were five or six in company, more than half of them ladies, and yet I have never seen people more cheerful.—By the way however I would never advise a traveller, who has *ladies in company* to attempt *Robinson's gap*, unless he has time to get *clear* of the mountains before night; or can make up his mind to encamp in the woods. If he is alone or accompanied only by two legged, unfeathered bipeds like himself, he need apprehend a want of nothing that kindness and hospitality can afford. But *verbum sat*.

There is something awfully solemn and sublime among the mountains in a stormy day. The roar of the winds, and the deafening clamour of the mountain torrents; the dark clouds which roll down the lofty precipices and suddenly involve the traveller in a night of mist, and then struck by the wind flit away; the summits of the mountains, one while shrouded in darkness as though the spirits of the storm were there holding their secret councils, or celebrating orgies not to be seen by mortal eyes, and then by some sudden gust laid bare,

with their naked crags frowning above you; the whole field of vision sometimes limited to a circle of a few paces in diameter, and then opened so as to include vallies dressed in gay livery, and farms under every variety of aspect; one while the descent into a little vale, rendered gloomy by the over-shadowing pine and chusnut, and presently a steep ascent, from the top of which, one has through the opening clouds a glimpse of a pure blue sky and of a radiant sun, reminding him of the transient views which good men, in this vale of tears, have of the heavenly country to which they are journeying;—all these objects passing in rapid succession, and presenting as they glide before the eyes, the most lofty ideas, make the whole scene most perfectly interesting and impressive. The wild grandeur of the scenery, the majestic forms of nature, and even the elemental war which rages around, dilate the conceptions and enkindle the heart of the traveller. He almost identifies himself with the objects about him, and seems to partake of the attributes with which they are invested. If he is imbued with the spirit of fervent piety, he associates with these scenes, ideas of God his mighty maker, hears his voice in the storm, sees his chariots in the rolling clouds, regards the mighty winds as his messengers, and though drenched in rain, and fatigued with labour, finds his heart burning within him; and pauses, that on this great altar of nature, he may adore him who holds the winds in his fist, who has weighed the mountains with scales and the hills in a balance—who sitteth on the circle of the heavens, and sways his sceptre over all.

Having passed the mountains in safety, though not without much labour, and finding no public house, where we could be accommodated, we were constrained to try the hospitality of a private family, and had no reason to be sorry for the necessity. The household consisted of a father, mother, eight or ten children, and three or four domestics.—It was not easy to divine how they made out to pack themselves in the little house which they occupied—yet, every thing afforded to us was in excellent plain style, we were entertained with a cordiality which would have commended much coarser fare, and were stowed away most comfortably for the night. It was really curious and amusing to observe the tokens of household industry, and of attention to mental improvement, exhibited here. In one place you might see a large map suspended on the wall, and next to it a proportionably large bundle of *hanks* of yarn; here a book-case pretty well stored with useful books, and there a pile of counterpanes and bed-quilts; the frame of a fine print of a

distinguished American hero, served to hold up by its pressure, skeins of thread, or quills. Now, however, this curious intermixture might be regarded by some, the *tout ensemble* was altogether pleasant to me, because associated with ideas of industry, economy, simplicity of taste and feeling, and of that regard to the culture of the mind which ought to characterise, and which ennobles a Virginia farmer.

And here I cannot but repeat an observation, that I have often made before, that considering the wealth of Virginians, and their natural endowments, it is wonderful that so few books should be found among them; or that they should have so little taste for reading. This remark applies particularly to the planters. To what cause soever it may be ascribed, I do not pretend to say, but as a general remark it is true, that farmers have more books about them than planters.— I have frequently been in houses belonging to the latter, and they quite men of substance, who usually sell from four to eight hogsheads of tobacco in a year, and on examination, have found no more books than might be bought at auction for a dollar and twenty-five cents. A Testament, Dilworth's Spelling Book, the Schoolmaster's Assistant, the Dream Book, and some small Story book, that I do not now remember, constituted a library, which I once examined, belonging to a man whose clear income was estimated at \$1000 per annum. It probably will be thought by many, that a planter who thrives in this way, knows quite enough; and if he can teach his children his own arts, that he will act the part of a very good parent. This might be so, if the sentiment were true, that to make money is all that becomes us as men, as citizens, as beings destined for eternity.

O cives, cives! quærenda pecunia primum,  
Virtus *post nummos*,

was the ironical exclamation of the Roman satyrist. The sentiment before us, however, would convert it into a rule of morality rather rigid. Instead of making the pursuit of virtue the *second* object, it would make money the *alpha and omega*, the *all in all*, of our existence.

This way of bringing in reflections at every turn will make, I fear, a dull story of my excursion into the country. But as I have no hairbreadth escapes to relate, no fearful nor romantic adventures to detail, but travelled gently and peaceably along, without apprehension, as is commonly the case in our happy country, I do not know what better I can do than record the thoughts suggested by the persons and objects that came in my way. But although I can narrate nothing

extraordinary of myself, I can tell of a feat that would do honor to the boldest cragsman that ever was celebrated in the Highlands of Scotland or among the rocks of Norway. Even *auld Edie Ochiltree*, from the stores of tradition could produce nothing comparable to it.—Some young gentlemen were lately on a visit to the natural bridge. One of them, a youth of extraordinary activity, determined to inscribe his name on the perpendicular rock which faces the chasm, and supports the arch, higher than any one had ever done before. It was found no difficult work to ascend to that height of ambition. But when this object was accomplished, the young adventurer found, as orators and poets often find it much more difficult to descend than to rise. Just the reverse of Virgil's *facilis descensus Averni* was true here. In short, going down was impossible. There was no alternative, but to fall and be crushed to pieces, or to climb to the top of the rock. In this most perilous situation, the hardy youth, undismayed by the terrors which surrounded him, resolved to make an attempt, which every one regarded as desperate. And while his companions looked on, with an anxiety which thrilled through all their limbs, expecting every moment to see him precipitated on the rocks below, he pursued his way, suspended often by one hand on a projection of the limestone, while, with a knife in the other, he picked a place higher up, by which he could get firm hold. When it is recollected that the rock is almost always moist; that its projections often are loosened and fall; that the precipice is nearly three hundred feet high, and so nearly perpendicular, that a plumb-line will descend from top to bottom, and scarcely touch, it is impossible to conceive of an undertaking of greater peril; nor of a higher order of resolution and presence of mind than that displayed on this occasion. The ascent required considerably more than an hour. The adventurer rose to the top with unabated vigour, and was hailed by his companions with a shout of joy.—But immediately a revulsion of his feelings succeeded, and he lay and panted on the earth, totally spent, and for a considerable time unable to rise. I understand that he ascribes his escape to a gracious interposition of providence, and gives this salutary caution, not to indulge the ambition of inscribing the name high on the rock, until one has well considered how he may descend with safety. Bold and successful a cragsman as he is, he is not at all disposed himself, to engage in a similar adventure, nor to recommend an imitation of it to others.

From the family where we were so comfortably entertained, and which we regarded as a very favourable specimen of the

\**Cohees*, we pursued our way, to the south of Lexington, down the delightful valley, lying between the North and South mountains. This whole country, consisting every where of small hills, and narrow vales, possessing a temperate climate, and a very fertile soil, abounding in copious springs, and bold rivulets, affords the finest field for the hand of taste that is opened any where in Virginia. Scarcely a tract of land can be found so small, that it does not afford a beautiful eminence for the site of a house, a fine southern slope for a garden, and a brook of water as pure as the dew of heaven. A neat, white, cottage-built house, surrounded with green trees, would present a lovely prospect to half a dozen different plantations, and would command one equally extensive. At present almost every house is placed near the *spring*; be that where it may. And sometimes the position is curious enough. In addition to this, it is remarkable that very few families pay any considerable attention to gardening. Yet such is the kindly nature of the soil; so well is it adapted to the produce of vegetables, and many of the most valuable fruits, that industry directed in this way, would meet with a most ample reward.

It is gratifying, however to be able to say, that the people in the valley afford many clear indications that the spirit of improvement is among them. That activity and economy for, which they have long deserved and received commendation, are producing their proper fruits. Wealth is flowing into the *Valley*. Agriculture is improving. A love of reading increases. And every thing indicates that the people will, in time, use the facilities afforded by nature, and make their country as delightful as the simple taste of a republican can desire it to be. The realizing of these hopes however, presupposes one thing, namely, that the present inhabitants, contented with their happy situation, will remain where they are. The spirit of emigration, may make sad havock of my speculations. They who are now doing well, may wish to do better, *that is suddenly to grow rich*: and may sell their pleasant farms to

---

\* An ingenious fellow traveller is at a loss for the origin of this word, and the corresponding feminine. It is this. The country west of the blue-ridge was first settled by Scotch Irish, as emigrants from the North of Ireland, are usually termed. The eastern side of the mountains was peopled by a different race, having different manners and habits. They regarded each other with jealousy, and rarely met without coarse jokes and better railery; and often, it is said, there were fierce encounters among them. The eastlings were called *Tuckahees*, or *Buckskins*. The western men were nicknamed *Cohees*, because almost universally in telling what any one said they used the antiquated expression *Quoth he*, corruptly pronounced *Quo' he*, which was easily changed into *Cohee*.

Dutch immigrants, who with their descendants, for another century will probably build their dwelling houses *next door* to the spring house.

These same Dutchmen, however, although they have no taste for architecture and ornamental gardening, hold fine large fat cattle, and rich meadows in great admiration. Wherever they *settle*, the condition of land, and of domestic animals is greatly improved. They add materially to the physical, if not to the intellectual resources of the country. Whether it is owing to them that the use of *gypsum*, as manure, is greatly increasing I know not. Whoever has given the impulse deserves to be regarded as a benefactor. That substance, on the soil in the Valley, seems to operate like a charm. Intelligent farmers in that country declare that they had rather give sixty or even seventy dollars per ton for the Plaster of Paris, than be at the expense of removing ordinary manure from the stable and cow-house, and spreading it on their lands.

The fact just stated, if there were no other, shows the importance of good roads and canals, connecting the eastern and western sections of the State. And no one who loves Virginia, can regard, without deep interest, the operations of the Board of Public Works, and the various measures of Internal Improvement now going on. After a slumber of nearly thirty years, our citizens are awake. Let them steadily pursue their purpose, and by means of our great navigable rivers, and other facilities, connect all parts of the country together; and then, at least, our people need not remove to 'he West, for any superior advantages held out by speculation in the lands of the wilderness.

It deserves enquiry, however, whether it would not be wise to fix on one spot, as nearly central as possible, to which all parts should be united. France has her Paris, England her London, Maryland her Baltimore, Pennsylvania her Philadelphia, New-York her great commercial metropolis, from which, and to which, as with the heart in the animal frame, the stream of wealth continually flows, and returns. We greatly need one great city in our State, both for the extension of commerce, the promotion of domestic literature, the improvement of taste, and various other important purposes.

But, in these cogitations, we have wandered from the valley; and some of our readers will probably suspect, have our thoughts and affections fixed on the place from which this *excursion* commenced. The justice of the suspicion will not be denied. And the subject is adverted to, for the purpose of protesting against the local prejudices which have been cherished

among us ; and, as is believed, have impeded the prosperity of the *ancient dominion*.

But to return from this digression.—The people of the Valley are imbued, some of them, at least, with something of the puritan spirit. The diligent observer may perceive its indications in many particulars. The old men and women possess an extensive and familiar acquaintance with the Bible, which has been exhibited as a characteristic of Puritanism. And it is really surprising to observe how prompt they are in quotation of scripture, and how ready in applying its precepts, and examples to the ordinary concerns of life. While the indiscriminating admirers of the *fashionable novelist*, would make this a subject of inextinguishable laughter, I cannot help wishing that some preachers that I have heard, had the knowledge of divinity which these old women have learned from the Bible and the Assembly's Catechism. The remark in the beginning of this paragraph, however, was suggested by a report which I heard ; and as I have no reason to doubt the truth of it, my readers shall have it too.

Some people from beyond the Atlantic, it seems, have taken it into their heads that we republicans stand in very great need of amusements. And they have made a long and perilous voyage, (kind souls !) purely for the sake of showing us how we may spend our evenings in the most entertaining and diverting way imaginable. All that they ask in return is, that we should crowd, in as great numbers as possible, to the house prepared for the purpose, *laugh* at them, *admire* their horses, and give, each of us, a dollar per night, to manifest the sincerity of our good will ! It is understood that these generous adventurers have been very well satisfied with the gratitude manifested in our principal towns ; in one place the people having been thankful, and in very hard times too, to the amount of twenty-five or thirty thousand dollars !—and in several others, in like proportion ! If these men do not say, they have great reason to say, that however ungrateful republicans may be to great statesmen, and heroic soldiers, they are most generously grateful to foreign equestrians, rope-dancers, and tumblers. Upon recollection, however, I believe that a natural citizen is among this corps of adventurers ; at any rate the horses are natives. And it may be that our citizens have at length resolved to encourage indigenous talents of some sort !\* But however this may be, these magnanimous gentry concluded that

\*NOTE.—As the citizens of a certain town, after many abortive attempts, cannot erect an Academy for the education of youth—would it not be easy and expedient to endow an Institute for horses ?

[*Poor Printer's Boy.*]

as the city had treated them so gently, the country people would afford like substantial evidences of favour. And for this conclusion there was some reason, as numbers from the country flocked in, some from considerable distances to see these great sights, and to give as loud and efficient tokens of approbation, as the rest. Accordingly it was resolved that the circus should make a circuit through the country. In several villages, it was received with unbounded favour. More *gratitude* was manifested in these places, for the exhibitions of a few nights, than the people of a whole county are disposed to render to the State, for the blessings and protection of a whole year. At length, however, these itinerants came to a town beyond the *blue-ridge*. The County Court was sitting. Idle youth and servants received the intelligence of their arrival with great sensation. But some old puritanical fellows, who some how or other have been made magistrates, thought that it would be quite as well to keep the money to pay taxes, improve roads, &c. as to give it to horses; and began to enquire (the intolerable puritans!) whether these horses, and their attendants, were pursuing a lawful calling. They knew very well that the proper business of these animals is to draw ploughs, waggons, &c.; but they could find no law (let the next Legislature mind that!) for taking up strolling, idle, useless horses, and selling them for *vagrants*. These honest people, however, who do not approve of frolicking and dancing, even in men, were determined not to tolerate it in *horses*. And as, through the imperfection of the laws, they were unable to take hold on the animals, they decided that the men who waited on them, properly fell within the *vagrant act*. And, without any regard to the comfort of these admired quadrupeds, they would have, forthwith, executed the law on the attendant *bipeds*, had not a very speedy decampment of both horses and men prevented the purpose. It is said that the Circus, in its whole tour, never made such rapid progress. And it is affirmed that the horses were never thought to have performed better, than when they brought off their riders safe from the clutches of puritanical magistrates. The wonderful Poney was particularly distinguished.

[TO BE CONTINUED.]

*The Dying Confession of JOSEPH HARE, one of the Mail Robbers, who was executed at Baltimore, 10th of Sept. 1818.*

It may surprize many of our readers, that a catch penny pamphlet, as this manifestly is, should attract our notice, and occupy a conspicuous place in our Journal. But cheap coarse publications, like the present, are purchased with great avidity, are read with eager curiosity by multitudes, and are perhaps productive of much greater immediate effect, than the highest efforts of learning and philosophy. Small Tracts constitute, a great part of the reading of the age. They were first circulated in Europe with the view of undermining the faith, and corrupting the morals of the people. But these pestilent productions have been almost entirely displaced by others of a very different character. In this country, the system of distributing religious Tracts is very limited; and the circulation of a *catch penny* pamphlet is a rare occurrence. If the "*dying confession of Joseph Hare,*" is an experiment, we fear that the result will afford encouragement to pursue the sordid occupation: for although published in all the newspapers, it very rapidly run to a *second edition*, and for any thing that we know has gone much farther. We fear that productions of this sort will do mischief; and for this reason have determined to take notice of this. At the same time it will afford us an opportunity of laying before the public some considerations on a subject of deep interest to the whole community.

Hare was born in Pennsylvania, as he says of a good family; but from early age was a wild ungoverned, graceless boy, notorious through his whole neighbourhood for rash, desperate adventures. When quite young, he went to Philadelphia, and thence worked his way with a sea captain to New Orleans. At that place he engaged, at once, in gambling and thieving. But apprehensive that he should become too well known, he, with his companions, whose names he has too much honour to mention, took to highway robbery. In the wilderness between Tennessee and New Orleans, they carried on their operations with great success, *magnanimously* refusing to shed blood, and *generously* sparing the poor. This auto-biographer affects to tell his story in a lively manner, and evidently aims to make it as entertaining as possible. He for instance, tells of a frightened traveller, who sighs over a bag of money about to be taken from him "as an old lady would sigh over a favourite daughter, if she expected a gentleman was about to run away with her and marry her." Truly this is a humorous and entertaining *Dying Confession*?—The fears of the poor

travellers, rifled of their *all*, with double triggered rifles cocked at their breasts, appear on recollection to afford much amusement; and in a lively way the confessor says of one, "he trembled worse than I do now under the gallows."—After having accumulated, as his share of the plunder, thirteen thousand dollars, Hare, and his chivalrous associates, returned to New-Orleans to *enjoy themselves*. Here, they soon lost all that had been gained, and then turned on the Spaniards. Hare felt some remorse at this way of life, but consoled himself with the recollection that he had been *charitable to the poor as long as his money held out*. In two months these heroes despoiled the Spaniards of \$26,700; and then repaired to Pensacola, again to *enjoy themselves*. Here, mixed with what Hare thought the best society, they spent five months in almost perpetual revelry, highly delighted with Spanish ladies. In this part of the narrative, we find the following extraordinary sentences: "My pleasures I have seen, and my sorrows I don't think hard of. In three minutes from the time this book comes out, I shall see the golden city above, and my glorious maker, and I am glad to go now." From Pensacola, these desperadoes went to Baton Rouge, New-Orleans, Nashville, Knoxville; at which last place, Hare joined a drover on his way to Virginia. In Franklin county, he robbed the drover, was apprehended, tried, condemned, and sent to the Penitentiary for eight years. Here, he tells a ridiculous story about a white horse, which he supposed was intended to warn him to repent of his sins.—A very bad account is given of our Penitentiary. The complaints are, that, the prison was so guarded that there was no hope of escape; that the prisoners were kept close at work; and that food was very scanty and poor. Here, according to his account, he became very religious; had great comforts, and saw extraordinary visions; among others a beautiful damsel named *Mosanna*, who afforded him very pleasing assurances of future felicity. He had the name of the same lady engraved on a watch seal, which he wore for a time, and regarded with superstitious confidence.

After five years Hare was discharged for good conduct; and soon getting tired of work, he went to Canada, and practised highway robbery with as much spirit and success as before. One single traveller lost upwards of fourteen thousand dollars. The old opiate is used for his conscience; that of charity to the poor. At length he enlisted as a soldier; and after a few adventures in this new station of life, he deserted; and engaged in his old trade of thieving and robbery. Two years confinement in the state prison of Pennsylvania did not destroy this inveterate habit; and shortly after this second

discharge, he met with "*an honourable thief*," in connection with whom, and a young brother of his own, he perpetrated the crime for which he suffered. The particulars of this robbery need not be detailed. The criminal is reported to have displayed the utmost calmness and self-possession even while on the platform, and with immediate death before him. We have given this rapid sketch for the purpose of making the remarks which we have to offer perfectly intelligible. And,

1. We have to say that we are furnished with a deplorable instance of the effects of neglecting domestic discipline, and of unrestrained indulgence. Hare's father was a good easy man, who allowed his son to do just as he pleased; and thus the hapless youth, who seems to have had great natural endowments, was initiated into habits which fitted him for his daring exploits as a highway robber.

