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W. H. Field

THE
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EVANGELICAL AND LITERARY
MAGAZINE.

CONDUCTED BY JOHN H. RICE,
WITH THE ASSISTANCE OF

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NOVEMBER, 1819.

No. XI.

For the Virginia Evangelical and Literary Magazine.

ADDRESS AT A MONTHLY PRAYER-MEETING.

Brethren,

THE special purpose for which we are assembled together is to pray that *the kingdom of God may come*. Permit me to offer you a few ideas on the nature of this kingdom, as reasons why we ought to pray most earnestly and perseveringly for its advancement. I cannot hope indeed that my observations will prove interesting to such people as place their felicity in eating, drinking, wearing fine clothes, or accumulating dollars. But I address myself to a very different description of persons; to those who think and feel that there is something far better to be enjoyed, even in the present world, than all the pleasures which mere earthly objects can afford.

In general, the kingdom of God is that dispensation of infinite wisdom and mercy, through our Lord Jesus Christ, on which the salvation of man from sin and guilt and eternal ruin absolutely depends; that dominion in which the God of love reigns supreme over the hearts of a willing and obedient people. But let us take some views of this sublime institution a little more particular.

In the first place, then, the kingdom of God, is *the kingdom of truth*. Every well regulated mind perceives an intrinsic loveliness in truth, in all truth, as opposed to falsehood. Even in things of small consequence, such a mind feels itself disgusted at representations of objects and events otherwise than they really are; and nothing is found more offensive among mankind than the charge of an intentional departure from

truth. By lying it was that Satan led our first parents into apostasy from God: this was the accursed machinery with which the author of all evil perpetrated the murder of the human race. Now truth is the basis of the kingdom of God, the perpetual instrument of its propagation, the weapon with which the works of the devil are to be destroyed. The gospel of Christ is a system of truths the most exalted, the most instructive, and the most consolatory. Here we learn the character of the eternal God, "glorious in holiness, fearful in praises, doing wonders;" a God who hates sin, and yet exercises boundless mercy to the sinner, "a just God and a Saviour." Here we discover our own situation without disguise, as fallen, depraved, and condemned transgressors of the law of God; lost and helpless in ourselves, and entirely dependent for relief upon his rich and sovereign grace. Here is set before us the astonishing method which it has pleased God to adopt, namely, the giving of his own dear son to suffer and to die for our redemption, in order to reconcile the rights of his throne with our restoration to his favour. Here is the path clearly marked out for us to reach a blessed immortality; with the assurances of him who cannot lie that we shall have all needful support and protection through the whole length of our journey. Compared with truths like these, what are all the sciences and the literature taught in our schools and colleges? How insignificant, how unsatisfactory to the awakened and inquisitive mind! In studying the works of men, we may labour much to understand the author's meaning; and after we have found it out, it may be erroneous, and calculated to mislead us to our hurt. On questions the most momentous to our welfare, human reason, even when put to its utmost stretch of exertion, is compelled to be altogether silent. But when we open the Bible, we know that we have the revelation of God in our hands; we rely upon his precious promise that he will "guide us in judgment," so that no sincere enquirer shall fall into any fatal error of interpretation; and when we ascertain what he has declared, we are sure that it is infallible truth, and that its provisions extend to the entire range of our existence and interests. Well may we wish, therefore, that such a light as this may be universally diffused over our benighted globe.

Secondly, the kingdom of God is *the kingdom of righteousness, of holiness in heart and in conduct*. The moral law of God emanates from his own perfect nature, and is, in all its requirements, "holy and just and good." It is a great thing to have before us the code of divine law, promulgated directly