2. The intermixture, with the record of grand villainies, of exhibitions of chivalrous courage, generosity, compassion, promptitude of invention, and other striking qualities, is calculated to enkindle in kindred bosoms, the same passions which impelled poor Hare to his ruin. It is true that the writer now and then insinuates a very just caution to his readers. But while a cold admonition will be passed unnoticed, the lively manner in which most daring robberies are related may make a deep impression on the minds of at least some readers. And here we must remark again on the spirit and animation with which the author relates his adventures. It reminded us frequently of the manner in which old men often tell the mischievous pranks of youth. Hare's story would afford a delightful evening's entertainment to a band of robbers in a Cave.

3. The perfect confidence with which the criminal met his fate; the sure hope of future happiness constantly expressed by him, viewed in connection with his whole history, created feelings of the most painful kind as we read the pamphlet. Far be it from us to assume the office of the Judge of the Universe, and to decide on the eternal condition of any one! But while we solemnly enter this disclaimer, we would be distinctly understood to affirm, that a man's hopes, afford *no certain evidence* of his future felicity. The question respecting our eternal state involves the determination of the Deity. But what a just and holy God will do, is one thing; and what man hopes that He will do, is quite another thing. All that we know is, that he who repents and believes the Gospel shall be saved; and that the impenitent and unbelieving shall be condemned. But repentance produces its fruits, and faith purifies the heart: but to look into the heart, and search its hidden recesses, is the prerogative of God.

The visions of which the unhappy man speaks, were, beyond a doubt, mere imaginations, easily accounted for on the known principles of human nature. Yet, they seem to have been the principal ground of his confidence; and the supposed predictions of *Hosanna* were more relied on than the oracles of divine truth. This remark is founded on a comparison of the manner in which the confessing criminal relates his enormous offences, and that in which he expresses his future hopes. We have before noticed the lively way in which he tells of his robberies. Instead of the deep self-loathing, the shame, and horror, which ought to breathe in every word, and thus give the natural indications of true repentance, he aims to be humorous and witty. And on recollection of the voluptuous delights of Pensacola, he says, "My pleasures I have seen, and my sorrows I don't think hard of."— This is precisely the desperate language of hardened infidelity, driven to its last refuge; and, when cut off from every future hope, forced to look back, and seek support in reminiscence of guilty pleasures, of the dearly purchased joys of sense. We have seen ideas so much like these in the writings of some popular modern authors, as to suspect plagiarism. At any rate, nothing can be more dissimilar to the language of repentance. Yet with these recollections of the joys of sense, the pleasant society of Spanish ladies, &c. he associates, the hopes of seeing "the golden city above!" We say nothing of Hare's future condition; but we protest against the Confession, as evidence of repentance; and on the promises of *Hosanna* as any foundation of hope. These remarks are made for the purpose of entering a solemn warning to those ministers of the gospel and pious persons in general, who visit prisoners in a state of condemnation. They take on themselves a delicate, a difficult, and an awful office. The objects of their charity are on the very confines of eternity, and just before the bar of God; and their confinement, their want of exercise, and above all the agitation of their minds, render them peculiarly exposed to those influences of the imagination, so apt to be mistaken for the operations of the Spirit, and for communications from above. At the same time, their situation renders it peculiarly necessary that the truth should be brought home to their consciences, and produce its proper effect on their hearts. It is mistaken kindness, when the minister of religion exerts his powers, principally to soothe the wretch, and inspire him with hope. Because, that hope which does not succeed a real change of principles, a renovation of heart, and a living faith, must in the end prove delusive— And while it deceives the transgressor himself, its exhibitions

are calculated to have a powerful effect on the crowd which an execution is sure to collect. When they see a man, whose life has been a continual series of atrocious offences, after a few weeks confinement in a jail, going to the gallows with the utmost composure, and exulting on the cart, or the platform, in the highest confidence of hope, it may afford a powerful encouragement to the vicious to pursue their courses, and defer repentance to the last hour. We are persuaded that no little mischief has been done in this way. Heaven forbid that we should repress the charity which would visit and minister to the prisoner. But we would moderate untempered zeal, and suggest the cautions of christian prudence; we would give, as far as in our power, a salutary direction to the efforts of christian benevolence. For ourselves, when called on to discharge this duty, which has been but seldom, we have been so overwhelmed by a sense of the delicacy and difficulty, and tremendous responsibility of the undertaking, as to be almost disqualified for speaking or even thinking.

[TO BE CONTINUED.]

## Religious Intelligence.

### FOREIGN.

#### FRANCE.

[The Protestant Churches in France, may well excite a deep interest among the members of the Presbyterian Church in particular, and Protestants in general. They descended from the Church of Geneva, and long held the pure doctrines and primitive discipline acknowledged by that Society. For several successive generations their blood flowed freely in defence of "the faith once delivered to the saints," and the rights of conscience. Persecution kindled among them its hottest fires, and vented on them its fiercest rage. But they have suffered perhaps as much from the insidious influences of modern philosophy, as they ever have done from Popish intolerance. It is understood that many of them have polluted the purity and corrupted the simplicity of the gospel, by an intermixture of the dogmas of modern philosophy; and that their religion was nothing but *Deism* baptized. Still, however, there was light shining in a dark place. And at present there is reason to hope that evangelical religion

is reviving among them. A Protestant Magazine, bearing the title of *Archives du Christianisme*, is published in monthly numbers in Paris. The following extract from the 7th No. is copied from the London Evangelical Magazine for September.]

The Reformed Church at Lourmarin, (department of Vaucluse) on the 17th of May last, celebrated the dedication of a newly erected temple. This solemnity had drawn together a great number of persons, among whom were Count de la Tour-du-Pin, Sub-Prefect of the department, Messieurs the Pastors of Orange and of La Motte, and the elders of the different churches, with a considerable number of Roman Catholics. The dedicatory sermon was preached by M. Lourde de la Place, President of the Consistorial Church, who excited the attention and feelings of his auditory, by the eloquence with which he enlarged on the principal ideas comprehended in Gen. xxviii. 17. 'This is the house of God.' One part of his discourse, which was delivered with an emotion that affected all his

numerous auditory, referred to the glorious epoch of the Reformation, of which the third centenary had been celebrated in the preceding year. The preacher naturally adverted to the true principles of toleration, and to that evangelical charity professed by the reformed; and he here traced, in a very affecting manner, the portrait of a true Christian, worthy of that name, in every communion.

M. Joseph Augustus, a literary man and member of the Consistory, who gave us this account, adds, 'that independently of the good which has been and will be produced by this judicious and affecting discourse, M. Lourde de la Place has already received a very flattering reward of his zeal, in the commendations addressed to him after Divine service by M. the Sub-Prefect, who has since spontaneously promised to render to government an account of this religious fete, in order to rejoice the paternal heart of His Majesty, and to procure for us further tokens of his goodness.'

M. Aug. Morgues, pastor at Realville, animated by the pious desire of acquainting himself with the situation of his new flock, their sentiments, and their wants, has visited them in the different parts where they reside, at a considerable distance from each other. This branch of the Consistorial Church of Negrepelisse is composed of 1400 individuals, and appears to have been much neglected, as M. Morgues has baptized children nine and even twelve years old, and has given his benediction to many marriages which were contracted before the civil officers: he has instructed and prepared for receiving the communion about 80 persons of both sexes, from the age of 20 to 75, and he has at present 140 catechumens under instruction. Every where the affectionate zeal and intelligence of this worthy pastor re-animates the devotion of the faithful, and procures him the best recompense to which a minister of Jesus Christ can in this world aspire.

During the exercise of his pastoral functions at Sauveterre, this pastor visited Osse, situated in the defiles of the Pyrenees, seven leagues from

Spain, five from Oleron, four from the plains of Berne, and eleven from Sauveterre, which is the nearest reformed church. There are about four hundred Christians of the reformed communion, including 6 families at Oleron. They are nearly all shepherds: their simple and religious life forcibly recalls to our recollection the manners of the Hebrew patriarchs. They spend, for the most part, 6 months of the year with their flocks in the high mountains, like the shepherds of the Alps; during winter they descend by the side of Agen and Bordeaux. The women, children, old men, several of whom carry on a little trade, remain at Osse. It is said that these shepherds generally know all the holy books by heart, that they are conversant in church history, and skilled in controversy. Such is their zeal, that, notwithstanding their poverty, in 1805 they raised at their own expense a new church upon the ruins of that ancient one which was destroyed at the fatal revocation of the Edict of Nantz. Tho' destitute of a pastor, they celebrate Divine service every Sunday by reading the word of God, which is followed by a sermon, the prayers of the liturgy, and singing their sacred hymns; the elder persons forming the young of both sexes to the knowledge of the Holy Scriptures. Two or three times a year, at the ecclesiastical feasts, the nearest pastors (those of Sauveterre and Orthez) visit them to celebrate baptism, marriages, and the eucharist. The pastor who, actuated by an apostolical zeal, leaves for a short time his own flock to distribute to these good people the bread of life, is received by them as an angel from heaven. The inconveniences they must suffer for the want of a stated minister are easy to be conceived, and having made the request to government, there is no doubt but it will be granted.\*

\* In a letter, in June last, from Mr. Pyt, one of the ministers lately persecuted at Geneva, and who has removed to Saavedun, is the following extraordinary piece of information—'In the Pyrenean mountains, near the town where I live, there are about 3000

The Consistory of the Church of Uzes (Gard) has been half of it renewed. It has been necessary to replace M Vincent, deceased; M. d'Azemar, who, on account of his residence being so distant, has resigned; and M. Guiraud, who resigned on account of his infirmities. In place of these have been elected Mess. J. P. Abauzid, de Lafon, and Baptiste Chastaignier.

The Section of Lussan, having formed a design to build a church, has applied for legal authority, which has not been refused. The faithful at Mountaren, animated by the same desire, are likewise occupied in obtaining means. At Blauzac, a section of the Church of St. Chaptes, near Uzes, have been collecting materials to build a church, for which they have obtained permission.

What is not practicable to a pious and firm confidence in the Divine protection? These churches, not long since a prey to the fury of fanaticism and merciless plunder, are by degrees emerging from the distress in which they have been involved ever since July 1815. We cannot, indeed, restore to the widows, to the orphans, to the bereaved brothers, the objects which they so fondly cherished; nor the happiness which they enjoyed with each other; but we may gradually deliver them from the grievous ruins under which they have been buried since that period. The holy assemblies have never been attended with more devotion than of late: at Easter more than 1000 communicants presented themselves at the sacred table in the church of Uzes. The faithful of this church, as of the other churches of these parts, young and old, rich and poor, are more kind to each other since their common misfortune than they were before. Notwithstanding the losses they have suffered by extortions and pillages, which they were little able to sustain, the more wealthy have come to the succour of the numerous families of

*Roman Catholics who have separated themselves from their church, sent away their priests, and do nothing else in their religious services than read the Bible.*

artizans, manufacturers, &c. whom these disorders had deprived of all resources.

[*Archives du Christianisme, No. 7.*]

#### IRELAND.

From the Report of the *Hibernian Society*, just published, it appears that they have now under their patronage 392 schools, containing 32,516 children. We are sorry to see a balance still due to the Treasurer of 716l.

The following extracts from the correspondence appended to the Report will shew the virulent enmity of some of the priests against the gospel and the new system of education; and a remarkable instance of that victory, which the Bible obtains, notwithstanding, over popish ignorance and superstition.—

“As the different inspectors have been but a short time out, I have not yet learned whether the remote districts have felt the shock, which has made some of our schools in this country totter to their basis. You will perceive by what the Rev. J. B—— communicates, that the Sw—— school, kept by a very deserving master, has almost suffered extinction; and I have already mentioned the violent attack the S—— schools have had from priest B——. Our fine female school withered before his noxious breath; and from our male school there were many desertions: however, I am happy to announce that, even in this early stage of the campaign, when the enemy has had all the advantage of a preconceived, yet to us, unlooked for assault, he has no great cause for triumph. Last week our female school was reduced almost to a skeleton; and you cannot conceive how the ladies, who give their daily attendance, grieved and mourned over the desolation of the school. This week, however, witnessed an almost unhopd for revival; and this day every pupil has returned but two. All the boys, excepting three or four, have also returned to their school.”

After several other instances of priestly hostility, the writer proceeds:

.. This renewal of hostilities on the part of the Popish clergy may, no doubt in a degree, be attributed to the late Bull of their sovereign pontiff against the Bible Societies; as it gave a pretext to indulge their irreconcilable enmity to the scriptures; which, from the progress of light in this country, would be now very unpopular without some such excuse. Never was the infallibility of a decision *ex-cathedra* better supported by the event than that given in the bull of Pope Pius VII. It is, indeed, 'evident from experience, that the Holy Scriptures, when circulated in the vulgar tongue, have been highly prejudicial to the interests of their cause;' and never was that experience more abundant in this kingdom than of late. We have, however, the testimony of facts to prove, that were the whole hierarchy to unite, their combined efforts could not totally prevent the progress of civilization, and emancipation from Popish delusions, which have been so considerably advanced by the labours of the society.

"The labours of the society have opened a new and hitherto unthought of process for the pacification of this kingdom; which on trial has proved that, if allowed to proceed, it is calculated to do more for the attainment of the object, than any plan hitherto devised."

#### OTAKEITE.

*Further Particulars of the Progress of Christianity in the South Sea Islands may be gathered from the following Extracts, made from the public Letter of the Brethren, dated Eimeo, 2d July, 1817.*

Since the date of our last, Christianity is become the professed religion not only of *Tahiti* and *Eimeo*, but also of all the Society Islands.

At a small island to the north of *Tahiti*, called *Tetarou*, three places of worship have been lately erected. *Tapua-manu* has been professedly Christian for a good while. *Huaheine*, *Raiatea*, and *Taba*, have renounced Heathenism, and made a general profession of Christianity. The people of *Borabora*, particularly two chiefs,

*Mai* and *Tefaora*, have distinguished themselves by their zeal in destroying the idols, demolishing the moais, and erecting places for the worship of the true God. And it appears by letters which we have lately received from *Raiatea* and *Borabora*, that the Boraborans have made converts of their neighbours of *Mavua*. That island is the furthest to the westward of us in this group, and as no one of us was ever there, it was, as might have been expected, the last in renouncing Idolatry.

Some pleasing things have occurred in respect of the small islands to the eastward of us, called the *Panmotu*; these, viz, the inhabitants of *Ana*, *Awara*, the *Paliseers*, and numerous small islands in their neighbourhood, have been for many years past in the habit of visiting *Tahiti* and the Society Islands, and many of them have been witnesses of the wonderful change which has taken place here. Some have attended school, and learned to read well, and obtain some acquaintance with the principles of Christianity, as contained in our Catechism: but they have all a remarkable attachment to their own islands, miserable as they are, and, in consequence of several of them having come hither and returned, for some years past, many of their countrymen have renounced Heathenism, and this will be the case shortly, through all these small islands which have intercourse with us and each other.

The state of things being such, we can say, with more propriety than some perhaps in our native country will be ready to allow, 'the harvest is truly great, but the labourers are few'—very few, and inadequate to so great a field of labour.

[We are happy to say that the long-expected Idols, relinquished by *Pomare*, king of *Otakeite*, are at length arrived in London.]

#### AFRICA.

"I know that you will rejoice to hear that this day (Feb. 16, 1818,) the foundation of a church was laid. It is to be made of camel-thorn poles, and reeds, 40 feet long, 15 wide. Adjoining will be a room, fifteen feet

square, for a store-house for the Society's goods. All hands are now at work, and the Bootsuannas are much pleased that it is begun. It appears a large building compared with any other here at present; but we hope it will soon be too small to contain the numbers we long to see flocking to hear the word of life.

"A little experience-meeting was lately formed for the Bootsuannas, three or four of whom we entertain hopes of. Believe me, Sir, I had not felt such pleasure since I felt England as when hearing the simple tale related by these people. One of them said, that since he had heard the word of God he daily saw more of the vanity of dancing, and all the other foolish things in which he used to delight: he now desired to have nothing more to do with them, and wished that all the Bootsuannas would come to hear the word of God, and feel as he did.

"A young boy said he did not know what sort of heart others had, but he was sure that he had a very bad one: he wished, that as a person goes into a dirty house with a broom, and sweeps out all the dirt and filth, so he prayed that God would make his word a broom, to sweep all the filth out of his heart. He said, he was sure God is a gracious God, or he would not have borne with his sins so long, and now send his word to tell him how he might be saved.

"Another said, the Lord had shut his mouth that day, so that he could say nothing: but he desired to lie in the hands of the Lord, and to be led by him as a pack-ox is led by his master.

"Dear Sir, if the lovers of our Lord in England could have seen and heard these poor Bootsuannas, they would have thought they could never praise God enough, or do enough to promote his cause. I think their purses would have been so heavy against the next May meeting, that the plates would be insufficient to contain their thank offerings."

Mrs. Smith, in a letter dated Cape Town, 15th April, 1818, says, 'I have this moment received two letters, dated in February last, from our dear

brethren, Schmeling and Kitchingman, informing me that they are all well, Mrs. K. had been delivered of a son, and was doing well.'

In a Postscript, 14th May, she adds, 'this week I received a letter from Griqua Town, and one from our dear brother Cupido, who is labouring among the Corannas, and not without a blessing. Mr. Anderson tells me that Mateebe (king of Lattakoo) says he will not suffer the Missionaries to leave him as long as he lives.'

#### SPECIMEN OF HOTTENTOT PREACHING.

The Missionaries at Bethelsdorp, in their Journal for the year 1817, give us the following account of a sermon by Kruisman, a native preacher;

"In the evening, at Bethelsdorp, Kruisman, a converted Hottentot, preached from Isaiah, ix. 18—20.—After speaking for a short time of the benefit of the natural sun to the earth and its inhabitants, he asked, 'What shall we do then, when the sun shall be no more our light by day, nor the moon by night? Will it be all darkness with us then? Oh, no! the Lord himself, who is the Creator of the natural sun, shall be unto us an everlasting light, and our God shall be our glory. What occasion then shall we have for the natural sun, when the Lord himself shall shine upon us? And not this alone, but it is also said, that all those who are saved to everlasting life, shall themselves shine as the brightness of the firmament, and as the stars for ever and ever. What occasion shall we have then for the natural sun and moon, when we shall even ourselves outshine them in brightness and glory? And not only that, but Jesus Christ also, the Sun of righteousness, shall shine upon us for evermore. God and the Lamb shall be the light of the holy city in which the righteous shall dwell for ever.' Before the conclusion, he asked, 'But who shall go to this heavenly and celestial city? I can assure you, none shall go and live with the Lamb of God for ever, but those who follow him here on earth; but I am afraid there are many at Bethelsdorp who shall never see this city, unless

a great alteration takes place in them. This Bethelsdorp is so much spoken of all over the world, and such praise is given to it, but let people come here and see you; they would be astonished, and would say, Surely these are not the people of whom we have heard so much, otherwise we have been completely deceived. We see almost nothing here now of the great and wonderful things of which we heard so much before; and that is alone through your idleness, through your unbelief, your stiffness of heart, and neglect of what has been a thousand times told us. Oh, you hardened people! how long will you continue in your sins? The devil, as a roaring lion, goes about seeking whom he can find, and finds in too many of us an easy prey. This lion comes so sly and deceitful about us, so that before we are aware, he comes and throws one sheep out of the krall on this side, and another on the other side, and so brings them to the wide world, and makes them an easy prey to himself. But still, thanks be to God, there are some who are not ignorant of his deceptions.' Kruisman preached about half of his sermon in the Hottentot language."

#### ASIA.

A few years ago, a Bible Society was established in Malta. This was justly regarded as an event of very considerable importance. And the occurrences which are transpiring every month, show that the expectations which had been formed were not chimerical. Malta is nearly in the middle of the Mediterranean Sea, measured in its length from east to west. This sea in the whole extent of it from the straits of Gibraltar to the isthmus of Suez washes the northern shore of Africa. On the south, lie Spain, France, Italy, and Greece. The eastern parts of this sea form a portion of the boundary of Asia. Thus Malta enjoys an easy communication with three quarters of the world. And men are not wanting to seize and turn to good account the facilities afforded by the situation. The hope is entertained that in a very short time a Bible Society will be established at Smyrna, from

whence the Scriptures will be distributed to many, who are now in darkness and have no light. The Rev'd. Charles Williamson, British chaplain at Smyrna, and the Rev. W. Jowett of Malta, appear deeply interested in this great object, and entertain sanguine hopes of success. They also propose the establishment of schools or orphan houses, in various parts of the Turkish empire, similar to those established on the western coast of Africa. The following extracts of a correspondence between these worthy men are given to show the nature of their plans, and the spirit manifested by them.

"While the cause of the Bible and of Missions is irresistibly making its way in the hearts of our Countrymen, how delightful is it to behold the Spirit of Toleration, and even of Religious Inquiry, springing up among the very people for whom we labour and pray! While we seek to bless them, they seem to ask the blessing! Such hopeful signs of better days should teach us, *not to be soon weary in well doing; for in due season we shall reap, if we faint not.*

There is something in the mixed character of the inhabitants of Mahomedan Countries, when well understood, peculiarly favourably to the introduction of Divine Truth. Every degree of indulgence and toleration afforded by law, usage, or public opinion, on the part of the dominant power, should be improved to the utmost, for the purposes of fair argument and kind persuasion, among the Mahomedans themselves. On the other hand, the immense and variously-divided Christian Population would afford to the Missionary some recommendation of his objects; some protection in occasional difficulties; and the hope of gaining, at no very distant period, enlightened fellow-labourers.

The latter part of this remark applies more particularly to the Asiatic Christians, and those in Greece and Egypt. Through all the North of Africa, from Lybia westward to Morocco, a Christian Bishop has not been known for centuries!

But I proceed to the Extracts, which will prove interesting to the

Members of many Religious Societies in England: and, oh! that multitudes might be awakened to hear and answer the piercing cry of these people, *Come over, and help us!*

I proceed to inform you what can be done respecting School Establishments, such as are on the west-African Coast.

By the Laws of the Ottoman Empire, every foreigner and all denominations of Christians have a perfect toleration; a full liberty to worship God according to their own manner and discipline; and publickly to teach the doctrines of Christianity to all who are desirous of learning them, excepting to Mahomedans. No blame is attached to a preacher, if a Turk voluntarily joins a Christian Assembly: the danger depends only over the convert: his blood, should it be spilt, would be on his own head—a crown of glory!

Granting no instance of a conversion took place among the Turks for these ten years, still the sowing of the seeds of Salvation among thousands of our fellow-creatures, bearing the name of Christ, but ignorant even of the first principles of Christianity, would be an ample recompence for our brethren in England, to induce them to undertake that labour of love, of establishing Schools on the Coasts of Asia Minor and in the Greek Islands. Our friends might here have great opportunities of clothing the naked, feeding the hungry, and sheltering the friendless orphan.

On this point Mr. Jowett remarks—

Is it possible to forget, in how many instances the care of Orphans has issued in the establishment of Missionary Institutions and Colleges? Thus it has happened in Germany, in America, in India, in West Africa. It might form an interesting subject for a detached history.

Should Schools be established at convenient distances, I could superintend or visit them about once a month; or oftener, upon any emergency.

I would propose such establishments to be called Orphan-Houses; and that the object should be, to teach without distinction the poor,

but to feed and clothe only the destitute orphan. In such a place, and to an audience of which the Children would make a part, the Gospel would appear in a more amiable form. The comfortable provision and happiness of the little innocents snatched from indigence, shame, and death, would stifle the jealousy and displeasure of many; and light and reformation would extend their happy influence, with fewer obstructions to stop their progress.

*Usefulness of Religious Tracts.*

With reference to this subject, Mr. Williamson writes—

The best pioneers for Bibles are Religious Tracts. A few of these I have had translated from the French, and sent to England to be printed. I expect to have three more finished before June, which I should like to take to Corfu, to have the advantage of Greek printers and correctors of the press; besides avoiding the great delay of sending them from England. On my return from Corfu, with these numerous Allies of the Bible, I could still make the tour of the principal Islands, with the advantage of dispersing, far and wide, these powerful through petty auxiliaries.

PERSIA.

*Inquiries into Christianity.*

The discussions and controversies which the late Rev. Henry Martyn held with the Learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will probably be given to the public, in translations from the Persian Originals.

We have seen a Letter to a distinguished Nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's Mission at Shiraz made a great impression on the people, and that many were converted, and were put into the hands of the greatest celebrity and talent in the order to their being refuted in various places, eulogiums on the Gospel were

openly uttered; and an earnestness and mildness of inquiry evinced, by many of the Learned, into the character and mission of the Messiah.

We have also seen a Letter to the same Nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books.

The following Extract will gratify our Readers—

I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I therefore attended the Learned and the Ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this, that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you most earnestly, requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest

of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource, but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

P. S. I have two brothers, who are of the same way of thinking with myself.

#### INDIA.

##### *Christian Injuncture in a Chinese Temple.*

The Rev. W. Milne, Missionary of the Society, writes to the British and Foreign Bible Society, under date of Dec. 27. 1816—

Having obtained permission to open a Weekly Lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full; and it would, I think, be gratifying to the Members of the Bible Society, to see half a dozen New Testaments taken out, in this idol's temple by the Heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world! How important its assistance to Missionaries!

### LITERARY NOTICES.

Just published. The identity of Junius with a distinguished living character established.

Raffles tour through France, Savoy, Switzerland, &c. This is a pleasant and an author well known to the public as the biographer of the late King of Prussia.

Birds of the West Indies, by Morris. A book will be published by American authors, the expressions of which will be on the subject of the birds of the West Indies, which will be a valuable addition which

otherwise we should be disposed to give.

#### TO CORRESPONDENTS.

Academicus. N. S. and Timotheus have been received. We have not had time to examine them with any minuteness of attention.—We wish Academicus, however, to pursue the plan of which he has given a hint in the piece now in our hands.

In the next No or in the first of the 2d volume, we shall give an abstract of the proceedings of the Agricultural Society of Virginia.

THE  
VIRGINIA  
EVANGELICAL AND LITERARY  
MAGAZINE.

---

---

VOL. I.

DECEMBER, 1818.

No. XII.

---

---

ILLUSTRATIONS OF SCRIPTURE.—No. V.

In this lecture, the attention of our readers will be turned to the intimations made by Heaven, in early times, of those great designs of mercy and love, which were fully unfolded in the gospel of our Lord and Saviour Jesus Christ.

In this place it may be well to introduce a brief explanation of a phrase very commonly used by theological writers; a right understanding of which is of great importance; we mean, *the covenant of grace*. "A covenant, is a contract, or agreement between two or more parties, on certain terms." There are two covenants which have particular respect to the human family. These are the *covenant of works*, and the *covenant of grace*. We have given a brief view of the former, in the Lecture on the original state of man; it shall be our business in the sequel as fully as possible to illustrate the latter. In this Lecture we shall confine ourselves to such general remarks and illustrations as may be necessary for the proper understanding of what may follow. The covenant of works was made with Adam for himself, and his posterity. Obey, and live: disobey, and die, were its terms. After man, however, had fallen into that state of spiritual death, of which we have before spoken, there was no room for a covenant with him, in the proper sense of the word. For what could he, who was dead in trespasses and sins, re-stipulate? What conditions could he, in that situation, perform? The covenant of grace, then, according to the proper import of the phrase, is not between God and man; but between the persons of the ever-blessed and glorious Trinity. To speak according to those conceptions which the scriptures allow us to form, the

Father gave the Son to be a Saviour; the Son undertook to make atonement for the sins of man; and the Holy Spirit engaged to apply this salvation, and make it effectual. Men become interested in this covenant, when they believe in Jesus Christ, and are renewed by his Spirit. A few citations of scripture will be made to prove the reality of such a covenant. Rom. xi. 27. "For this is my covenant unto them, when I take away their sins." Gal. iii. 17. "And this I say that the covenant, which was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. Heb. viii. 6, 7, 9. [*See the passage.*] These quotations are sufficient to show, that such a covenant as we have mentioned, is not the mere imagination of man, but the revealed truth of God. This transaction took place in the counsels of eternity, on foresight of the abuse that man would make of his liberty, and of the apostacy of the race. In the Epistle to Eph. i. 4. the Apostle uses these words "According as he hath chosen us in him *before the foundation of the world*, that we should be holy, and without blame before him in love." And in I. Pet. i. 19, 20. Jesus Christ is called "a Lamb without blemish and without spot; who was verily foreordained before the foundation of the world, but manifested in these last times." These passages have been cited, for the purpose of shewing that, from the beginning, God had purposes of love towards the race of man, and that the intimations of his mercy were made through the Lord Jesus Christ. On this subject we shall treat more at large on some other occasion.

It may be well, also, here to observe, that God in his wisdom saw proper to clothe these intimations in figurative language, and by various types, that is by objects addressed to the senses, represent the great truths which it concerned man to know.

As this is a subject of considerable importance, it may be necessary to make a few remarks in the way of explanation. The great object of the scriptures is to reveal to man those truths which regard his salvation, and which otherwise he could not know. These truths have respect to God, his government, his purposes, his influences on the mind, and the happiness which he has to bestow. But whatever is revealed, must be in human language; and every one knows that human language in general consists of the names of external objects, and of their various qualities, and motions. Almost all the words which we use concerning the human soul, and its operations, are borrowed from those used to designate the various modifications of external objects; *Conception, abstraction,*

*impression, affection, &c.* may be adduced as examples of this remark. In like manner, almost all the words which men apply to the Deity, to express his attributes, or purposes are of the same nature. It was necessary therefore, owing to the weakness of man, and the imperfection of his knowledge, that words, derived from external objects, should be used to convey to us the great and glorious truths of the law and gospel; that is, that the language of scripture should be figurative. It has been thought, that the figurative language of scripture is owing to *oriental* idiom. But had the revelations of the Bible been expressed in any other tongue, in any language of the West, the case must have been the same. To this, another remark may be added. Previously to the coming of Christ, the great designs of divine mercy were, necessarily, communicated to the church in the way of prophecy. It seems necessary, as far as we can judge, that prophetic discoveries should be made known in figurative and obscure terms; or otherwise, there would be a direct interruption of the established methods of divine government—Suppose that the case foretold were the succession of David to the throne of Israel, to the exclusion of the family of Saul—and that the whole of this event, with its antecedents, and consequences, had been foretold in the same direct and explicit manner, in which the history was afterwards written—it is obvious that a continued miracle would have been necessary, for the preservation of the life of the parents of David, and their son. The application of this case is so easy, that it may well be left to the reader; and so extensive, that it may well account for the peculiarity so remarkable in the prophetic language.

This subject is here only touched.—It is one of great importance for the understanding of scripture, and so copious that several lectures would be necessary for doing justice to it. We shall now proceed to the several intimations made of God's mercy, in his word, from the Fall of man to the call of Abraham.

I. The first promise to which your attention will be directed is, that declaration made to our first parents just after their apostacy. Gen. III. 15. "And I will put enmity between thee and the woman; and between thy seed and her seed: HE shall bruise thy head, and thou shalt bruise his heel."—No reader can fail to remark here, the peculiarity of the expression, *seed of the woman*. Maimonides, a celebrated Rabbi, noticed this, and observed, "This is one of the passages of scripture, which is most wonderful; and not to be understood according to the letter; but contains great wisdom in it." In endeavouring to ascertain its true meaning, we must compare

all the predictions which evidently relate to the same subject. Of these one of the most remarkable is Isai. VII. 14. "Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel." In connection with this may be read the 6th and 7th verses of the 9th chapter, "For unto us a child is born; unto us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government, and peace there shall be no end," &c. With this, it will certainly be fair to compare the account given of the conception and birth of our Lord and Saviour Jesus Christ as recorded by the Evangelist Matthew. This is the only instance, in the history of the world, of the birth of one, who might, with any propriety, be called the seed of the woman. Without pretending that Adam and Eve had as distinct views of the way of salvation, as were afterwards afforded, it may doubtless be affirmed that this promise, delivered at the time and in the circumstances mentioned, was regarded by the first offenders, as an assurance of some great mercy to be afforded by one who should be born of a woman. And as it contained a reference to the malignant being, who had seduced them into sin, no doubt the terms employed, led them to expect in this way deliverance from the misery in which they were involved.

II. The sacred historian informs us, that upon the expulsion of Adam and Eve from Eden, the Almighty clothed them in coats of skins. To obtain these garments animals must have been slain. And it is thought probable, by some very judicious commentators, that on this occasion sacrifices were instituted; and that by a very striking emblem the necessity of vicarious sufferings, and of a better righteousness than our own, was impressively represented. However this may be, we have in the beginning of the fourth chapter of Genesis clear evidence of the existence of sacrificial rites. (See verse 4.) In speaking of the offerings of Cain, and Abel, Moses informs us that "Abel brought of the firstlings of his flock, and of the fat thereof;" and that by some visible token the offering of Abel was accepted, and that of Cain rejected.—And as we are on a subject of very great importance in the great scheme of revealed religion it may be proper here to offer some remarks on the origin, and intent of sacrifices. In the progress of our work this topic will be discussed at considerable length.

As to their origin. We affirm that they were of divine institution. In order to the proof of this position let the following particulars be regarded.

A sacrifice is an offering made to God, on an altar, as an acknowledgement of his government; and of our obligations to him. In many cases of sacrifice there was a destruction of the thing offered. For instance, an animal was slain, and consumed by fire on an altar.—And this seems to be the most general idea of sacrifice. Abel, doubtless, offered a burnt offering to the Lord. Now it is utterly incredible, that any human being should think of pleasing God by the slaughter of an innocent animal. What connection could be imagined to exist between the pardon of sin, and the shedding of the blood of a sheep or a goat? We have reason to believe, then, that the institution was divine. Again, almost universally, oxen, sheep, goats, and in general those animals which are useful to man, have been employed for sacrificial offerings. Now men would not voluntarily, and universally make such expensive sacrifices, without a clear and manifest reason—That reason must be found in the revealed will of him who has a right to command. Farther, sacrificial offerings have been universal. It is impossible to account for the universal prevalence of a rite, to which reason does not direct us, in any other way than that of original, or general revelation. At the same time, however, it is acknowledged that this will not account for the fact, unless we admit that the institution is adapted to the condition in which man finds himself. Let man, however, feel himself to be a sinner, and understand that God has appointed an expiatory offering, and you will then have principles on which satisfactorily to account for sacrifices both in their origin, and continuance.

But farther—We know that will-worship, is never accepted by the Almighty. “In vain do they worship me, teaching for doctrines the commandments of men,” said our Saviour. But the sacrifice of Abel was accepted; it was not, therefore, one of will-worship, but of divine appointment.

Once more, the author of the Epistle to the Hebrews informs us that Abel, *by faith*, offered a more acceptable sacrifice than Cain. Now faith is never applied to the deductions of human reason, much less to the vain imaginations of men; but to the ordinances and appointments of Heaven. It follows, therefore, that sacrifices were instituted by God himself. But, there is nothing in the shedding of the blood of animals, in itself, efficacious for the expiation of human guilt. Nor have we any reason to believe, that God ever accepted this as an atonement. The part of scripture just referred to, is full on this subject. We must therefore believe, that when God appointed sacrifices, they were appointed in declared reference to the great atonement in due time to be made, “to the Lamb

slain from the foundation of the world.” It is true, that this is not recorded in the only history that we have of those times and events. But this is no valid objection, unless we assume as true what is utterly unfounded, that all the communications made to the fathers, have been handed down to us—the contrary of which is absolutely susceptible of proof. The writers of the New Testament inform us of the prophecy of Enoch, and the preaching of Noah, of which Moses in his history gives not the least intimation. The design of the Spirit in the writings of Moses seems to have been to afford the knowledge of the existence, perfections, and government of the true God, and of the family through which the promised seed should be brought into the world. Many things then, that might be objects of great curiosity to us are omitted; and many truths that in subsequent ages were more fully revealed, are not explicitly stated.—These general remarks may be of use in obviating difficulties that may arise in minds not accustomed to regard the Bible as a whole, and to view all parts of the system in their connections and dependencies.

If the view which has been taken of this subject be just, we are authorised to consider all sacrifices as recorded under the patriarchal dispensation, as founded upon the promise of God respecting the seed of the woman, and offered in exercise of faith. The whole, indeed, was a series of symbolical instructions, intended to direct the mind to that plan of salvation, which God had laid in the counsels of eternity, and determined to execute in the fullness of time.

That the account which has been given of the knowledge communicated to the ancient believers, is not exaggerated, will appear from the declaration of the Apostle concerning Enoch. Jude 14. 15. And Enoch the seventh from Adam prophesied of these, saying, “Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.” This is regarded as prophecy of the coming of Christ in his kingdom; and has a remarkable similarity to the prediction delivered by Daniel in the 7th chapter of his book.

Concerning the same Enoch, it may be observed, that he was most remarkable for his piety, “that he walked with God, and was translated that he should not see death.” Which event was, no doubt, calculated and intended to give assurance of a future state of existence, and to signify the glorification of the body.

We have already remarked that in the time of Enos, men *began to call themselves by the name of the Lord*; that is, to make a distinction between the worshippers of the true God, and Apostates. No doubt, this, according to the sentiments of president Edwards, marks a particular effusion of the Holy Spirit; in which true piety considerably prevailed, and men were found walking in the ordinances of the Lord. Of course there was a great increase of divine light. Yet it does not appear that the sons of God had been introduced into a *church state*. For, although the pious called themselves by the name of the Lord, it does not appear that any rite or ordinance was established, for the purpose of recognizing church members, nor were there any ministers of religion, appointed for the purpose of offering service to God. The patriarchal form of religion prevailed; in which, the head of every family was acknowledged as the priest, as well as ruler of the tribe. This is mentioned for the purpose of preventing mistakes concerning a subject of considerable importance. God has always had a church on earth; but not a visible instituted Church; a regularly formed society, to which persons were admitted by the administration of a sacramental ordinance.

In the days of Noah, as we have seen, the whole earth was corrupt, and filled with violence. Yet Noah was a preacher of righteousness. Of this we have information from the Apostle Peter. 2. Ep. II. 5. With which may be compared the 19. 20. and 21. verses. 1 Ep. III. 20. 21. "By which (Spirit,) also he went and preached unto the spirits in prison, which sometime were disobedient, while the Ark was a preparing, wherein few, that is eight, souls were saved by water," &c. The spirits in prison are those, who were once disobedient, but are now confined in chains of darkness. The preaching was delivered through the instrumentality of Noah; for we have no proof at all that Christ appeared on earth at that time. His Spirit inspired Noah, and he warned the unbelieving world; preaching righteousness, even the righteousness which is of God by faith—**And** while others disregarded, he moved by faith, prepared the Ark, which was at once the means of his deliverance, and a figure of him who should come to save sinners.

After the abatement of the flood, Noah offered a burnt offering to the Lord.—This, according to the account before given, was an exercise of faith, with reliance upon the divine mercy through the promised Saviour.