by the Legislator himself in all its unstained purity; and we know that a willing and full submission to this law is all that is wanting to transform our poor world into a paradise, by making individuals and societies heavenly-minded, virtuous, free, and happy. But how is this great and most desirable revolution to be accomplished? How is "the carnal mind, which is enmity against God," to be rendered subject to his law? I answer, by the sacred energy of the gospel of Christ; or in other words, by the progress of the kingdom of God. We make civil laws, and build prisons, penitentiaries and gibbets to enforce them as well as we can. These things, aided however more than a little by the general influence of religious truth, excite some terrors, and impose some restraints upon the commission of crimes. But it is the word of God, applied by his Spirit, that works the moral renovation of the heart. He who cordially receives the gospel, the doctrine of a crucified Redeemer, learns from it to hate sin with an unspeakable degree of hatred, and declares a war of complete extermination against it; he loves holiness, internal and external, and ardently dedicates his life to the pursuit and acquisition of it. While all his trust is placed in the unmerited mercy of his Father in heaven, he feels himself impelled to cultivate the universal sanctification of his nature by motives more powerful than he could find in the hope of meriting eternal life by his own obedience. This is the great and delightful mystery of practical christianity. The true christian sits at the feet of his Saviour, and feels the beams of redeeming love melting his heart into godly sorrow for past offences, and animating him to "run with patience the holy race that is set before him." He feels that he is not his own; that "he is bought with a price, not of corruptible things, as silver and gold, but with the precious blood of the Son of God;" and therefore he gives himself away, unreservedly and with grateful alacrity, to "glorify God with his body and his Spirit which are God's." Conscious that sin is at once his degradation and his misery; rejoicing in the good tidings of a Deliverer who "saves his people from their sins;" and encouraged by the promise of "grace sufficient for him," and which shall never abandon him to his enemies; he makes it no less than the prime and highest business of his life to know and perform the will of God, to "do good to all men, as he has opportunity, especially to them who are of the household of faith," and to "work out his own salvation with fear and trembling, knowing that it is God who worketh in him both to will and to do of his good pleasure." Brethren,

are these idle visions? Have we not the witness of their reality in ourselves? Does not the history of the kingdom of God, in its genuine nature and operation, throughout every age and every country where it has come, evince the truth of all that I have stated? Does it not captivate the soul to God and righteousness, reform the whole tenor of the life, and bring our very thoughts into subjection to the law of love? Yes, verily; we appeal to millions of facts. And O that this blessed kingdom of grace, this only sure medicine for the moral disorders of our nature, may proceed in its efficacious agency, until the wide earth shall rejoice, through all her regions, in its benign and healing influence!

Once more, the kingdom of God is *the kingdom of peace and happiness*. The source of all our sorrows and wretchedness is our apostasy, from him who made us; our having "forsaken the Fountain of living waters, and hewn out to ourselves cisterns, broken cisterns, that can hold no water." In our unconverted state we are at war with the Almighty; and how can we prosper, or enjoy, in such circumstances, any thing deserving the name of rest? It is impossible. But when we become "justified by faith, we have peace with God through our Lord Jesus Christ, and rejoice in hope of the glory of God." Then we go to God as our reconciled Father, our unailing friend, our portion, our "exceeding joy." We contemplate all his attributes as engaged to protect us from evil, and to give us the fulness of eternal felicity in his bright abode on high. As to our relations with our fellow-men, "whence come wars and fightings among us? Come they not hence, even of our lusts which war in our members?" Why do not mankind, in this world of calamity and death, love, aid, and comfort one another? Why are they so incessantly wounding each other with injury and oppression, and drenching the soil of their common habitation with mutual slaughter? The causes of all these evils are to be found in the wicked propensities of our corrupt nature; voluptuousness, avarice, ambition, revenge, envy, and the like. Now these roots of bitterness and mischief it is the direct object of the gospel to exterminate from our bosoms, and to implant and cherish the opposite virtuous and kind affections in their stead. This "grace of God which brings salvation teaches us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world." In every soul which is reconciled to God, and brought under the direction of his kingdom, selfishness gives place to love, and malice to that temper which delights in "overcoming evil with good." It requires two