In the prediction delivered by this patriarch in relation to his descendants, there is a passage worthy of notice. Noah

had himself been betrayed into unworthy conduct. His son Ham on that occasion, acted very improperly. As a punishment of Ham's want of filial piety, Noah was directed to declare the unhappy fate of his son Canaan's descendants. At the same time, to reward Shem and Japhet for their decorous and respectful conduct, the happiness of their posterity was predicted. "And he said cursed be Canaan; a servant of servants shall he be to his brethren. And he said, blessed be the Lord God of Shem, and Canaan shall be his servant. God shall enlarge Japhet, and he shall dwell in the tents of Shem; and Canaan shall be his servant." When it is considered that the parental affection is the most powerful of the human heart, ordinarily controlling all others; it is obvious that this prophetic speech of Noah was admirably adapted to the purposes which have been mentioned. And it may be well to observe, that the prophecy has been in a remarkable manner fulfilled. The Jews, to whom the oracles of God were committed, and from whom came Christ after the flesh, were the descendants of Shem.—The Greeks, Romans, Franks, Britons, Americans, &c. were the descendants of Japhet.—The Phenicians, and Africans in general are of the race of Ham. God was peculiarly then the God of Shem—Japhet has been enlarged, his descendants have been converted to the true faith, and thus have dwelt in the tents of Shem—While the race of Ham has been, and to this day is enslaved, and in a word has amply fulfilled the emphatic prediction, *a servant of servants shall he be to his brethren.* Thus wonderfully does the history of the world, confirm the truth of the Bible, and put to silence the cavils of infidelity.

The prophecy of Noah, concerning the future progress of true religion, seems to imply a degree of knowledge greater than many seem to suppose that the patriarchs possessed. There can, I think, be no reasonable doubt, but that they knew enough to lay a proper foundation for that faith, by which alone we are justified in the sight of God.

It is now time to conclude this lecture; and this will be done with a few practical remarks.

1. The attentive reader of scripture can hardly fail to observe the manner in which God in his dispensations of mercy and providence connects the condition of parents and children. Adam was the representative of the human family. Had he stood, the race of man would have been confirmed in holiness and happiness.—He fell, and his posterity are involved in his ruin.—True religion was preserved in the family of Seth from his day, down to the flood. Noah whose preservation in the Ark is made a figure according to the

similitude of which Baptism doth now save us, as the Apostle Peter expresses it, was directed to take his household with him into the Ark. These instances are alluded to now, merely for the purpose of bringing up the subject. In the sequel they will be more particularly considered.

2. God has never left himself without witness among the children of men. He has not only displayed his perfections in the works of nature; but has afforded sufficient knowledge of the scheme of mercy to assure our faith and confidence in him, and encourage our hopes. In every age, the way of salvation has been just the same. The Patriarchs and Prophets looked to a Saviour who should come. We believe in one who has been manifested. To this it may be added, that the intimations of God's love were made so early, and have been renewed so frequently, that the whole world might easily have enjoyed, in every age, the same privileges in which God's chosen people rejoice. "But they did not like to retain God in their knowledge." They voluntarily rejected his salvation.—"Wherefore God gave them up to their own hearts' lusts," "and they became involved in heathenish darkness. Let us adore his wisdom, rejoice in his mercy, and tremble before his justice—Lest he also give us up to the desires of our own hearts.

---

## AN EXCURSION INTO THE COUNTRY.

[CONTINUED FROM PAGE 516.]

There was one thing that struck me while journeying in the valley, which I think particularly worthy of notice. From the time that I passed the mountain, until I had repassed it, my ears were scarcely ever offended by an oath; and I saw only one man drunk. Whether the Cohees are not so well bred, or have less daring courage, or whether this is another remnant of Puritanism, shall be left to the determination of the reader. But it is certain that they swear less, and drink less whiskey, than we Tuckahoes. As an illustration of one part of this remark, I cannot but mention the following little incident. After having travelled nearly a hundred miles, almost without hearing an oath, I happened to meet, at a tavern, with a spruce young fellow, who soon let us know that he was raised in the town of \*\*\*\*\*; and that he was as familiar with the name of his Maker, as with that of his servant. He very gravely informed us that one man was a *durn'd* fool, and another a *devilish* clever fellow;

with many other pieces of information equally curious and edifying, in other terms equally polite and elegant. By the way, I do not know any terms in our language so accommodating, as *Devil*, and *devilish*. They serve to express, as the "tomb of all the Capulets" serves to receive, all sorts of things, and all sorts of qualities. Without staying to enumerate the various uses of these epithets, as *devilish* good, and *devilish* bad, *devilish* fine and *devilish* ugly, I will just state that I once asked a fierce looking young auctioneer, whose name by the way I do not know, if he had not, the night before, sold "The Improved Version of the New Testament?"—His answer was, and I record it as a phrase most appropriate to the book in question, "*I don't know what the DEVIL new Testament it was—but we sold one last night, any how!*" This happened at least three years ago; but the answer struck me with so much force, that I shall never forget it. In a word our Dandies can no more talk, nor act either I am afraid, without Devil and devilish, than our Senators and young lawyers can make a pathetic speech, without the use of the tomb aforesaid. If my recollection does not entirely deceive me, the constitution of our country, its fame and honour; the reputation of innumerable statesmen, generals, merchants and women; the penitentiary, our navy and army, and very considerably the Armory too, with other matters too tedious to mention, have by our public speakers, been consigned within a few years to this capacious place. I do most heartily wish that I had power, to oblige our *Orators* and *Dandies* to let the *tomb of the Capulets* and the *Devil* alone. I am tired of both.

I hope that the reader will forgive those frequent digressions; and be willing to travel with me just in the way that I choose to go. Otherwise we must part, and I must journey alone.

The record of the incidents of this day (14th Oct.) presents something like a map of human life. In the morning we were gay and cheerful, amusing ourselves with remarks on the country, on the comparative genius and habits of our countrymen, and a thousand things, just as the thoughts of them occurred, anticipating a joyful meeting, in the evening with some well tried, faithful, and beloved friends; when suddenly, as the flash of lightning breaks from a cloud, we were informed of the almost instantaneous death of one of the choicest of these friends, and one of the most valuable of men—the Rev. Samuel Brown. The road which we should travel, led by the house in which he was accustomed to preach; and on enquiring for it, we were asked if we were going to the

funeral! Thus, as in a moment, was hope turned into deep despondency, and gladness of heart exchanged for the bitterness of sorrow. We journeyed on in mournful silence, interrupted by occasional remarks; which showed our unwillingness to believe the truth of what had been announced, and how reluctantly hope takes her flight from the human bosom. It might have been a fainting fit—an apoplectic stroke, mistaken for the invasion of death; and still he might be alive. The roads trampled by multitudes of horses, all directed to the dwelling of our friend, dissipated these illusions of the deceiver, and convinced us of the sad reality. Still however, when we arrived at the Church, and saw the people assembling, and the pile of red clay (the sure indication of a newly opened grave) thrown up in the Church yard, it seemed as though we were then, for the first time, assured that Samuel Brown was dead. Only a few of the people had come together, on our arrival. Some in small groups, were conversing in a low tone of voice interrupted by frequent and bitter sighs, and showing in strong terms, how deeply they felt their loss. Others, whose emotions were too powerful for conversation, stood apart, and leaning on the tombstones, looked like pictures of woe. Presently the sound of the multitude was heard—They came on in great crowds. The Elders of the church assisted in committing the body to the grave. After which a solemn silence interrupted only by smothered sobs, ensued for several minutes. The widow stood at the head of the grave surrounded by her children, exhibiting signs of unutterable anguish, yet seeming to say, “It is the Lord, let him do with us what seemeth unto him good.” After a little time, on a signal being given, some young men began to fill the grave. The first clods that fell on the coffin gave forth the most mournful sound that I had ever heard. At that moment of agony, the Chorister of the Congregation was asked to sing a specified hymn, to a tune known to be a favourite of the deceased Minister. The voice of the Chorister faltered so that it required several efforts to raise the tune; the whole congregation attempted to join him; but at first the sound was rather a scream of anguish, than music. As they advanced, however, the precious truths expressed in the words of the hymn seemed to enter into their souls. Their voices became more firm; and while their eyes streamed with tears, their countenances were radiant with christian hope, and the singing of the last stanza, was like a shout of triumph.

The words of the hymn are well known to many, but we think it not amiss to record them here.

When I can read my title clear  
 To mansions in the skies,  
 I bid farewell to every fear  
 And wipe my weeping eyes.

Should earth against my soul engage,  
 And hellish darts be hurl'd ;  
 Then, I can smile at Satan's rage,  
 And face a frowning world.

Let cares like a wild deluge come,  
 And storms of sorrow fall ;  
 May I but safely reach my home,  
 My God, my Heaven, my all ;

There I shall bathe my weary soul  
 In seas of heavenly rest ;  
 And not a wave of trouble roll  
 Across my peaceful breast.

By the time that these words were finished, the grave was closed and the congregation, in solemn silence retired to their homes.

We lodged that night with one of the members of the church. The family seemed bereaved, as though the head of the household had just been buried. Every allusion to the event too, brought forth a flood of tears. I could not help exclaiming "Behold how they loved him"! And I thought the lamentations of fathers and mothers, of young men and maidens, over their departed Pastor, a more eloquent and affecting eulogium, than Oratory with all its pomp and pretensions could pronounce. After this, I shall not attempt a panegyric. Let those who wish to know the character of Samuel Brown, go and see the sod that covers his body, wet with the tears of his congregation.

On the 15th of October, I arrived at Staunton. The Synod of Virginia met in that village on the day just mentioned. A Synod is a provincial council. According to the constitution of the Presbyterian church, this council meets annually, on its own adjournments ; and is composed of bishops or pastors, and ruling elders or presbyters. Formerly all the presbyterians in Virginia, were embodied under the Presbytery of Hanover, of which the celebrated Davies, was the founder. Now there is a Synod in the state, made up of four presbyteries, Hanover, Lexington, Winchester, and Abingdon. Since the first organization of this church in Virginia, it has produced a number of men who would have done honour to any society in

Christendom. Davies has just been mentioned. To his name may be added those of Henry Patillo, Samuel S. Smith, John B. Smith, William Graham, and James Waddel, besides others of persons recently deceased, or now living.

A Synod, regarded as an ecclesiastical judicatory, is a court of appellate jurisdiction. When any church member thinks himself aggrieved by the decision of a Presbytery, he has, it seems, a right to appeal to the Synod. Besides, it is the duty of the Synod annually to review the records of Presbyteries; and, if any thing has been done in those bodies contrary to the constitution of the church, or oppressive to its members, to inflict censure as it may be deserved. The records of Synods, in like manner, come under the examination of the General Assembly. This body constitutes the national council of the church, and is composed of clerical and lay representatives in equal proportions. Thus jealous are these people of their religious privileges, and thus careful have they been to guard against any encroachment, and to put a stop to any abuse. Perhaps no scheme more characterised by wisdom, could have been devised. The jealousy with which they have been regarded by others, is almost nothing compared with the vigilance which they exercise among themselves, so that it seems morally impossible for them to pervert the high functions of their clergy, and the influence of religion to the purposes of an unhallowed ambition. Nothing can be more idle, and chimerical; nothing shows the fatuity of prejudice, more strongly, than the clamour raised, and so often repeated, respecting their aim at an establishment. One may, it is said, repeat a falsehood until he believes it. But this is so gross, so contrary to all evidence, that it is difficult to imagine that any one who has at all looked into the subject, can for a moment harbour the suspicion. The outcry of those who know nothing about it, surely ought to pass for nothing. It is my opinion, however, that these people have suffered these charges to pass too long with silent contempt. So conscious have they been of the purity of their motives, and so well did they know the falseness of the charge, that they did not suppose that any person seriously believed such ridiculous stuff. In the meantime prejudices have grown up against them, which it will require a Millenium to eradicate.

By far the most important business brought before the Synod was the subject of the Theological Seminary. This institution languishes not a little for the want of funds, and is greatly embarrassed in its fiscal operations for want of a charter. As far as I could judge, some of the members of the Synod, seem to despair almost, of placing the Seminary on a

respectable and permanent foundation ; and perhaps are disposed to throw the funds already raised, and all that may hereafter be collected, into the institution at Princeton. But the majority are determined that they won't "give up the ship." This determination, however is not the result of blind obstinacy, but seems to be founded on the following reasons.

1. Money enough for purposes of education has been flowing from Virginia into other states, without any addition to the copious stream.

2. It will be for the honour of Virginia to have in it, erected and endowed by the liberality of some of its citizens, a Seminary in which an extensive and liberal Theological education can be obtained.

3. Men educated among *ourselves* are better suited to the habits of thinking and feeling, which prevail here, and in the southern country generally ; and of course can minister to greater acceptance among the people.

I cannot but commend the perseverance of these men ; and admit the validity of their reasoning. Notwithstanding their embarrassments, they can hold all the money that they seem likely to procure in any very short time ; and even with their scanty means they are doing great good. Let them persevere, and their object will finally be accomplished. Nothing seems more reasonable than the expectation that the Legislature of our county will—*not grant any exclusive privileges*—but allow ALL religious societies, in the commonwealth, to endow professorships of Theology either in the University of Virginia, or apart from it, as they may think best ; with satisfactory provisions respecting the appointment of Professors. While the united voices of the people (and of this people christians make a part,) demand of the Legislature continual vigilance over their rights and privileges, and while the Legislature is heartily disposed to perform this duty, nothing forbids the constituted authorities to adopt such measures as will enable ALL DENOMINATIONS to give to their candidates for the ministry, as thorough an education in Theology, as will be afforded to aspirants in Law, Medicine, or Politics, in the course of their studies. This is not the time to devise plans for throwing Clergymen behind others in the race of improvement, and thus bringing them into contempt. Far be it from me to insinuate that any such object is in view. Such a scheme would be as foolish as it would be wicked. Using the term *religion* in its general sense, we may affirm that man is a religious animal. He will have religion. It is utterly in vain to endeavor to prevent it. Shall the ministers of religion;

then, be as well taught as the wisest among us, or shall they be subjected to disadvantages in the pursuit of knowledge, which will render them objects of contempt with the learned, while they are regarded with affectionate reverence by others? This is a question which *absolutely must, and most certainly will be decided*, if not formally yet practically and efficiently. In other words, it must be decided whether the most powerful moral cause that ever operated on the human mind shall be directed by learned or illiterate men. And it is a question in which every man, woman and child in the nation is interested.

Respecting the particular condition of the Theological Seminary, I am not prepared to say any thing. Only, I may remark that it seems to me strange, that so few have made any very considerable donations to an institution so important. If I had any hope of ever acquiring so much money, I should regard it as an object of the highest ambition to perpetuate my name by endowing a Professorship to be called after myself. Because thus I should be recorded as a *benefactor*, and by means of my money, able men through succeeding generations would be employed in training up youth for the instruction of their fellow men in righteousness. Thus in fact I should be instrumental for ages and ages to come, in promoting the salvation of men, and communicating the gifts of heavenly mercy to the destitute and perishing. My memory then would be pronounced blessed; and in the great day of reckoning I might meet hundreds and thousands, brought to the knowledge of the truth, and made capable of everlasting enjoyments through the instrumentality of my professorship.

While in Staunton, I experienced the kindness of the people of that place, and had the pleasure of observing that they were in a great degree attentive to the preaching of the gospel by the members of the Synod. The Presbyterians have a large and very decent house of public worship in that town, in a state of considerable forwardness. If completed in the style in which it is begun, it will do great credit to the public spirit of the citizens.

It is very gratifying to observe a spirit of improvement at work in the building of churches, as well as in many other things. This is a subject of no small importance. A house of worship pervious to every blast; that lets in the heat of summer and the cold of winter, the rain and the snow, will certainly prevent regular habits of attending divine service. And much of the moral good produced by the institutions of religion, results from the habits of sober, and orderly, and regular attendance on them. Again, houses too small for the

comfortable accommodation of attendant worshippers, are sure to produce the offensive and mischievous practice so common in our country, of leaving church before service closes ; and of talking and laughing without, while the worship of God is going on within doors. Farther ; the fashion of sitting promiscuously on benches, instead of in pews, puts it utterly out of the power of parents to keep their children with them, and under their own eyes during divine service. Hence those habits of levity and indecorum so often complained of among the young. And hence, the reproach that often falls on pious parents on account of the conduct of their children. I have seen distinguished professors of religion weeping in one part of a church, while their daughters were giggling and whispering with young sparks in another ; and their boys were playing with negroes and vicious youth out of doors. It is most clearly for the interests of morality and religion, that churches should be filled with *pews* instead of *benches* ; and that by some arrangement, these pews should be appropriated to the families that compose the worshipping congregations. It is easy to make comfortable provision for occasional hearers. The aspect of a congregation thus arranged is delightful. A mother at one end of a pew, a father at the other, and the children between them, all serious, orderly, and attentive, form a group in the highest degree interesting. It seems in this case as though the intimacies, and affections, and enjoyments of domestic life, were brought to the sanctuary of God's house, to be purified and exalted, and prepared for affording still higher joys. The holiness of religion, and glories of eternity seem to invest these nearest and dearest relations of man, and clothe them with the majesty and grandeur of immortality. How different this scene from one often exhibited among us !

It is understood that the meeting of Synod in Staunton was the occasion of exciting a pretty strong religious feeling among some at least of the people there. But what the result has been, we have not yet heard.

On taking our departure from the kind and agreeable friends in this place, we travelled by Waynesborough, over the mountain at Rockfish gap, and by Charlottesville.

So many have seen the prospect, which, in all its loveliness, breaks upon the eye of the traveller when on the highest declivity of the mountain at this gap, that a description of the scene is unnecessary. The writer of this has passed that way more than twenty times, but never without a pause to contemplate the beauties which here crowd on the vision. There is nothing of that wildness of desolation which seems to forbid

the approach of man, but the mountains are clothed with verdure to the very top, while the vallies and plains give sure indications that the husbandman there rejoices in abundant harvests, and bears home the *spolia opima* of a patriotic farmer.

The day after leaving Staunton, we passed the scite of the Central College. It was not in my nature to go by, without pausing at a place marked out as the seat of the University of Virginia. Whether the Legislature will confirm the decision of the Commissioners appointed to consider this important subject, is yet to be decided. There seem to be some objections to their choice, which have not been considered.

The lands in that part of the country are held by great proprietors, who make large crops, and despose of them in the Richmond market. They have never been accustomed to sell veals and lambs, and pigs, butter and cheese, cucumbers and onions, and other things in the small way. Of course a market must be forced there; and the consequence will be, that scanty supplies must be purchased at a large price, and boarding will be expensive. Again, the population is not sufficiently compact and numerous, to make it easy and convenient to afford the necessary supplies to a large number of students. Besides an inland situation, remote as that is from navigation, does not seem to afford sufficient facilities for procuring many things that will be demanded; such for instance, as suitable glasses for experiments in Chemistry and the various other departments of natural philosophy. And further still, it deserves serious enquiry, whether hundreds of young men, united by common sentiments, and acting in concert, as is usual at a University, will not overawe and keep under complete control a sparse population, such as is found, indeed, in almost all parts of our country. Some experience, and considerable observation has convinced the writer that a dense population, on all sides surrounding a University, ought to exert a powerful moral influence on the students, to preserve the order which ought always to prevail in such institutions.