parties to make a quarrel or a war; and the genuine disciple of Christ will never, if it can be avoided, become one of these parties. Contention and fighting are, to the spirit of a christian, foreign and painful employments; and when he is inevitably dragged into them, he will labour to bring them to the most speedy and amicable termination. And if all mankind were christians indeed, wars of every sort would at once "cease to the ends of the earth." But perhaps, after all, men do not nearly so much disturb each other's peace by all their injuries as it is disturbed by the turmoil, the jarring anarchy of those evil passions, those insatiable cravings, which each individual sinner carries about with him perpetually in his own breast. In this view emphatically, as I apprehend, it is declared that "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith God, to the wicked." Who shall pronounce to this raging sea of the passions the effectual word, peace, be still? Who shall bring this chaos of tormenting confusion into harmony, and make the victim of a thousand guilty lusts and vexing anxieties master of them all? Who is able to take away the sting of an accusing conscience, that deadly foe to a sinner's tranquility, and give him the sunshine of the soul in which he may look upon himself with sweet and warranted approbation? Human power cannot achieve these mighty works; but to omnipotence they are easy. When Jesus Christ enters the heart, with his lovely train of graces, our enemies fly, and "there is a great calm." Just so far as the kingdom of God is set up in our hearts, this, and every other happy consequence which I have ascribed to it, does assuredly take place; and we enjoy the foretaste and the pledge of that more perfect kingdom of love, purity, and blessedness which is reserved for the people of God in heaven. Most justly and beautifully does the Apostle assert that "the kingdom of God is not meat and drink;" does not consist in such little things as external observances; but it is "righteousness, and peace, and joy in the Holy Ghost." Within this kingdom is found every thing that our hearts ought to covet. Without it, all is sin, and darkness, and disorder, and the wrath of God, and interminable misery.

These things being so, brethren, every means by which we may have some humble share in promoting the kingdom of God should be very precious in our view, and should with a holy eagerness be put in practice. Among the variety of appointed instruments for this purpose, prayer is one of principal value. While the secret arrangements and operations of the

King of Zion are far beyond our reach, we know that he has made it our duty thus to pray; we are authorized to believe that our prayers are far from being in vain; and our hearts should spring forward to this sacred exercise as our high privilege and honour. It deserves to be remarked too that this powerful weapon may be wielded without money and without price. In these strange and embarrassing times, many a disciple of Christ is lamenting that he cannot continue his former pecuniary contributions to the treasury of his Master. On this point, let us remember that the providence of God still rules the world; that "the silver and the gold are his," and that he can again pour them abundantly into our hands. In the mean while, what shall hinder us from praying for the prosperity of religion, if its prosperity is indeed dear to our hearts? "Behold, are not the fields white to the harvest?" Is not Zion visibly rising from the dust with unwonted energy, and arraying herself in her garments of salvation with a splendour which has been during many ages past unknown? Is not the earth moved with desire at the approach of our God in the dispensation of his mercy? O let us pray, both here and in our retirements; let us pray with fervent importunity, and without ceasing; that he would hasten his coming, and "fill the earth with the knowledge of himself," with the holiness and the joy purchased for our guilty race by the blood of his well-beloved Son, our only Redeemer.

At the same time, let it not be forgotten, I beseech you, that as we are bound to pray that the kingdom of God may come, and to exemplify its holy nature in all our walk and conversation before the world; so we are required to add to these duties our liberality and our active labours for carrying on the great cause of religion, according to the faculties and means which are committed to our trust. I have somewhere met with the observation, in regard to the preaching of the gospel, that "study without prayer is Atheism, and prayer without study is presumption." The maxim is a true and awful one; and the spirit of it has a solemn application to the subject before us. Our prayers and our alms should go together. Indeed we do not pray in earnest that the gospel "may have free course and be glorified," if we are unwilling to make many sacrifices and employ vigorous exertions to that effect. Along with our supplications, let us resolve to abandon our luxurious indulgencies, of whatever nature they may be, dangerous as they are, in any circumstances, to christian piety; that we may yet have something to

spare, even in times like these, for the promotion of the kingdom of God. Stedfastly fixing our eye upon the distribution of the word of God, the training of poor and pious and gifted young men to be heralds of the cross, the sending of missionaries to dark and sinful regions, especially those of our own country: let us resolve, in the strength of divine grace, that these good works, and such as these, shall not cease nor be suspended, as long as we can possibly furnish any means for their prosecution. Such zeal, my brethren, will not fail to be attended with the blessing of God. And so attended, it will prostrate mountains of difficulty, and open to us a practicable path, in whatever direction we attempt to go for the advancement of his glory. Such fervent zeal may he bestow upon us, and upon all his people, for Jesus' sake. Amen.

MELANCTHON.

October, 1819.

REVIEW.

DWIGHT'S THEOLOGY.

(Continued from pa. 459.)