While, however, I make these remarks, let it be understood that I am with all the ardour of my soul devoted to the great object of promoting sound learning in Virginia. I have no local prejudices to consult. Let the best place be chosen for the University, be that where it may: and let the pecuniary and intellectual resources of the whole state, be put in requisition not only to redeem the character of Virginia from the stigma of past negligence, but to place her literary institutions on a level with the most celebrated in the world. This is a subject of universal interest—All conditions of men have a deep concern in it, and they ought to let their voice be heard,

and cause their influence to be felt. As for myself, enthusiast as I am in this cause, and every other that concerns the interest and honor of my native state, feeble as is my voice, I cannot keep silence. As I stood in front of the buildings already erected, and regarded that as the place, where the future University will probably be located, my feelings dictated a soliloquy of the following import.

This a beautiful situation ! The prospect is indeed fine ! The plan of these buildings too, as far as it is developed, is judicious, and does credit to its author. The extent of the outline indicates the possession of considerable pecuniary resources. The public spirit of the friends of this institution is more than idle talk—Let them have the praise that they deserve. But the public spirit of Virginia is aroused. Thanks to those who gave the impulse !—And thanks to those who established the literary fund !

But here it is expected that the University will be located—Be it so, if the people of Virginia wish it—Otherwise let it be where they please. The location is comparatively a small affair. The internal management of the institution, is the all important concern. This University is to be either a radiant point, from which will flow streams of genial light into all parts of our country ; or it will glare on the land with baleful and malignant fires : or, to change the figure, it will be either a fountain of living waters diffusing health and vigor ; or a poisoned spring, spreading disease and death. Here virtue will exercise her gentle sway ; or vice will erect her throne. Much will depend on the habits of students previously formed ; on the domestic discipline to which they shall have been subjected ; and as was said, much on the internal organization and conduct of this institution. Will those who manage its interests have wisdom to consider, that mere knowledge is not sufficient to make men good citizens ? That one may possess the abilities of an Angel, and be a fool ; may explore every field of human science, and be a profligate ? Sound principles and correct habits are unspeakably more important than genius and learning. What then will be the moral discipline of this national institution ? Will its Alumni go into life, with passions inflamed by indulgence ; and with hearts hardened and minds darkened by the pride of philosophy falsely so called—and thus be prepared to scatter around them arrows, firebrands, and death ? Or will they, after years of laborious study and willing subjection to wise discipline, appear among their countrymen, modest, humble, unassuming, pure, benevolent, and in a word, adorned with every virtue ; as well as trained to all sound and solid learning ? These

are questions of vital importance. Verily there is an awful responsibility resting on those to whom this great affair is entrusted. Should they commit any vital errors, they will entail a curse on their country, which ages cannot remove—But should they act wisely, no words can adequately express the extent of the benefit which they will confer.

But what will they do in relation to the delicate and important subject of religion? Will an attempt be made to exclude its influences? This is impossible. Man can as soon pull the moon from its orbit, as alter the fundamental and original principles of his nature, so as to free himself from the influences of religion in some form or other. And as surely as the University of Virginia shall be established, it will, in a short time, assume a decided character in this respect—it will be either *Deistical*, or *Socinian*, or *Christian*. It will be utterly in vain to attempt the conduct of it on general principles. Because religion strongly seizes on the mind, and creates a most powerful interest in every bosom. And powerful feelings will not deal in *heartless generalities*. These remarks are founded on experiment. They are supported by an ample induction. Indeed there is not a literary institution of any note in the world, that has not a decided character in reference to religion. The people of Virginia ought to know this; and in the whole plan of their university, have reference to the nature of man as a religious being. Should it finally be determined to exclude Christianity, the opinion will at once be fixed that the institution is infidel—Men according to their prejudices will affix to it different epithets—Some will call it the Socinian; others, the Deistical, or Atheistical University. Christians of various denominations will loudly complain, that, altho' they are citizens, possessing equal rights with others, and equally interested in this national school, their opinions are disregarded, their feelings trampled on, and their money appropriated utterly contrary to their wishes. These complaints will give rise to recriminations. Warm controversies will be carried on; and under the excitement produced by them, *opposition institutions* will be erected; and the energies of the state, instead of being concentrated for the support of the University, will be divided and expended on several subordinate establishments.

To prevent a result like this, is the object in publishing these thoughts. I am not prepared to say what course will be best. But let the subject be discussed; and the wisdom of Virginia be put in requisition for the solution of this difficulty. The fundamental laws of the state respecting the freedom of religion are most excellent, most salutary. If any

laws ever deserved to be like those of the Medes and Persians, *unalterable* ; these are the laws. Let due honour be given to the Legislators who enacted them. All discussion must proceed then, on the principle that this part of the constitution is not to be changed. At the same time, it ought to be assumed that religion, so embodied as to make it an efficient practical rule, is to be taught in our schools. The plan humbly suggested is to allow Jews, Catholics, Protestants, Episcopalians, Methodists, Baptists, any and all sects, if they shall choose to exercise the privilege, to endow Professorships, and nominate their respective professors. Let it also be a statute of the University, that the students shall regularly attend divine worship ; but in what form should be left to the direction of parents ; or in failure of this, to the choice of the students. In addition to this, the professors, in every case, must be men of the utmost purity of moral principle, and strictness of moral conduct. A man who requires powerful stimulants to put him up to the best of his abilities is not to be admitted for an hour, within the walls of the University. In fact no one is to be allowed to hold a place, who does not practically adopt that wise maxim of the ancients, *Maxima reverentia debetur puero*.

While writing this, I hear the insinuation that after all, the Legislature of Virginia will establish no University, no Colleges, no general system of education—I can believe no such thing. Our representatives will not thus trifle with public feelings and public interests. And if so disposed, they dare not do it. The PEOPLE are awake on this subject ; and demand of their Legislators a wise and efficient system of public education. Woe unto them, if they resist this demand ! Should they, called into the service of the people at this auspicious season, when the prevailing sentiment favours an object so important, instead of seizing the advantages offered, and turning them at once to their own glory, and the good of their country, extinguish the ardour which wise and virtuous private individuals have taken much pains to enkindle, and produce a revulsion of public sentiment and feeling—then, their names will be handed down to posterity with a mark of disgrace which no time can obliterate ; and Virginia as she descends from her former eminence into dishonour and contempt, will heap her maledictions on their heads. But the thing is not to be believed. They will not, and they dare not do it. Every one now knows, that the great business of erecting and endowing Seminaries of learning, is not to be left to the desultory, and feeble exertions of individual enterprise. And should the State fail to provide for the due

instruction of the people, they will fail in a paramount duty.

It is difficult to withdraw from a subject so deeply interesting. But the withdrawal will be only temporary. The writer of this will return to it again and again, and, however feeble his abilities, will give them, in their best exercise, to an affair so deeply involving the best interests of his country.

While pursuing my journey through this part of the country, a comparison was instituted, as well as former recollections and immediate observation would allow, between the past and present state of Agriculture: The result was highly gratifying. A very great change has taken place in the mode of cropping and the style of cultivation. A system of rotation has been adopted; gypsum and other manures are used; the manner of ploughing has been greatly improved; many fields that once seemed to be exhausted, are getting into good heart; and the whole appearance of the country indicates improvement. Happy consequences may be expected from this state of things. The tide of emigration will cease; literary and religious institutions will be fostered; morals will be improved; patriotism will be increased; the evils of slavery will be mitigated, and limited; and the blessings which we enjoy, will in general be augmented. If any one individual has been instrumental in producing these changes, he deserves well of his country. Patrick Henry, after listening once to an animated discussion on politics, in which the subject of patriotism was frequently introduced, observed, "Well, gentlemen, you may say what you please; but in my poor opinion, he is the best patriot who finds out the easiest and surest way to stop a gully." Considering the condition of a great part of old Virginia, there was much force in this remark.—My opinion deserves but little consideration on this subject; but until better informed, I shall regard the author of *Arator* as the great agricultural benefactor of this State. His doctrines may not be universally correct; and his style as a writer is very unclassical; but his book has roused the people, has set them to thinking, and making experiments. Its indirect influence has been incalculable, and in the highest degree beneficial. I, for one, would vote him a civic crown, and would proclaim, *thus let it be done unto the man, whom the people delight to honor.*

It is to the spirit infused by *Arator* that we owe the Agricultural Society of Virginia—an association now rapidly extending its influence, increasing in numbers, uniting the best talents of the country, and affording a promise of most important benefits to the community. Success to its efforts!

While indulging in these meditations, I was brought into

collision with one or two characters somewhat amusing, and not a little provoking. If I possessed the exquisite felicity of Addison, my readers should have a full length portrait of them—As it is, I shall only venture on a sketch. And first, for one that shall be designated as the *country Dandy*. He is a variety of a species, sometimes appearing in the streets of all our principal towns; essentially the same, but in some respects, ludicrously different. Both, for instance, have contrived to get rid of modesty and diffidence, as completely as though these qualities never belonged to their race. They agree, too, in a mortal aversion to useful employment; and an inordinate love of sport and pleasure. Both pronounce their opinions with an air of infallibility; and although their reading extends to little more than a newspaper paragraph, or, it may be, the titles of a few books, they speak as though they knew all that is knowable, and could do all that is possible. A quiz or a pun, however, is the highest intellectual achievement to which either aspires. But they differ. A *town Dandy* compresses his thorax and abdomen with corsets; a country dandy his lower extremities with tight pantaloons; the former wears petticoat trowsers, the latter bag-coats; the one draws his cravat with a tightness threatening suffocation, the other hangs it on like a collar on a plough-horse; the one, shod in iron, courses the footways, tramping almost as heavy as an elephant, and talking as loud as an auctioneer; the other, booted and spurred, dashes about the country, as he elegantly expresses it, *to see the Gals*. The one says, '*pon honor Ma'am, I will*'; the other, '*I'll be drot if I don't*.'—Both, however, can swear like privateersmen; and are very apt to make a display of this admirable gift, if they happen to travel with a minister of the gospel, or other pious person.—It is really mortifying to find such creatures thriving on our republican soil. Yet there is some consolation in the idea that the species, compared with the whole population, is by no means numerous; and that they are permitted to exist, for the beneficent purpose of showing how pitiable a human being is, who directs the high faculties of his immortal nature to no useful purpose. A young man, who feels what he owes to himself, his friends, his country, and his God, and employs the prime of life in the acquirement of useful knowledge and the cultivation of right affections, with a generous desire to render some service in his generation, and to leave behind him an honest fame, is an object of the deepest interest, and warmest complacency. I hope and believe that the number of such youth is encreasing in our country, and that the sentiment will never prevail that a man to be a gentleman, must be *good for nothing*.

The other character which fell under my observation, shall be designated as that of the Anti-improvers. These men have a horror at every thing like change. They love what they perpetually call the *good old way*; and the *way of their fathers*. Not because they cherish, with a more generous affection than others, the memory of their ancestors; but because they are too lazy and spiritless to make the exertion necessary to change former habits, and break up old associates. Trouble, by which they mean vigorous effort, is with them the *summum malum* of human life. Every thing, *will do well enough as it is*. They are surrounded with uneducated children; their horses and cattle are as lean as fence-rails; their lands exhausted and of course yielding every year more scanty crops; their roads almost impassable; their credit perhaps annihilated; they complaining of hard times; and yet every specific thing will do well enough! It is among these, that all measures for internal improvement, create a great outcry. Roads, Canals, Colleges will cost money; and therefore we are to do as we can without them. These gentry seem to be much of a mind with the honest German, who some how or other, found his way into the Legislature of Pennsylvania. During the period of his public services, a Bill was introduced for the better organization of the Militia. On being asked what he thought of this Bill, he very promptly replied “*Vy, ve vent drough de revolution, mit de vife and de trum, and I tinks now ve can to vell enough mitout organs.*”

---

## DYING CONFESSION OF JOSEPH HARE,

REMARKS ON THE PENITENTIARY, &c.

[Continued from page 521.]

The present is as good an opportunity, as will again offer, for making some remarks on the expediency of allowing and encouraging young people and servants to attend public executions. We confess that we have for a long time doubted the policy of the measure. And the recent occurrence of an awful event of this kind, put it in our power to make some observations, which went strongly to confirm the opinion previously formed.

A man named Gibson was, after three trials, in all of which he was found guilty, condemned to capital punishment for murder. And although the unhappy creature persisted to the last

in protesting his innocence, no reasonable doubt could be entertained of his guilt. Accordingly, on the day appointed by the very respectable Judge who presides in the superior Court of Richmond, the law "Whoso sheddeth man's blood, by man shall his blood be shed" was enforced. The occasion drew together an immense concourse of people both from town and country. We had no heart to witness the horrid spectacle; but were anxious to observe as far as possible the moral effect. The thing which struck us most forcibly, was the contrast between those who stood still, and looked at the unhappy criminal, as he passed on to the place of execution; and those who were going to see the sad sight. In the former, the deepest feeling was exhibited every one turned pale, and many trembled—Among the latter, eagerness to push on in the crowd, lightness of speech, and any thing but seriousness, were manifest. We saw hundreds returning from the place, very much in the stile and manner in which we have seen persons going home from a race. A worthy friend, who went to the gallows, informed us, that while the dreadful preparations were going on, a plank fence, which was overloaded by spectators, was broken down, and numbers precipitated to the ground; and that this circumstance occasioned a loud laugh in the crowd! In a word, the whole of our information and observation, convinced us that the imaginations of those who did not witness this scene, made the example much more impressive to them; than the *sight*, made it to the spectators. And we are persuaded that spectacles of this sort, with all their accompaniments, afford too powerful a stimulus, create too strong an excitement for the health of the heart. As executions are becoming more frequent than they once were, we thought it not amiss to submit these remarks to the consideration of the public. Our wish is, that such awful examples may have their proper effect.

It is truly lamentable, that the dreadful necessity of cutting off a member of civil society should occur. But so it is; and so we fear that it will be. There is taking place, a great change in the sentiments of the people on this subject. We have of late days, frequently heard the remark from some of our most intelligent citizens, that some public examples are necessary. In fact, said they, the good of society requires *that some should be hung*. Not long since, however, the public sentiment ran quite the contrary way. It is worth while to enquire into the cause of this change. It ought however to be previously remarked, that, all things considered, offences against our criminal laws are comparatively rare. The average number of convicts does not, we believe, amount to fifty

per annum in the whole state. What then can be the reason of the alteration in public feelings ?

In proceeding to answer this question, it is due to ourselves to say, that from the beginning we have been warm advocates of the Penitentiary system. We remember well, with what feelings, in our youthful days, we read the speeches of George Keith Taylor, in the Virginia Legislature, on this subject. And we are glad of this opportunity to testify, that while they enlightened our minds, they served to excite high ideas of the vigour of his understanding, and the benevolence of his heart. But to this we are constrained to add our belief, that the system, as conducted among us, has disappointed the best hopes of the people in reference to it. The philanthropist delighted in contemplating a plan, by which the violent were to be subdued into peaceable unoffending citizens, and he that stole was to be taught to steal no more. But what is the fact ? Hare, as we have seen, spent five years in the penitentiary. Gibson, lately executed in this city, had not long before the commission of his last crime, been discharged from the same place. These are two instances. Uncontradicted public report warrants the belief that reformation among the convicts is exceedingly rare. Nor is it wonderful. No efficient measures are adopted to produce a radical reformation ; no powerful moral causes are made to exert their influences on the convicts. The whole process is too mechanical. Too much dependence is placed on the mere negation of temptation. In a word the system proceeds on narrow and imperfect views of human nature. This is spoken after much deliberation.—In support of our assertion, we ask where are the instances of reformation among the convicts ? And why did the Legislature, at its last session, find it necessary to enact a very strict law concerning criminals, a second time sent to the state prison ? It is as certain as experience can make it, that there is some great defect in the internal police of that institution. And should no remedy be found, we apprehend that the voice of the people will at length demand a return to the old system. This we do most heartily deprecate ; and therefore have ventured on this course of observations.

Here it is proper to observe that we have no fault to find with any of the existing rules and regulations. The hard labour, coarse but wholesome food ; and solitary confinement are all very proper. Chastisement too may be expedient. The division into classes, and allowing to the higher classes some honorary distinctions are exceedingly well. We are not sure, however, that this subject is carried out to the extent which wisdom would dictate. As far as there is any general

intercourse among the prisoners, (and we do not see how, on the present plan, it is possible to prevent considerable communication,) the old and hardened villain communicates the influence of his character to the less corrupt. What we mean to say is, that there is no classification in the prison, founded on previous character. But those who have been most, and those who have been least abandoned; the wretch whose whole life has been a blot, and whose character has never been redeemed by a single virtue, enters the penitentiary, as far as regards its internal arrangements, precisely on a footing, with a hapless youth, who under the force of temptation, has committed only one offence. Perhaps discrimination here is impracticable. If so, it is much to be lamented. These hints are thrown out for the purpose of exciting enquiry on this part of the subject. We proceed to state what appear to us the great deficiencies of the system.

And, first it is understood, that most of the convicts are exceedingly illiterate. Many have not been taught to read. But a far greater proportion have never been subjected to that moral discipline, which is necessary to form good principles. The moral capabilities of their nature have never been called into action; their various relations have not been explained; the duties resulting from them, impressed on the conscience. On the contrary, man's original bias to evil, has in them been strengthened by the whole force of example and habit—their early associations are connected with vicious indulgences, and all their ideas of pleasure are allied to crime. Now, what moral benefit can be afforded to such beings, by mere negation of temptation? In solitude, they have no materials for thinking, no principles by which they can set to work for the reformation of their character. And in fact, it is with men in their condition, only a process by which obedience to the keeper may be secured.

As far as we have learned, the passion of fear affords the principal, and most efficient means for the regulation of the whole institution. This, indeed, is not without its use.—Nay, it is necessary to employ it. But working alone, it never reforms; it debases and degrades. It is thus that we govern brutes. That which is exhibited in Scripture, as the mode pursued by the Deity, is exactly adapted to the condition of human nature. Our fears are alarmed by the terrors of eternal justice; but we are at the same time encouraged by the hope of mercy. It is impossible to bring a man to repentance by fear alone; its legitimate fruit is despair. It is clear, then, that in the conduct of a Penitentiary, tenderness, and compassion must be mingled with severity; and hope

must diffuse its stimulating and cheering influences through the whole man. At the same time, care must be taken to rouse all the moral faculties from their torpor, their death-like stagnation, and bring them into a state of sensibility and activity. But how shall this be accomplished? We again repeat, that the present course of discipline is shown by experience to be inefficient. And no wonder. Nothing of sufficient energy is set before the prisoner to awaken his moral feelings, and implant the seeds of good habits. The prospect of an early discharge for good behaviour cannot do this.—Because this is a prospect of being thrown again into a society, among whom, all the good will shun communion with a Penitentiary convict. The love and veneration of a man's friends and connections constitute one of the most powerful motives to virtuous conduct, and one of the best securities against vice. But all of a discharged criminal's relatives and associates, know that he has been in the Penitentiary; and they cannot respect him. If he goes among strangers, and thus associates with the decent and virtuous, he is conscious of perpetually practising an imposition, which, if detected, must cover him with infamy. And this consciousness will inevitably exert a powerfully demoralizing influence. It is obvious, then, that some principle of mighty and uncontrollable energy must be implanted in the mind; a principle which rises above the ordinary influences of human life, and derives motives to honesty and every virtue from eternity; which authorises the hope that finally every reproach will be wiped away, and the sincere and humble penitent will be admitted to share in the honors of the just made perfect. This principle is implanted by religion. But it ought to be understood that religion is not an evanescent feeling—a temporary excitement; but a belief of the truth, and a disposition to act according to its dictates. Hence, religion implies instruction. The relations of man, as the foundation of duty, are to be explained; and the obligations resulting from these relations to be enforced.