WE are come to the consideration of the Law of God, (or the preceptive part of religion.) This is evidently perfect. "It is the result of infinite wisdom and goodness;" it "is perfectly fitted to the state and capacity of intelligent creatures," it "requires the best possible moral character," and "proposes and accomplishes the best possible end," that is, "the glory of God," and "the happiness of the intelligent creation." It is comprised in two commands: The first of them is, "*Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.*" This love, however, is taken in a comprehensive sense, including "several exercises of the mind, easily and customarily distinguished" from each other. It includes, particularly, "good-will to Him, his designs, and interests," "complacency in his character," and "gratitude" for his benefits to ourselves, and to our friends. It includes also Regeneration. And this virtue "is not merely a single act, but a general course of obedience, a general preparation of

the heart to yield itself to God's known will, and his promised dispensations." And here we are glad to find our author maintaining distinctly, in opposition to our Hopkinsian friends, "that willingness to suffer perdition is no part of christian resignation," no duty of man, and no test of regeneration. Indeed we must be allowed to wonder a little, that a notion so wild and cruel as that which he rejects, could even find its way into the hearts and heads of men distinguished for piety and talents.

The second command is like the first: "*Thou shalt love thy neighbour as thyself,*" that is, "generally, and indefinitely" as thyself. "Our love to others must be "the same in kind which we ought to exercise towards ourselves; regarding both ourselves and them as members of the intelligent kingdom; as interested substantially in the same manner in the divine favour, as in the same manner capable of happiness, moral excellence, and usefulness; of being instruments of glory to God, and of good to our fellow-creatures; as being originally interested alike in the death of Christ" (that is, as far as appears to us,) "and with the same general probability heirs of eternal life." (p. 388.) And this love "extends to the whole intelligent creation," to all our fellow creatures, by no means excepting our enemies, and to all other beings "so far as they are capable of being happy." It "extends" too, "in its operation, to all the good offices which we are capable of rendering to others." It prompts us to promote their temporal welfare, and their eternal salvation. And this same principle is the source of all happiness, both private and public. "It is," particularly, "the source of all internal moral good."

"The mind is a world of itself; in which happiness, of a high and refined kind, can exist: a happiness, without which external good can be of but little value. In the great business of forming happiness, its first concern is with itself. If disorder, tumult, and tempest, reign within, order, peace, and serenity, from without, will find no admission. The first step towards real good is self-approbation. So long as the mind is necessitated to see itself deformed, odious, and contemptible; so long as the conscience reproaches and stings; so long as the affections are inordinate, base, insincere, rebellious, impious, selfish, and guilty; so long as fraud is cherished, truth rejected, sin loved, and duty opposed; it is impossible, that quiet, consolation, or hope, should find a residence there. Self-condemned, self-aborred, self-despised, it must fly of design, from all conversation with itself; and find its poor and transient pleasure in the forgetfulness of what it is, and in the hurry and bustle of external employments and companions. From the sweet and peaceful fire-side of harmonious and happy affections and purposes; from the household serenity of a satisfied conscience, and of a blameless life, it is forced abroad, to seek, without success, to slake its thirst for happiness in streets and taverns, in routs and riots. Sickly, pained, and

languishing, it looks for health and ease, in medicines which cannot reach the disease, and turns in vain for relief to sports and sounds, for which it hath neither eye, nor ear.

But when the love of doing good has once gained dominion over the man, he is become reconciled to the Creator, and to all his commands. This ruling disposition, wholly excellent and lovely in itself, is of course *seen to be lovely and excellent*. The Conscience smiles with approbation on all the dictates of the heart. The mind becomes at once assured of its own amiableness and worth; and surveying the landscape within, beholds it formed of scenes exquisitely beautiful and desirable. The soul, barren and desolate before, is clothed, by the influence of the Moral Sun, and the rain of heaven, with living verdure, and with blossoms and fruits of righteousness. All is pleasant; all is lovely to the eye. No tumult ruffles, no storm agitates. Peace soothes and hushes every disordered affection, and banishes every uneasy purpose; and serenity, like the summer evening, spreads a soft and mild lustre over the cheerful region. Possessed of new and real dignity, and assuming the character of a rational being, the man for the first time enjoys *himself*; and finds this enjoyment not only new, but noble and expansive; and, while it furnishes perpetually varied and exquisite good, it sweetens and enhances all other good. From his happiness within, the transition to that which he finds without, is easy and instinctive. Of one part of this, himself is the immediate parent. When he surveys the objects, to whom he has communicated happiness by relieving their distresses, or originating their enjoyments; the first thing, which naturally strikes his attention, is, *that their happiness is the work of his own hands*. In the exalted character of a benefactor, a voluntary and virtuous benefactor, he surveys and approves himself; not with pride and self-righteousness, but with humble gratitude to God, for vouchsafing to raise him up to such exaltation and worth, and to make him a willing instrument, in his hand, of the good of his fellow creatures."—pa. 406—8.

The same disposition is equally the source of all the real good that is in the world; and its universal prevalence would make our earth a paradise. It would lead to constant justice, and perpetual truth. It would inspire and diffuse all those kind and graceful offices, which make the worth and charm of life. In a word, it would, and will actually, populate the whole globe with beings worthy of heaven.

"The period will one day arrive; the period is now on the wing; the day will certainly dawn; the morning-star is, perhaps, even now ascending in the east, of that day, in which Christ will return, and reign on the earth. I neither intend nor believe, he will appear *in person*, until the great and final day, which the Scriptures emphatically call *his second coming*: for the heavens must receive him until the times of the restitution of all things." But he will appear in his Providence, and by his *Spirit*, to *renew the face of the earth*. *A new heart and a right spirit will he create within them. His law he will write in their hearts; and his fear will he put in their minds; and their sins, and their iniquities, will he remember no more.* This new heart, this right spirit, will be no other than the disposition, which has been here considered; the very obedience of the Law, which will be thus written; the new creation, which is thus promised.

"By the implantation of his holy character in the soul, a change will be accomplished, which is exhibited in the Scriptures in terms of hyperbolical and singular sublimity. In their *present state of Apostacy*, mankind are considered in this sacred volume, as being all buried in a death-like sleep.—From this benumbing lethargy, hopeless and endless, unless removed by Almighty power, they are represented as roused anew to consciousness.

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to feeling, and to action, by the awakening voice of God. In the present state, they are declared to be madmen; groping in the gloom, wantoning in the excesses, and venting the rage, of Bedlam. In the new one, they are exhibited as restored to reason, to sobriety, to intellectual dignity and usefulness, and as introduced again to the society, converse, and esteem, of rational beings. Originally, they are prisoners to sin and Satan, the victims of turpitude, and the sport of fiends—yet, they are *prisoners of hope*. In their renovation, they have heard *liberty proclaimed to the captive, and the opening of the prison doors to them that are bound*; and, at the sound of these glad tidings, they have shaken off their chains, and escaped from their dungeon into *the glorious liberty of the Sons of God*. In their present state; they are pronounced to be dead, and fallen together in one great valley of the shadow of death; the appointed and immense receptacle of departed men; where their bones are dispersed over the waste; dried, whitened, and returning to their original dust. A voice from heaven, resounding through the regions of this immense catacomb, commands the scattered fragments to assemble from the four corners of heaven; to re-unite in their proper places; and to constitute anew the forms of men. A noise, a shaking, a rustling, is heard over the vast GOLGOTHA; a general commotion begins; and, moved by an instinctive power, bone seeks its kindred bone; the sinews and flesh spontaneously arise, and cover the naked form; and the Spirit of life breathes with one divine and universal energy on the unnumbered multitude. Inspired thus with breath, and life, the great host of mankind instinctively rise, and stand on their feet, and live again with immortal life. The great world of death is filled with animated beings; and, throughout its amazing regions, those who were *dead are alive again*, and those who were *lost to the creation, are found.*—pa. 436-7.

Our author closes this part of his work with an enquiry about “the foundation of virtue,” which he justly maintains is its “utility,” or “tendency to produce happiness.” “The foundation of virtue,” says he, “is not in the will of God; but in the nature of things” themselves. And again, “the excellence of virtue consist wholly in this, that it is the cause of good; that is, of happiness; the ultimate good, the only thing for which virtue is valuable.” He argues his point with great success, and then guards it against abuse.