From these remarks we would infer the expediency, if not the necessity of appointing an additional officer in the penitentiary, combining the functions of a minister of the gospel and a schoolmaster. He ought to have a competent salary, so that his whole time should be devoted to the duties of his office. He should be obliged to teach the illiterate; to afford instruction to all, in the principles of morality and religion; to put books into their hands suited to their several capacities, and afford them every facility for moral, and intellectual improvement, which their condition would admit; as well as give

instruction from the pulpit. It should be his business, too, to visit the sick, and afford them every comfort in his power. In a word, his whole intercourse with them should be one of kindness and tenderness. We are persuaded that this measure would have a very happy effect ; and do much to redeem the character of the institution.

But it may be asked, from what sect of christians should this schoolmaster-chaplain, be selected? We answer from *any*. Let him be a man of talents, piety, benevolence and industry : and then let him call himself Quaker, Episcopalian, Methodist, or Baptist—We, as Presbyterians, would not care. All that we wish is to give additional efficacy to a system which we most zealously approve ; and which we should grieve to see discredited among the people. And for this purpose, we wish some one citizen to be selected, not because he is a minister of the gospel, but because he is qualified for the office of giving instruction to a number of our fellow creatures who greatly need it.

There are now nearly one hundred and eighty convicts in the Penitentiary. Of these only one is to be confined for life. The rest will, it is presumed, be turned out before long on Society. It is the interest of the community that they should be discharged with minds enlightened by the doctrines of a sound morality, and hearts imbued with a pure religion. It is in reference to this interest, that we recommend the measure above suggested. And it does seem to us that every sentiment of humanity, and every maxim of prudence demands of the Legislature some adequate provision *for the better instruction of the convicts in the Penitentiary.*

We are conscious that in this case we are pleading in favour of unhappy men, who, while they merit our censure, excite our pity ; of an institution which is intended, and ought to be a place of reformation ; of the interests of a community to which we are bound by every tie which can bind man to his native soil ; and not in favour of ecclesiastical pretensions—We feel it to be our duty thus to plead, and if measures, which we conscientiously believe would be highly salutary should not be adopted, we shall be acquitted, on this score at least, from self-reproach.

If in any thing we have misapprehended the real state of the Penitentiary, we shall gladly be corrected—To this we add, that not the slightest censure is intended towards those who now conduct this important affair—As far as we know, their proceedings are strictly legal.

## ON THE CLOSE OF THE YEAR.

The year 1818 is just about to leave us forever. This is a season well suited to serious reflection. Let us pause, and hold converse with our past hours, before the remembrance of them shall have faded from our memory—On this solemn occasion we offer the following very brief remarks for the consideration of our readers.

1. Thousands of our fellow creatures, who began this year firm in health, and high in hope, now sleep in a bed of dust, and the places which knew them, know them no longer—But our lives are prolonged. For what purpose is it, that a gracious providence preserve us? Surely, not that we may have time and opportunity for sinning—not that we may waste our days in folly—not that we may eat and drink and sleep, a little longer. Such designs would be unworthy of the Sovereign Disposer of events. We refer to 2. PET. III. 9 & 15. for an answer to the question just proposed. By thus sparing us, God, allows time and opportunity for repentance, and for the securing of our salvation.

2. This being the case, let both writer and reader ask themselves—What have we done, during the past year, for the accomplishment of this great purpose? Have we regarded the calls of mercy, and the warnings of justice; have we improved the means of instruction and the dispensations of Providence; have we grown in grace and in the knowledge of our Lord and Saviour Jesus Christ? Or are we more thoughtless, more worldly-minded, more negligent of the Scriptures, and colder in prayer, than at the beginning of the year. It is most certain that we have not been stationary—We have either receded, or advanced; are a year's journey nearer to the confines of Heaven or hell.

3. Preparation for Heaven consists much in *doing good*. A dead faith, is no more faith; than a corpse, is a man. What have we done, then, for the honour of God; what for the promotion of his cause in the world? Have our talents been consecrated to this service; has our influence been exerted in favour of religion; has our substance been dedicated to the Lord? This is an age, in which the Church is awake; a time, when God, by his Providence, calls for the willing and active service of all. The Bible is to be sent, and the Gospel preached to every nation. The Jews are to be brought in, with the fulness of the Gentiles; and Jesus Christ is to reign “from sea to sea, and from the river to the ends of the earth.” Now

it is by the instrumentality of man, that these mighty events are to be accomplished. The history of the church from the ascension of our God and Saviour, to this day, is a proof of the truth of this remark. And this is the greatest honour that has ever been bestowed on man. The splendor of royalty, the pomp of power, ovations and triumphs ; and what is higher still, the glory of genius and learning, are less than nothing compared with the honour done to him, who is instrumental in extending the borders of the Redeemer's Kingdom, and turning sinners to righteousness. And in this age, there are so many ways of effecting these great purposes, that no place is left for indolence and indifference. He who does nothing is inexcusable. Some may preach ; and all may pray. Bible, Missionary, and tract Societies are open to all. Reader ! remember that he who can, in any way, do good, and does it not, is guilty and must answer for his omission before God.

Let the season remind us how short the time, at longest, during which we can do any thing for the honour of our Saviour, and for the good of our fellow men. And let us now consider, how all worldly interests will appear to us, when our last hour shall arrive ; and willing or unwilling we shall be just about to appear before the tribunal of our Holy and Omnipotent Judge. With the impression, which these considerations are calculated to make, full upon our minds, let us form our resolutions for the ensuing year.

4. The fact before adverted to, that by the instrumentality of man the reformation of the world is to be accomplished, may afford much encouragement in any endeavours, which we may be disposed to make in doing good. Thus we are acting in co-incidence with the revealed purposes of the Almighty. We are carrying on his designs—and “ we know that our labour shall not be in vain in the Lord.”

Again, the rapid unfolding of the roll of prophecy ; the hastening on of the times of Millennial Glory, ought to stimulate us to the utmost activity. However we may have been employed during the last year, the work of evangelizing the world has been going on. The Bible has been sent to those, who had never before seen it—the glad tidings have been proclaimed to many who had never before heard them. New converts have been added to the Lord ; new churches have been organized ; new missionary fields have been explored. And the work will go on. Our indifference or opposition can no more stop its progress, than a grain of sand could impede a comet in its career through boundless space. Inactivity then will ensure the loss of all the honour of co-operation with

heaven—opposition will bring inevitable defeat and disgrace on ourselves.

Reader ! may you through this year enjoy all the happiness resulting from sincere and honest endeavours to do good !

---

“MODERN EUROPE,” BY RUSSEL.

*Mr. Rice*—You are, no doubt, well acquainted with the character of the compend of History, called “Modern Europe,” by Russel. It is to be regretted, that the writer of so useful and elegant an history, should have been so smitten with the appellation of a “Philosophic Historian,” once applied to Hume and Gibbon, whose pretensions to the character of *real Philosophers*, are now the theme of ridicule. To make sly insinuations against Christianity, to utter falsehoods against the history, and to excite disrespect to its morality, is the sum of *their* philosophy.

Russel has said many things which would appear to distinguish him as a very different character from that of the above named sophists. But it would require much to redeem him from the contempt which the following sentiment and illustration of it, are calculated to justify:—At page 39, vol. 5, he is speaking of the Buccaneers, or famous Pirates, who committed so many daring and atrocious robberies on the commerce and settlements of almost all nations, during the greater part of the 17th century. He says, that they always *prayed* before they set out on a voyage of *piracy and murder*; and in a note to this place, he thus expresses himself—“This is a precious instance of the inconsistency of human nature, a striking proof how little connexion there frequently is between religion and morality; a truth which is farther illustrated by the following curious anecdote: ‘One of the causes of our disagreement,’ says an *enlightened freebooter*, speaking of quarrels between the English and French Buccaneers, ‘was the *impiety* of the English; for they made no scruple, when they got into a church, to cut down the arms of a *crucifix* with their sabres, or shoot them down with their pistols, bruising and maiming the *images of the Saints* in the same manner.’ But it does not appear that these devout Buccaneers, who were shocked at seeing images of a saint maimed, were more tender than the English Buccaneers of the lives of their fellow creatures,” &c. VOL- 5 P. 39.

Now, the above is a striking and precious instance of the *want of common sense*, in a “philosophical historian”!! The

morality of the Gospel has compelled the admiration and praise of every infidel, not excepting even Hume. That no man can be *really religious* without being *moral*, is a truth so palpable and so uniformly acknowledged, that it requires no proof—Yet, the *philosophic* historian says, there is frequently little connection between *Religion* and *Morality*! And the instance is, that freebooters *prayed*, and that he who would murder a fellow-man, was shocked at maiming the image of a saint! A more stupid and absurd sentiment and illustration, cannot be found! Does every superstition necessarily partake of any degree of *real religion*? Is the *pretence* of religion, religion? Is every profession of virtue, virtue? Was Cromwell truly pious, because he professed to pray, and indeed did pray? Russel himself ridicules Cromwell's pretensions; and were they not as good as the pretensions of the Freebooters? He readily scorns the title of Cromwell to the praise of a pious and good man; but, yet he thinks the freebooters *were* religious, because they pretended to be so. To put the *pretence* for the reality, is quite in character with the sagacity of these *Philosophers*.—Perhaps they have their object in endeavoring to impose a sophism on mankind; for if they succeeded, it would follow that every *pretender* to philosophy, would be a philosopher; and every *pretender* to patriotism would be a Patriot. L.

---

For the Evangelical and Literary Magazine.

### "ERRORS OF GENIUS," EXEMPLIFIED.

It is a very old saying, and its truth will certainly not be disputed, that "perfection is not found below." This reflection never occasions a deeper sigh, than when we survey the characters of men. In reading the lives of those, who have been most famous for their powers of mind, and the greatness and number of their acquisitions, how often do we see something to regret? There is almost always some great failing, which prevents their arriving at that height of perfection, for which they seem to have been designed, and injures a reputation, which should have been unspotted and unlimited. At a little distance from these eminent, frail men, one is apt to be dazzled by the brilliancy of their characters, and to imagine, that their abilities consecrate them as superior to infirmity, and enable them to soar above the reach of the follies and miseries, that attend the multitude. But on a nearer examination,

we startle with disappointment; we see even in these, the pride of our race, abundant cause to exclaim, alas! poor human nature! So far from being peculiarly exempt from the foibles of the rest of mankind, we find that these great men, like an extensive fortified city, are accessible to dangers and evils, to which their very greatness peculiarly exposes them.

How it is, that these human rarities come to display such prominent faults in their character.—Whether a *great genius*, according to the idea of some, is an irregularity, an undue exuberance in the moral world, which, like an unnatural growth in the vegetable and animal, is attended by its train of peculiar diseases; or whether genius is rather a just expansion of the whole mind, an enlargement of the character, in which faults are seen magnified in the same proportions with excellencies, like the rugged protuberances of the majestic mountain oak, it is not my present purpose to attempt to determine. I shall leave that subject for the inquisition of some more profound metaphysician. But taking for granted the existence of the imperfections of the great, and the manifest propriety and utility of an occasional and candid reference to them, I propose, in this and one or two subsequent essays, to point out a very few of the principal errors of genius, illustrating each by some prominent example in real life. Sensible as I am, both of that delicacy, which is proper, when discussing the merits of the distinguished dead, and of the discriminating justice, which the cause of truth demands in every such attempt, I trust that in these ruder trials of my pencil to portray the outlines of character, I shall succeed so far as “nothing to extenuate, nor set down aught in malice”—the Scylla and Charybdis, upon one or the other of which, *describers of men* are so apt to be hurried.

The foible which I will first endeavor to illustrate, as perhaps it is the most conspicuous error of genius, is *inconstancy in its object*. The friends of science and of mankind have repeated occasion to lament, that those, on whom nature seems to have exhausted herself in a profusion of her gifts, and who might adorn, enlighten, and enlarge any sphere, instead of making a thorough and useful conquest of one province, so often squander their precious time and talents in an endless succession of pursuits.

The records of learning cannot present a more appropriate instance of the failing I wish to illustrate, than the character of Dr. JOSEPH PRIESTLY.—To deny this noted person the meed of brilliant genius, would betray either prejudice or ignorance. Original, ingenious, and ardent to enthusiasm,

but one attribute seemed wanting to render him eminently successful--and that was *constancy*. To attempt, simultaneously, every title to learned fame is wholly in vain. *Non omnia possumus omnes*. One eminent in the law has told us, that an undivided attention of *twenty years* is requisite to form a *perfect jurist*; surely, then, to support at once the various characters of *chemist, physiologist, metaphysician, and divine*, with that degree of competency, too, as to be able, *like Priestly*, to enlighten the world with voluminous writings on the most essential topics of such dissimilar and extensive sciences, should seem to require a longevity at the present day, not granted to transient man; as well as a rapidity and scope of intellect equally supernatural. The consequence of this versatility, even in a person of Priestly's activity of mind, might have been easily anticipated. It was only in one of his numerous provinces, that of chemistry, that he can justly be said to have ever persevered a sufficient time to reap the fruit of his labors. He rarely did more than to attack the outposts of science, and, cloyed with the facility of a half-gained victory, he usually retired, without having established his mastery, or enjoying the spoil.

Priestly was seldom inactive; but the same may be said of the winds: he exhibited all their variations. At one period of his life as a metaphysician, he was an advocate of the immateriality of body: at another he veered to the opposite point of the compass, and occasioned much excitement by his zeal for the materiality of the soul. At one time from the laboratory, he proclaimed his discoveries in physics; from the desk at another, he filled the religious world with Theological controversy. Pursuing these different and even contrary courses, it is not surprising, ardently as Priestly attempted every thing, and highly as his intrepidity succeeded in exciting the thinking part both of Europe and America, that the interests of sound philosophy, of philanthropy, or of his own lasting reputation have been, on the whole, but little advanced by his speculations. He perhaps took *more wide and numerous steps* than any other philosopher of the last age, yet his efficient progress was small; for in correspondence with his ever changing directions, he frequently crossed his own path, and in the midst of his reduplicated mazes, he was often surprized at finding himself on the same ground, whence he commenced his course. Indeed, were I to paint on canvas an allegorical picture, in which I wished to represent Priestly sedulously busying himself, with all his characteristic ambition, to gain the eminence on which arose in his view the Temple of Fame, I should draw several different paths all leading to the same object of

his hopes, correspondent to the distinct pursuits of the learned, one appropriated to Theologians, another to Literati, a third to natural Philosophers, and so on. Instead of pursuing some one of these counterminous tracks, like his companions, the genuine worthies of the last age, I would represent Priestly as fixt upon no one, but as, if ludicrously solicitous to reach the Temple by *all of them*, I would figure him exhausting his strength in traversing with a useless activity from one to another, ever equally distant from his object.

To *posterity* Priestly must be known; but in that galaxy of master spirits, among which he was so happy as to be encircled, *he* will be recognized only in a *secondary splendor*. The rapid wildness of his genius, in short, reminds me of that beautiful and just allegory of Mr. Addison, in which he compares the march of *Genius* with that of *Application*. It is true in the actual velocity of his varying career, he surpasses many others; but after all, he must yield to the palm of ultimate progress to his more moderate, but less fickle competitors, the sons of *Application*.

Thus do the most shining talents become comparatively lost to their possessor and the world, if set in motion at random, undirected by any permanent object of pursuit. This truth, (I subjoin the expression of a cotemporary satyrist,)

“let *Proteus—Priestly* tell,

“Who writes on all things, but on nothing well :

“Who, as the demon of the day decrees,

“Air, books, and water makes with equal ease.”

Let us first ascertain to what sphere Providence has fitted our talents, and let it then be our great study how we may best fill and adorn it.

ACADEMICUS.

## Religious Intelligence.

### FOREIGN.

#### ALPHABETICAL LIST OF PROTESTANT MISSIONARY STATIONS AND MISSIONARIES THROUGHOUT THE WORLD.

[Continued from page 236.]

##### JAVA.

In Insular India—2350 miles S. S. E. from Calcutta—the population above two millions—Mahomedanism the prevailing superstition—many Chinese are resident here.

BATAVIA—The capital of the Island.

*Baptist Missionary Society—1813.*

W. Robinson, — Reily,  
— Trowt, Joseph Phillips.

Mr. Robinson has begun to preach in Malay, and he and Mr. Trowt are applying to the Javanese. Messrs Reily and Trowt have lately arrived,

The Committee of the Java Auxiliary Bible Society have presented Mr. Trowt with 1000 rupees, in aid of a Translation of the Scriptures into Javanese, which he has undertaken, and in testimony of their high sense of his exertions therein.

*London Missionary Society—1814.*

John C. Supper  
 Officiates in the Dutch Church; is Secretary of the Auxiliary Bible Society in Batavia; and circulates the Chinese and other Scriptures.

SAMARANG.

In 1814, the London Missionary Society placed at this station Mr. Gottlob Bruckner; but he appears, by recent intelligence, to have united himself to the Baptist Missionary Society.

Java has been restored to the Dutch. When in former possession of the island, they promoted Christianity therein.

JESSORE,

In the east of Bengal—77 miles E. N. E. from Calcutta—the district contains 1,200,000 inhabitants, in the proportion of nine Mahomedans to seven Hindoos.

*Baptist Missionary Society—1807.*

William Thomas, (Country born.)

NATIVES:

Sepul-rama, Manika-sha, Nurottoma.

This Mission has four branches, each about thirty miles apart.

KARASS.

In Russian Tartary.

*Edinburgh Missionary Society—1802.*

Alex. Paterson, James Galloway.

With a view to introduce the Gospel among the Tartar Tribes, a Mission was established at this place.—One of the Missionaries has translated the New Testament into the Tartar tongue, which has been printed, and is now in the course of circulation. Mr. Paterson made a tour in the Crimea, in the summer of 1815, in order to distribute the Tartar Testament and Tracts. He found at Bakcheserai a Tartar translation of the Old Testament, which he has sent to Astrachan.

The Sultan Katergeriy Krimgerry, a native of the Krim, brought to the knowledge of Christianity, under the late Mr. Brunton, with whom he lived a considerable time at Karass,

is come over to England, for the purpose of qualifying himself to become an instrument of good to his own countrymen.

KINGSTON. In Canada.

*Society for propagating the Gospel.*  
 George Okill Stewart, *Missionary to the Mohawks.*

John Green, *Schoolmaster to the Mohawks.*

KISSEY TOWN.

A town of re-captured Negroes, in the colony of Sierra Leone—population about 400.

*Church Missionary Society—1816.*

Charles Frederic Wenzel,  
 James Curtis, *Native Usher.*

The liberated Negroes have themselves built a place for the worship of God. A School has been lately opened. Government contribute in part to the support of the Missionary.

KLIP FOUNTAIN,

In South Africa, North of the Great River, in the Great Namaqua Country, 550 miles from Cape town—called also Bethany.

*London Missionary Society—1815*

H Schmelten.

LATAKOO, MAKOON'S KRALL,  
 AND MALAPEETZE.

Stations in South Africa, about 1000 miles from Cape Town.

*London Missionary Society.*

Missions of these places are about to be commenced, by Messrs. Evans, Hamilton, and Barker; with the Native Teachers, Cupido Kakalak and Kruisman Heikam.

LEICESTER MOUNTAIN.

In the colony of Sierra Leone, about three miles from Free Town, an elevated spot.

*Church Missionary Society.*

Leopold Butscher.

John Horton, Henry Diring, *Schoolmasters.* Mrs. Horton, Mrs. Diring, *Schoolmistresses.*

John Rhodes, *Native Usher.*

A grant of 1100 acres of land has been made to the Society on Leicester Mountain. A Christian Institution is there in progress, where Negro Children of various tribes, re-captured from smuggling slave ships, are maintained, and receive religious and useful instruction. The Society wholly maintains at Leicester mountain 200 of these children, besides

180 more out of the colony; and many others are placed under its care, at the charge of 5*l.* per annum each to the government

**LICHTENAU.** In Greenland.

*United Brethren*—1774.