“The great objection to this doctrine arises from a misapprehension of the subject. It is this; that *if Virtue is founded in Utility, then Utility becomes the Measure of Virtue, and, of course, the Rule of all our moral conduct*. This is the error of *Godwin*; and, in an indefinite degree, of *Paley*, and several other writers. Were we omniscient, and able to discern the true nature of all the effects of our conduct; this consequence must undoubtedly be admitted. To the eye of God it is the real rule. It will not, I trust, be denied, that he has chosen, and required, that to be done by his Intelligent creatures, which is most useful; or, in other words, most productive of good to the universe, and of glory to himself; rather than that which is less so. But, to us, Utility, as judged by ourselves, cannot be a proper rule of moral conduct. *The real usefulness of our conduct, or its usefulness upon the whole, lies in the nature of all its effects, considered as one aggregate*. But nothing is more evident, than that few, very few indeed, of these, can ever be known to us by our own foresight. If the information, given us by the Scriptures concerning this subject, were to be lost; we should be surprised to see how small was the number of cases, in which this knowledge was attainable, even in a moderate degree; and how much uncertainty attended even these. As, therefore, we are unable to discern, with

truth or probability, the real usefulness of our conduct; it is impossible, that our moral actions should be safely guided by this rule.

The Bible is, with the plainest evidence, the only safe rule, by which moral beings can, in this world, direct their conduct. The precepts of this Sacred Volume were all formed by Him, who alone *sees the end from the beginning*, and who alone, therefore, understands the real nature of all moral actions. No other being is able to determine how far any action is, upon the whole, useful, or noxious; or to make Utility the measure of Virtue.—As well might a man determine, that a path, whose direction he can discern only for a furlong, will conduct him in a strait course to a city, distant from him a thousand miles, as to determine that an action, whose immediate tendency he perceives to be useful, will therefore be useful, through a thousand years, or even through ten. How much less able must he be to perceive what will be its real tendency in the remote ages of endless duration. It is impossible, therefore, that utility, as decided by our judgment, should become the rule of moral action.”—pa. 451-2.

Our author now proceeds to give us a fuller exposition of the law of God, as contained in the code commonly called the Decalogue; and pursues the subject at great length, through a number of discourses. These are all excellent in their kind, and many of them fine specimens of what we call moral sermons, truly such, which teach the duties of life upon the principles of the gospel. (For what indeed, we may ask by the way, are all the virtues and graces of men, but expositions of the new heart, and beautiful illustrations of the *faith which works by love*?) Those upon the second table, (and particularly those upon education, and government,) are full of able and profound reflections upon human nature, and the living world, given with all the freshness of actual observation, and personal experience. We should be glad to give a few specimens of such remarks: but they are really too numerous and minute to be taken away from the mass—and we could hardly shew the wealth of the mine, by the display of half a dozen gems. The sermon upon the origin, nature, and benefits of marriage, is a just and elegant eulogium, upon that best, and happiest state of man. We give a single extract as a taste of the whole. Our author is observing, that “this institution is the source of all subordination, and government; and consequently of all order, peace, and safety in the world” —and proceeds:

“In a family, children are taught, as soon as they are taught any thing, to obey; and to obey those, who, loving them tenderly, are the fit, and the only fit, persons to govern them, or to teach them submission and obedience. Others would rule them only with the rod of power; with a despotism, from which they would think it a privilege to escape; a dominion, from which, as soon as possible, they would revolt; an authority, which they would hate; and submission to which would be such an evil, as naturally to make them hate all other authority.

“But Parents rule with tenderness and love; and usually engage the strong affection of Children to the authority, which they exercise, and to

themselves, while exercising it. The children learn to obey from choice; and are pleased with the very employment of obeying.

"Obedience is also taught, here, in that early period of life, at which it is impressed so deeply, as never to be effaced. Impressions of every kind, made at this period, are, it is well known, indelible; and survive all others; especially when made by those, in whom tenderness and authority are united, and to whom reverence and affection are rendered in the highest degree. This, however, is not all. These impressions are daily and hourly repeated; and by this repetition, are gradually wrought into an immoveable habit. In this manner they become the only visible nature of the child; and constitute his chief, and often his only, character.