John Conrad Kleinschmidt,  
John Jacob Beck.

The Communicants, by the last intelligence, were 455.

**LICHTENFELS.** In Greenland.

*United Brethren*—1758.

John Gottfried Gorcke, J. G. Fliegel,  
Michael Eberle. Communicants,  
299.

### MADAGASCAR

*London Missionary Society.*

David Jones, Stephen Laidler.

Messrs. Jones, and Laidler are intended for this Station, and are expected to embark shortly for the Mauritius; from whence they will proceed to Madagascar.

### MADRAS.

The second of the three British Presidencies in India—on the east coast of the Peninsula—Population 300,000. The Black Town, to the northward of the Fort, is the residence of the Armenian and Portuguese Merchants, and of many Europeans unconnected with Government

*London Missionary Society*—1805.

W. C. Loveless, Richard Knill.

Mr. Loveless for some years instructed the Youths in the Male Asylum. He now teaches in the Missionary Native Free-School, and preaches in a newly-erected Chapel in the Black-Town.

*Church Missionary Society*—1815.

John Christian Schnarre, C. Theophilus Ewald Rhenius, Thomas Dawson Rayappen, *Native Catechist.* Christian, *Native Reader.*

To a Corresponding Committee, formed at Madras, is entrusted the direction of the Society's undertakings in the South of India. The sum of 1500*l.* is allowed per annum; and considerable additions are made thereto by friends on the spot.

Mr. Schnarre and Mr. Rhenius, have been for some time settled in the Black Town; and have been diligently and successfully employed, in preaching, conversing, the distribution of the Scriptures and

Tracts, and in the superintendance of Schools. These Schools contained, by the last returns,

37 Protestant Children.

54 Roman Catholic.

44 Heathens of various castes.

135

A Seminary for training Native Missionaries is in contemplation.—Commodious premises are occupied by the Society, capable of containing the various buildings requisite for its designs.

*Wesleyan Methodists*—1816.

W. M. Harvard.

Mr. Harvard was appointed to proceed from Ceylon to Madras: but this measure met with some delay on the arrival of the last Methodist Missionaries at that island, it being found expedient to attend to the very pressing calls for labour, particularly in the Jaffnapatam district

### MALACCA-

The chief town in the Peninsula of Malaca.

*London Missionary Society*—1815.

Wm. Milne, C. H. Thomsen.

Walter Hen. Medhurst.

Mr. Milne is engaged in translating and dispersing the Chinese Scriptures & Tracts, and publishes a Religious Magazine monthly. Mr. Thomsen is learning the Malay language. Mr. Medhurst is on his voyage to India; and Mr. Slater is expected shortly to follow, in order to strengthen the Mission at Malacca.

### MALTA,

A British Island in the Mediterranean Sea—resorted to by inhabitants of different countries, for purposes of commerce.

*Church Missionary Society.*

The Rev. William Jowett, late Fellow of St. John's College, Cambridge, is settled in Malta, as a Literary Representative of the Society. His objects are, the acquisition of information on the state of Religion and of Society, and the best means of its melioration; with the rendering of such assistance as may be in his power to the propagation of Christian Knowledge, by the Press, by Journeys, and by Education.

Another Student is preparing at one of the Universities, by the

acquisition of the Eastern Tongues, to enter on this field of labour.

*London Missionary Society—1811.*

Isaac Lowndes.

The late Bezaleel Bloomfield laboured here, and was preparing to visit the Greek Islands. Since his decease, the Directors have appointed Isaac Lowndes to succeed him in that Station.

#### MEERUT.

A town in the province of Delhi, in India, and about 32 miles N. E. from the city of Delhi—it is one of the principal Military Stations under the Presidency of Bengal.

*Church Missionary Society.—1815.*

Permunund, and his Brother, two *Natives*, are here engaged in the service of the Society. The Chaplain on the Station assists and directs them.

#### NAGPORE.

The Capital of the Eastern Mahrattas, 615 miles W of Calcutta—population 80,000.

*Baptist Missionary Society—1812.*

Ram-mohun, *Native*.

A School of 84 Boys is established here. The Scriptures are read at the houses of many, by the Boys educated in the School. Inquirers are daily increasing. An attempt is making to translate the Scriptures into Goandee.

#### NAIN.

In Labrador, among the Esquimaux.

*United Brethren—1771.*

C. T. L. Schreiber, Tho. Christensen, Geo. Schmidtman, John Lundberg, George Knock, John Peter Stock.

The Mission prospers. A new Church has been built. The number of Esquimaux who dwell in the settlement is 166: the Congregation 129, there being 37, including Children, who are allowed, as new people, to reside on the Brethren's land. The Schools are much blessed to the adults.

#### NEVIS.

An Island in the West Indies.

*Wesleyan Methodists.—1788.*

Calverly Riley. George Jackson  
Number of Members, 1421, The work is prospering.

#### NEW HERNHUT.

In Greenland.

*United Brethren.—1733:*

Valentile Mueller, Henry Mentzel.

The communicants by the last reports, amounted to 356.

In 1721, Hans Egede, a pious Norwegian Clergyman, promoted Christianity in Greenland, under the auspices of the Danish Government.

Count Zinzendorff, who, in 1731, had seen two Greenlanders baptized by Mr. Egede at Copenhagen, being very anxious for the conversion of the Pagans of that country, the United Brethren established their Mission.

#### NEW ZEALAND.

Two large islands in the Great Pacific Ocean, lying East of New South Wales.

*Church Missionary Society.*

A Settlement has been formed in the northermost of the two New Zealand Islands, by the zealous assistance of the Rev. Samuel Marsden, principal Chaplain of New South Wales. Mr. Marsden sailed in the Brig Active for the Bay of Islands, with several settlers of the Society. At an interview with the Chiefs, a grant of 200 acres of land was made to the Society, at Ranghee Hoo, in the Bay of Islands. It is supposed that there are half a million of people, some say a far greater number, of a noble native character, on the two Islands. This is the first attempt to civilize them, and to bless them with the knowledge of the true religion.

*Schoolmaster*, Mr. Thomas Kendall,

*Lay Settlers*, Mr. William Hall, Mr. John King.

Twenty-five Europeans are settled at Ranghee Hoo.

The sum of 500*l.* per annum is granted to the Rev. Samuel Marsden, and other friends in New South Wales, to be appropriated to the support of the Mission.

#### NIAGARA.

In Canada.

*Society for Propagating the Gospel.*

Robert Addison.

#### OKKAK.

In Labrador, among the Esquimaux.

*United Brethren.—1776.*

Traugott Martin, B. G. Kohlmeister, John S. Meisner, Sam. Sturman.

The work of Religion prospers. The Congregation consists of 179 persons; besides whom, 109 new

people live in the Settlement, making a total of 286 inhabitants.

#### ORENBURG.

In Russian Tartary—the key to Siberia and Great Tartary.

*Edinburgh Missionary Society*.—1814

C. Fraser, G. M'Alpine,  
Walter Buchanan, a *Circassian*.

The Missionaries are acquiring the dialect of the Tartar spoken in and near Orenburg, in order to publish such a revision of the Tartar New Testament, printed at Karass, as may be understood by the natives. They itinerate among the Kirghisian Tartars, who are Mahomedans by profession, and are settled in tents in the neighbourhood of Orenburg.

#### PANDUA.

In the district of Silhet, at the north-east extremity of Bengal, 310 miles N. E. of Calcutta, and within a fortnight's journey, on foot, to China.

*Baptist Missionary Society*.—1813.

John de Silva, *Portuguese*,  
Bhagvat, *Native*.

The Missionaries lately visited Hircumbo, a small independent State. Much attention was excited. The daughter of the Rajah heard them with pleasure, and invited them to repeat their visit monthly.

#### PARAMARIBO.

In Guiana, South America, among the Arauwck Indians and Negro Slaves.

*United Brethren*.—1735.

Thomas Langballe, C. F. Schwarz,  
J. G. Buechner, C. E. Gras,

C. F. Schroeter.

The work of God increases among the Negroes. At the close of 1814, the Negro Congregation consisted of 612 persons, of whom 479 are communicants.

#### PARRAMATTA.

A town in New South Wales—about twenty-five miles W. of Sydney—on the banks of a river of the same name

*Church Missionary Society*.—1815.

The Rev. Samuel Marsden, whose residence is at Parramatta, has established, in conjunction with the other friends of the Society in New South Wales, a Seminary for the instruction of Natives of New-Zealand in the simple arts of life, and preparing them

to aid the Society's designs in their own country. Several New-Zealanders have been already received

#### PATNA.

A city in the Province of Bahar, in India, 320 miles N. W. of Calcutta, said to contain 500,000 inhabitants.

*Baptist Missionary Society*.—1812.

—Thompson, (*Country born*.)

Mr. Thompson is able to preach in three languages, English, Bengalee, and Hindoostanee. He appears by the distribution of portions of the Scriptures, and Tracts in the Hindee, Persian, Bengalee, and Arabic Languages, to have produced considerable interest and inquiry. A School upon the British System has been established by him, assisted by a lad from the Calcutta School. A very encouraging instance has occurred of the attention excited by the Scriptures. Two Pundits wished to have copies of the Sanscrit New Testament. Not having one, Mr. Thompson offered them the Pentateuch. "Not this book," said they, "but another, in which there are many good things about Jesus Christ, and good words of his: for we have seen, and read the book at Pundit Sookruee's; and when we wanted the book for ourselves, he refused, saying that he had obtained it with great difficulty, and told us to come to you."

#### PELLA.

In South Africa, in South Namaqua Land, about 500 miles north of Cape Town.

1811.

J. Bartlett, J. Marquard.

Albrecht and his companions having been driven by a lawless plunderer from Warm Bath, in the country of the Great Namaquas; where much good had been done, established themselves at Pella, not far distant from their former situation, and where they have been followed by 500 of the Namaquas.

#### POLYNESIA.

Or the Islands of the Great South sea.

*London Missionary Society*.

OTAHUTE AND BIMEO.

1797.

John Davies, James Haywood  
William Henry, Charles Wilson,  
Samuel Tessier, Henry Bicknell,  
Henry Kott, W. P. Crook

At this first station of the Society the Missionaries arrived the 6th of March, 1797, and were favourably received: they laboured with little apparent success till lately; but after fifteen years perseverance, there is reason to believe that many are converted. About 700 persons have renounced idolatry, and worship the living and true God. They attend the preaching of the Gospel, and observe the Lord's Day. They are distinguished from their countrymen by the name of "Bure Atua," or the Praying people.

There are, also, in the School about 660 persons, chiefly adults. Many of the Chiefs are among the number who have renounced idolatry; and the chiefs of several other islands are desirous of receiving Missionaries.

The following eight Missionaries are now on their passage:

Launcelot E. Threlkeld,	D. Darling,
William Ellis,	Robert Bourne,
J. M. Orsmond,	George Platt,
Charles, Barff,	John Williams.

#### RANGOON.

The chief sea-port of the Burman Empire, in the farther Peninsula of India—about 670 miles S. E. of Calcutta—containing 5000 houses.

#### *American Baptists.*

Adoniram Judson, Geo. H. Hough.

In 1807, the Baptist Missionary Society established this Mission, under the care of Felix Carey, one of the sons of Dr. Carey. He made considerable progress in translating the Scriptures into the Burman Language, and obtained permission of the Emperor to set up a press for printing them: but was required, for that purpose to remove to Ava, the capital, about 500 miles east of Calcutta. Two Stations; it was hoped, would be thus established in Burmah, at the two extremities of the Empire. Mr. Carey expressed his intention of translating the Scriptures into the languages, also, of Siam and Pegu.

But he has now withdrawn from all immediate concern in the Mission, and acts in a medical capacity in the Court of Burmah, having been appointed a Grandee of the Empire.

Before this took place, he had been joined by Mr. Judson, who was sent out to India by the American

Board of Missions; but having in India united himself to the Baptist Society, he was placed at Rangoon. The American Baptist Board of Missions have now taken this Mission under their immediate care, and have sent Mr. Hough to assist Mr. Judson.

In March, 1814, the city was reduced to ashes, for the second time since the establishment of the Mission in 1807. The mission house and Printing-press were preserved from the flames.

#### REGENT'S TOWN.

A town of recaptured Negroes in the Colony of Sierra Leone—population about 1100.

*Church Missionary Society*,—1816

*Schoolmaster and Schoolmistress,*

Mr. and Mrs. Johnson.

Mr. and Mrs. Johnson, sent out by the Society, have been appointed to this station by the Colonial Government, with government salaries. There are 100 Children and 51 Adults in the Schools

#### RODEZAND.

In South Africa, Tulbagh District about 40 miles north from Cape Town.

*London Missionary Society*—1804.

Ariel Vos.

#### ST. BARTHOLOMEW.

An Island in the West Indies.

*Wesleyan Methodists*—1788.

Daniel Hillier,

Number of members, 541.

#### ST. CROIX.

An island in the West Indies.

*United Brethren.*

FREIDENSBERG,—1733.

Mathew Weid.

FREIDENSFIELD. 1733.

FREIDENSHAL. 1733.

— Huenerbein, J. Sparmeyer,

— Hoyer, J. C. Lehman,

— Jessen.

#### St. DOMINGO.

An island in the West Indies.

*Wesleyan Methodists.*

PORT AU PRINCE. 1816.

John Brown, sen James Gates.

To that part of the island which is under the Presidency of Petion, the Committee have appointed two Missionaries, the special permission of the Government having been promptly obtained. The number of inhabitants, the religious and civil freedom enjoyed in that state, the

want of ministers, and the general desire of the people to be assisted in their religious concerns, are circumstances which seem to give to this new enterprise the sanction of a Providential Designation, and afford great hope of the happiest results.

**ST. EUSTATIUS.**

An Island in the West Indies.

*Wesleyan Methodists.*

William Shrewsbury.

**ST. JAN.**

An island in the West-Indies.

*United Brethren.*

BETHANY. 1741.

EMMAUS. 1741.

**ST. CHRISTOPHER'S.**

An island in the West-Indies.

*United Brethren.*

BASSE TERRE. 1774.

D. F. Procop, D. F. Berg.

*Wesleyan Methodists—1787.*

George Johnston, Jeremiah Boothby, William White, Thomas Blackburn, Number of members, 2999. The prospects are encouraging.

**ST. THOMAS.**

An Island in the West-Indies.

*United Brethren.*

**NEW HERNHUT, and NIESKY.**  
1732.

John G. Haensel, J. G. Ramsch.

On learning that there was a prospect of success in evangelizing the Negroes, but that they could only be instructed during the hours of labour, two of the United Brethren, Leonard Dober and Tobias Leopold expressed a readiness to sell themselves as slaves, if no other way of communicating instruction should be practicable; but this was afterwards found not to be requisite.

**ST. VINCENTS'S.**

An island in the West-Indies.

*Wesleyan Methodists,—1787.*

Thomas Morgan, Wm. Crosscomb, Wm. Coultas.

Number of members 2940. The prospects of the Mission are very encouraging. There are many small islands in the neighborhood, some of them containing upwards of 1000 inhabitants, which have no Christian Teacher, nor any Public Worship.

**SANDUSKY CREEK.**

A Station among the Delaware Indians, in North America.

*United Brethren—1734.*

John Joachim Hagen.

During the war between Great Britain and America, this Congregation was exposed to many dangers and sufferings.

**SAREPTA.**

In Russian Tartary, near Czaritzen, at the Walga—on the high road from St. Petersburg to Persia, by Astrachan.

*United Brethren—1765.*

The Brethren formed this Mission with a view to evangelize the Calmuck Tartars, and other Heathen Tribes in those vast regions, by addressing them when they might visit Serepta, and by opening a school for their children.

But little success has attended their labours; through their exertions have been great and persevering, and equal to those of any of the Brethren's Missionaries in other countries. Some Brethren even resided for a considerable time among the Calmucks, conforming to their manner of living in tents, and accompanying them, when they removed their camp to different parts of the Steppes, (immense plains covered with long grass) They omitted no opportunity of preaching to them Jesus; directing them from numberless idols and wretched superstitions, to the only true God, and to the way of life and Salvation; but though they were heard and treated with civility, no impression could be made upon the hearts of these Heathen. At last, the main horde, or tribe, quitted those parts.

Finding that nothing was likely to be effected among the Calmucks, the Brethren turned their attention to the education of Heathen children and having, in 1808, ransomed four Girls of the Kirgese Nation, they had the satisfaction to see them grow up in the fear of the Lord. They were baptized in 1810. A poor Calmuck Woman also, left to perish on the road, was some years ago brought into the Settlement, kindly cared for by the inhabitants, and, after previous instruction, baptized: she departed this life, rejoicing in her Saviour.

Meanwhile the Brethren were visited by the German colonists living

on the Wolga; and, by God's blessing, were made useful to them. Ministers of the Gospel were provided for most of the colonies, by their instrumentality.

Very lately, the Brethren have renewed their attempts to awaken the Calmuck Tribes. Two Brethren, John Gottfried Schill and Christian Hubner, left Sarepta for this purpose, in May, 1815; and settled with the Torgutsk Horde, by whom they were well received. The London Missionary Society assisted this design by a liberal benefaction.

#### SERAMPORE and CALCUTTA.

Serampore is a Danish Settlement about fifteen miles North of Calcutta, on the western bank of the Hoogley.

1799. *Missionaries:*

Drs. Cary and Marshman; Messrs. Ward, Lawson, Eustace Carey, Leonard, and Yates; with Messrs. Randell and Penny, on their voyage; besides William Smith, (Country born;) and the Natives, Sebukrama, Neelo, Jahans, Petruse, Kanta, and Kait'hano.

The principle on which the Missionaries agreed to act was, "that no one should engage in any private trade, but that whatever was procured by any member of the family should be appropriated to the benefit of the Mission."

It is on this principle that Dr. Carey in the College, Dr. Marshman in the School, and Mr. Ward in the Printing-Office, have each contributed considerably more than 1000*l* a year to the undertaking.

The premises occupied by the Mission cost near 4000*l* sterling; were purchased at three different times; and are vested in the Missionaries, as trustees for the Society. They contain dwelling houses for the Missionaries, School rooms, and a spacious Hall for public worship; also a Printing-office, in which ten presses are constantly employed; a Type Foundry, in which are cast types for the greater part of the Eastern Languages; and a Mill for making Paper, which is expected to cost 10,000 rupees, or 1250*l* sterling. The material for making paper grows in great abundance in the country: If success attend this undertaking, it will probably prove a

great blessing to the whole country. At this Station the Translation of the Scriptures has been carried to an extent exceeding all expectation and example. The Missionaries, by their own Society, by the British and Foreign Bible Society, by the liberality of the Christian Public in Britain and America, and by their own literary labours, have been enabled in different degrees, to translate the Scriptures into twenty seven languages, and to print them in nearly the same number; affording a prospect of the most important advantages to the immense population of Asia.

At this Station Dr. Marshman keeps a boarding school for young gentlemen, and Mrs. Marshman another for young ladies; besides which they conduct a charity school upon the Lancasterian, or British System, for the children of the poor.

Soon after the Missionaries were settled at Serampore, Mr. Carey being appointed Professor of Sanscrit, Bengalee, and Mahratta in the college of Fort William, and his colleagues having frequent occasion to be at Calcutta, they were invited to preach there in a private house.

Since then a commodious place of worship has been erected at nearly 4000*l*. expense. Here a respectable congregation attends, and a very considerable number of Hindoos, Mussulmen, Armenians, and Europeans have been added to the church; and several native converts of good talents are employed in preaching from house to house, and in different parts of the city.

At Calcutta, a school house has been erected by the Missionaries, capable of containing eight hundred children; divided into two parts, one for boys, and the other for girls; where they are taught to read the Scriptures in the Bengalee and English Languages, also writing and accounts, on what is now termed "The British System." The object of this "Benevolent Institution," are the children of the poor of various nations, including the children of Europeans by native women (a neglected and destitute class of society,) of Armenians, Hindoos, Mussumen,

natives of Sumatra, Mosambique, and Abyssinia, and especially those of the Portuguese Catholics, thousands of whom were wandering about the streets, in all manner of vice and wretchedness. Nearly 600 are already on the books of the School. Mr. Leonard, a pious and active man superintends it. One of the monitors of this School voluntarily went with Mr. Thompson to Patna, and there established a School for Native Christians; and another, the son of Mr. Leonard, accompanied Mr. Robinson to Java, where Schools on a similar principle are opened. At Taldanga also, about ten miles west of Serampore, and at Vidyuvatee, a large village lying between them, Schools have been opened.

These Schools, and others at different Missionary Stations, are so conducted as to render a christian teacher unnecessary: a Heathen, for the sake of the salary, will superintend them, and must go through the process, or be detected. And as in all the Schools the Scriptures are taught, Heathens thus become the instruments of instructing Heathen Children in the principles of Christianity.

#### SIERRA LEONE.

A colony belonging to Great Britain, on the Western Coast of Africa  
*Church Missionary Society.*

The Society's Missionaries have, for many years, supplied the Chaplaincy of the Colony. The Rev. William Gannon, an English Clergyman, has been appointed to this station; for which he sailed, with Mrs. Gannon, some months since. On the representation of his Excellency Governor Mac Carthy, seconded by the proposal of the Society to bear a portion of the expence, Government have agreed to enlarge the number of Chaplains. The whole colony will be divided into Parishes, and proper provision made for the Christian Instruction of the inhabitants.

See in this List, under the heads—*Free Town, Congo Town, Kiskey Town, Leicester Mountain, and Regent's Town.*

#### SIRDHANA.

The capital of a small independent territory, near the Punjab, or country of the Sicks, about 920 miles N.

W. from Calcutta, and 200 from Agra.  
*Baptist Missionary Society.*—1813.

John Chamberlain.

Mr. Chamberlain established this Mission, in 1813, at the request of the Prime Minister of Her Highness the Begum Sumroo, by whom he was favourably received. Five Schools are established for teaching Persian and Hindoostanee. The Gospel has been preached and the Scriptures dispersed. at Delhi; and also at Hurdwar, where 100,000 pilgrims of different nations were assembled.

#### SOMMELSDYK.

In Guiana, South America.

*United Brethren.*—1735.

J. Daniel Lutzke, T. Blitt.

The Negro Congregation consists of 89 persons, of whom 30 are Communicants.

#### SPRING PEACE.

A Station among the Cherokee Indians, in the State of Tennessee, in North America.

*United Brethren.*—1735.

John Gambold, Michael Jung.

Many pleasing proofs of the fruits of the Missionaries' labours have appeared among the young.

#### STELLENBOSCH.

In South Africa, 26 miles from Cape Town.

*Church Missionary Society.*—1802.

J. Bakker.

#### SURAT.

A large city on the western side of the Peninsula of India, to the north-east of Bombay, said to contain 600,000 inhabitants. The Hindoos are numerous. The Parsees, of whom there are 12,000, are active, and eager after gain. The Mahomedans, Brahmins, Jews, and Armenians, are all in a low state.

*Baptist Society.*—1812.

Carapeit Aratoon, *Armenian.*

Carapeit Aratoon is, by birth, an Armenian Clergyman, and was born near Mount Ararat. After encountering many difficulties in Persia, his grandfather and father settled at Bussorah, where he was born. No person is admitted to the sacred office in Armenia, unless he can trace his ancestors to the tenth or twelfth generation. This Carapeit could have done. He speaks Turkish, Arabic, Persian, Guzuratte, Bengalee, Portuguese, Hindoostanee, Armenian

and English; but the last three better than the rest. He first settled at Bombay; but removed to Surat, where his wife was born, and itinerates through the provinces.—He speaks of a new sect of Hindoos, which sprang up about sixteen years ago, and is said to comprise 100,000 persons: they affirm that every religion is equally acceptable to God. Another sect, called Baboojee, exists at Surat: it is not numerous: they sing Hymns far superior to the Heathen Hymns; they equally oppose Idolatry and Mahomedanism.—Carapit distributes books, and has preached to thousands; but mourns his present want of success. “Oh!” he exclaims with simplicity, “that I may see some of the Idolators in this country, sitting close to the feet of Jesus our Lord!—then I may die!”

*London Missionary Society*. 1815.

James Skinner, Wm. Fyvie.

Mr. Donaldson will soon embark to reinforce this Mission.

#### TANJORE.

A city in the Southern Carnatic, in the Indian Peninsula.

*Christian Knowledge Society*—1766.

John Caspar Kolhoff.

At this place the illustrious Swartz labored. The return for the year 1813 is: Baptized, 65 Children and 111 Heathens: Communicants, 706: Received from the Popish Communion, 7: Marriages 31: Funerals, 53.

The Society's Missions are assisted by the following Country Priests, who have received the Lutheran Ordination:

Sattianaden, Nanaperagason,  
Adeykalan, Abraham.

#### THEOPOLIS.

In South Africa, about 600 miles east of Cape Town.

*London Missionary Society*—1814.

J. G. Ullbricht, D. Verhoogd, *Native*.

#### TINEVELLY COUNTRY.

A district near Cape Comorin, in the Indian Peninsula.

1805.

Charles Mead, Samuel Render.

Mr. Ringeltaube preached in six or seven churches lately erected by him, and superintended several Schools taught by Native Catechists, who receive support from the Society but he is said to have left his station.

#### TRANQUEBAR.

In the Southern Carnatic, in the Peninsula of India.

*Royal Danish Mission College*—1703.  
Aug. Caemmerer, — Schreivogel,  
Savareyen, *Country Priest*.

The Royal Danish Mission College established the first Protestant Mission in India, at this place, in 1703. Here Ziegenbalg translated a great part of the Bible into Tamul; himself and associates being honoured with the patronage and correspondence of George I. of England, Frederick VI. of Denmark, Archbishop Wake, and other distinguished personages. The printing-press established here has furnished many valuable Christian Works to the adjacent countries. The late Dr. John, whose plan of Free Schools is likely to be so beneficial to India, laboured at this station.

The Tranquebar Mission includes near 500 Communicants.

*Church Missionary Society*.

The support of the School Establishments of the late Dr. John has fallen almost entirely on the Society. Dr. Caemmerer, the successor of that venerable man, makes regular reports to the Society of the state and progress of the Schools. At the close of 1815, the total number which had been admitted amounted to 2179, of whom 956 were then under education. The Schools were 23 in number, fixed in various Stations, under the care of 35 teachers. There is every prospect of obtaining, by the divine blessing, a supply of Native Teachers and Missionaries from the elder youths; one School being especially appropriated to that object.

*English and Tamul Schools:*

5 Stations, supplied by 9 Teachers.

*Tamul Schools:*

8 Stations, supplied by 15 Teachers.

*Tamul Free Schools for the Pariah Caste:*

10 stations, supplied by 11 teachers.

The *Christian Knowledge Society* has granted 50 pounds in aid of these Schools, and a quantity of School Books and Stationary.

#### TRAVANCORE.

A province at the south-western extremity of the Peninsula of India.

**Church Missionary Society—1816**

Thomas Norton.

Major Munro, the Company's Resident, has erected a College at Cozym, for the instruction of the Syrian Christians. The Rev. Thomas Norton, one of the Society's Missionaries, is appointed, at maj. Munro's desire, to assist in his plans, who promises his most cordial support and aid. Mr. Norton was accordingly to proceed, without delay, from Ceylon, and be fixed at Quilon, in order to obtain a knowledge of the Malayalim Language, and of the peculiar usages of the Syrian Christians.

**TRINIDAD.**

An island in the West-Indies.

*Wesleyan Methodists—1788.*

Abraham Whitehouse.

Number of Members, 330.

*London Missionary Society—1809.*

Thomas Adam.

Mr. Adam preaches regularly at the town of Port of Spain, and once a month at another place at a distance.

**TRICHINOPOLY.**

A town in the Southern Carnatic, in the Indian Peninsula.

*Christian Knowledge Society—1766.*

Christian Pohle.

The return for 1813 is—baptized, 21; Received from Popery, 5; Communicants, 289; Scholars, 89; Tamul Congregation, 336; Portuguese and Half-caste, 130.

**VANDERWALT'S FOUNTAIN.**

Called also Thörnberg, in South Africa, in the Bushmen's country, about 500 miles from Cape Town.

1814.

Erasmus Smith, B. Coeyman, *Native.***VANS-VARIYA.**

A Station about 30 miles North of Calcutta.

*Baptist Missionary Society.*Tarachund and Mut'hoora, *Natives.*

Tarachund supports himself as a writer, as his companion does by teaching school. Tarachund has composed a number of Bengalee Hymns, to be printed and dispersed over Bengal. Some of the school-boys are so well instructed in Christianity, as to refute the arguments of the idolaters who visit the school; and some of them explain the Scriptures with much intelligence.

**VEPERY.**

Near Madras.

*Christian Knowledge Society—1727.*

Charles Wm. Pzzold.

Here the eminent Gericke formerly laboured.

**VIRGIN ISLANDS.**

A group of Islands in the W. Indies.

*Wesleyan Methodists—1788.*

James Whitworth, John Raby, Stephen Swinyard.

It deserves to be remarked, that even the Slaves who had received Christian Instruction at Tortola, armed to defend the island against French Invasions, at the request of the Missionary, whose assistance had been earnestly required at that crisis; a proof of the political benefit arising from the encouragement of Missions.

Number of Members, in Tortola, and the Virgin Islands, 1792; yet, in Tortola, there are unfavourable circumstances, many Members having been excluded. Better days are anticipated.

**VIZAGAPATAM.**

A town of the Northern Circars, on the east coast of the Peninsula of India containing about 20,000 inhabitants.

*London Missionary Society—1805,*

John Gordon, Edward Pritchett, James Dawson.

Here Messrs. Cran and Desgranges, Missionaries, began the Translation of the Scriptures into the Telinga; three gospels are already printed, and now circulating by Anandarayer, a converted Brahmin; and other parts of the Bible are in progress: Schools are also established here, with the prospect of great good being done to many Native and Half-caste children.

**YONGROO POMOH.**

In Western Africa, opposite Sierra Leone, across the river—a station among the Bulloms.

*Church Missionary Society—1812.*

Gustavus Reinhold Nylander.

John B. Gates, *Schoolmaster.*Stephen Caulker, *Native Usher.*

Mr. Nylander, who had supplied, for several years the office of Chaplain of Sierra Leone, established this Mission in the close of 1812. He has translated several books of the

New Testament into Bullom, with the Morning and Evening Services, and has compiled Elementary Books for teaching the Bulloms their own tongue.

Fifty native children are here maintained and educated. Mr. Yates has just sailed to assist Mr. Nylander, by which he will be enabled to make excursions among the natives, by

whom his character and proceedings are held in high estimation.

ZUREBRAGH.

In South Africa, about 150 miles from Cape Town—sometimes called Calendon, from the Caledon Institution established at this place.

London Missionary Society—1812.  
J. Seindenfaden, Michael Wimmer.

---

### LITERARY NOTICE.

The fourth volume of Dwight's Theology is just published. This work, of which the first volume has been reviewed in our Journal, may be confidently recommended to the public as worthy of diligent perusal. We predict that it will be received as a standard work in our public institutions; and treated with great respect abroad. Indeed, we have very rarely seen a book that has met with our more entire approbation, or that we could more cordially recommend to our readers. Its author was a great and good man—He was most beneficially active, while he lived; "and he being dead, yet speaketh."

It is highly gratifying to observe, that our native theologians maintain a most respectable standing in the Christian Church; and have done something to raise our national character. We rejoice, too, that our stock of domestic literature in this line (to borrow the language of trade) is increasing. The religion of the Bible is every where the same; and we delight to recognize as brethren all, in every nation, who love the Lord Jesus Christ in sincerity. Yet we confess that we are anxious to see *American divinity* of the right stamp, in the hands of the people. It is of much more importance than many imagine to encourage learning among ourselves. We want books, in all departments, written under the influence of *American associations*. He, then, is acting the part of a patriot, who encourages any creditable native production. And believing thus, we cannot but testify our joy on observing the progress of American literature.

The Backwoodsman, before announced by us, is now in the hands of many readers. We have only had time to catch a hasty glance at its contents. But this has convinced us that the book contains good poetry, and sound unsophisticated American feeling. There are no exhibitions of the stormy and fiend-like passions, which fashionable European poets have conjured up to please the taste of the age—a taste whose excitability is nearly destroyed by excessive gratifications,—but there is a gentleness and mildness, which we hope will be found to suit well the simplicity of our character and disposition. And we hope that such productions will aid in perpetuating that character among us.

By the way, how has it happened that Literature is so much better supported in Pennsylvania, New Jersey, New York and New England than in Virginia? And how is it, that among people who own no slaves, and of course have to work with their own hands for a living, there are five readers for one in Virginia? We can tell our young people that they are objects of wonder and sometimes of scorn, because they have so little taste for solid reading. This however we say, not in the way of reproach, but for excitement. And here we give notice that it is our intention to devote a part of our work particularly to the service of our young countrymen and women. And in this it shall be our object to rouse the desire of improvement, and point out the way.

[The following was handed in by a worthy friend, and unfortunately was mislaid. It is only within a few days that it has been found. Otherwise it would have been published agreeably to request, months ago.]

*Died*, on Saturday, 26th, August, 1816. Mrs. LUCY WYATT, near Lexington, Kentucky. "The unbounded goodness and mercy of God," says a correspondent, "were so signally displayed, and that but a short time before her departure, that I feel unwilling your readers should lose the benefit of such an instance, not only of the power, but the willingness of Almighty God, to save poor repentant and returning sinners, even at the eleventh hour." It is unnecessary to apologize for not sending the account of this remarkable death sooner. This does not concern the public.

Mrs. WYATT was, in the estimation of all her acquaintances a good woman. She was a dutiful child, an affectionate wife, a kind neighbour and mistress, and charitable to the poor. Not having children, she adopted several poor orphans, and acted a mother's part towards them. Her husband had been happily brought to the saving knowledge of our Lord Jesus Christ, a few months before he lost his companion. The following is an extract of a letter from him. "About midnight, says he, I was prevailed on to go into another room to take some repose. While I was absent she had the following conversation with one of her Neices "O Lucy," said she, "I would give the whole world, if I were what I conceive a sincere christian to be."—"I hope, Aunt, you will live to be a sincere christian"—"Ah! child, I could hope so too, if it were not for one thing"—"What is that Aunt?"—"These black people have been a great pull back to me." When I returned into the room, I found her talking idly about domestic concerns; and felt extremely anxious to direct her thoughts into another channel, and observed to her, "If it should please God, to raise you from this bed of sickness, don't you think, my dear, that we would try to love God more and serve him better?"—"O yes! I hope that we should." About 11 or 12 o'clock, on Saturday she fainted away, and we thought that she had breathed her last. But in a few minutes she opened her eyes; and, (blessed be God!) life seemed to return with fresh vigor. She then put up one of the most fervent prayers I ever heard. Her cry was, for pardon through a crucified Redeemer; with most humble confession of sin—At this time, the physician proposed to give her medicine. "O! Doctor, said I, "She must not be interrupted now: She is applying to a very different physician, and for a very different purpose." Her brother, a religious man was present—"O my brother," exclaimed she, "bend a knee for your poor sister. He knelt; but could not utter a word. The room was filled with lamentations. She, looking round on us all said "O Lord! I know that thou art able to raise me from this bed of sickness—nevertheless, not my will but thine be done." Afterward with a rapturous smile she exclaimed, "weep not for me, my friends; but let us join and sing the praises of God. At the same moment, my dear departed Saint, and I began the hymn.

Come thou fount of every blessing  
Tune my heart to sing thy praise. &c.

This whole hymn she sung with a clear, distinct voice, and more melodious than usual. After singing, she repeated with peculiar emphasis the following lines,

Jesus sought me when a stranger,  
Wandering from the fold of God,  
He to rescue me from danger,  
Interposed his precious blood.

She then, after a short pause exhorted all not to put off repentance to a sick bed and a dying hour. She took an affectionate and most tender leave of her husband, her neices, and other relatives—and all the servants called

in, and giving appropriate exhortations to each one, bade them farewell. Her solicitude for the salvation of her friends was exceedingly great—Being reminded that God had been merciful to her, and might be to them, she replied, “Blessed be his holy name” He has been merciful to me indeed; for the pomps and vanities of this world vanish before my eyes like smoke. O! I am going fast—The Lord giveth and the Lord taketh away—She paused, and one of her neices added—“and blessed be the name of the Lord.” “Yes” exclaimed she “blessed, forever blessed be his holy name!” and in a few minutes expired.”

We leave this record to the consideration of our readers without comment.

Departed this life, on Monday, 4th Jan. 1819, at his seat in the county of Powhattan, JOSIAH SMITH Esq. aged 55 years.

It has fallen to the Editor in the course of his life to lose many dear and honored friends. But not many, whose death has been more deeply or more justly regretted. Panegyric has been lavished with such profusion on departed friends; and applied with indiscriminating liberality, that it is regarded as a thing of course. Flattery however is not our besetting sin. We speak what we do know, when we say that, what many are in obituary notices, Josiah Smith was in his manner of living—The virtues which others *talk of*, he *practised*. He was not a man of *words*, but of *deeds*; not of *promises* but of *performance*. That man does not, and never did live, who was his enemy—all who knew him were his friends. His gentleness and kindness insured universal good will; his integrity commanded universal confidence. His removal has diminished the moral worth of his county, and left a chasm in its society which it will not be easy to fill. It is seldom that the death of a private, modest, unobtrusive individual causes such a sensation, as was produced by this melancholy event. His neighbours knew his worth; and show how they appreciated it by the manner in which they mourn his loss. Old and young, from far and near, regarded his death as a bereavement. But chiefly, as might be expected, does his amiable family bow down under this sore affliction. It was in the domestic circle that the most admirable traits in his character were exhibited. There the devotion of the husband, the affection of the father, the kindness of the master, the ardour of the friend, and the open hearted hospitality of the Virginian, were mingled with the meekness, and faith, and charity of the Christian—For Josiah Smith was a Christian, without making a parade of profession, he carried the principles of his religion into all the relations and the whole business of life. He managed his affairs, and made his bargains, and laid all his schemes as a christian. While this enhances his loss both to his family and to society, it affords to the mourners the best consolation which the case admits. The close corresponded with the tenor of his life; and he died full of peace. The tranquility of his last days exhibited an emblem of that rest which remaineth for the people of God; and we cannot but entertain the liveliest hope that he is gone to that place where the “wicked cease from troubling;” and the weary enjoy everlasting repose.

Let every reader imitate this example—And may every one enjoy the honour and esteem of which our departed friend partook while he lived: and the tranquility of his mind when he died!” *Let us not be slothful, but followers of them who through faith and patience, inherit the promises”*

The unavoidable delay of this number enables us to anticipate events—And we could not resist our desire as early as possible to pay this tribute to the memory of Christian friend, of whose worth we have been assured by an intimate acquaintance of twenty years.