"In this manner, and only in this manner, are children effectually prepared to submit to all other lawful authority. In this manner they become peaceful, and orderly, through life; imbibe a spirit of respect and kindness towards others; are formed into good members of society, and fitted to sustain the character of good neighbours and good friends. Equally necessary is this discipline to make them good subjects, and good magistrates.— Few persons are good subjects of civil government, who have not been trained to this character by a wise domestic administration: and not one of these would sustain this character, but for the example of those, who have been thus trained. It is proverbially true, also, that none are qualified to govern, except those, who have early learned to obey.

"In hardly any thing is the Institution of Marriage, and the consequent formation of Families, exhibited as more necessary, or more wise, than in this origination, and establishment, of good order in the world. "Order," as Mr. *Pope* has justly observed, "is Heaven's first law." The great task of establishing it among such beings, as we are; selfish, revolting, and refractory; God has assigned to an innumerable multitude of hands: a multitude sufficiently great to receive it in portions, so small and so circumstanced, as to insure both the ability, and the inclination, to accomplish it effectually. These portions are so small, as to involve only the children of a single family. To this little flock are given, regularly, two rulers, better disposed, and better qualified in almost all instances, than any other persons, found in the world. The circumstances, in which those are placed, who are to be governed, are more favorable to the accomplishment of this great end, than any others can be. Their infancy, childhood, and youth, in succession; their ignorance, feebleness, dependence; the affection, superiority, care, and kindness, of the parents; and the instinctive love, and reverence, of the children; together with their necessary and long-continued residence in the parental mansion; present to the contemplative eye a combination of things evidencing, by their supreme and singular adaptation to this important purpose, a glorious work of the wisdom of God. Fewer hands could not possibly accomplish this mighty task. All the wisdom of Legislation, all the energy of Despotism, would be spent upon it in vain.— Millions of minds, and tongues, and hands, are indispensable to it, even in a single country. It is, beyond calculation, a greater and more arduous work, than all the labours of all rulers, legislative, executive, and judicial, united. Nor could those, to whom it is entrusted, accomplish it in any other circumstances. Children, grown up to manhood without government, could never be governed. A generation of such children would set at defiance all the laws, and magistrates, in the Universe; and would never yield to any control, but that of the sword. Were parents to intermit their labours, during a single generation, no government could, thenceforth, exist in that country, until terrible necessity should force upon it a military despotism. Anarchy, until that period, would rear its wild misrule, ravage every human interest, and rase every human dwelling. In this very land, flourishing and wantoning in all the blessings of Liberty, the musquet, the

dungeon, and the gibbet, would be the only means of public peace, order, and safety."—Vol. 4, pa. 235-7.

The sermon which follows, upon the crime of lewdness, is in a different strain, of strong and pointed severity, well calculated to alarm the guilty. The picture of the miseries resulting from its general prevalence in a country, (such as Italy perhaps,) is awful indeed.

"As crimes of this nature become less and less unfrequent; they become less and less scandalous; and by all, who are inclined to perpetrate them, are esteemed less and less sinful. Of course, they are regarded with decreasing reluctance and horror. The father practises them; and with his example corrupts his son. The husband in the same manner corrupts his wife; the brother his brother; the friend his friend; and the neighbour his neighbour. Soon the brothel raises its polluted walls; and becomes a seminary of Satan, where crimes are provided; taught; perpetrated; multiplied without number, and beyond degree; and, to a great extent, concealed from the public eye. To one of these caverns of darkness and death, another succeeds, and another; until the city, and ultimately the whole land, becomes one vast *Sodom*. Lost to every thought of reformation, and to every feeling of conscience; *an astonishment, and a hissing, to mankind*; a reprobate of Heaven; it invokes upon the heads of its putrid inhabitants a new tempest of fire and brimstone. Morals, life, and hope, to such a community, have expired. They breathe, indeed, and move, and act; and to the careless eye appear as living beings. But the life is merely a counterfeit. They are only a host of moving corpses; an assembly of the dead, destined to no future resurrection. Disturbed and restless spectres, they haunt the surface of the earth in material forms, filling the sober and contemplative mind with alarm and horror; until they finally disappear, and hurry through the gloomy mansions of the grave to everlasting woe."

Pa. 254.

The sermon on Idleness and Prodigality, contains some very useful and seasonable remarks. "Idleness," says our author, "exposes a man to many temptations, and many sins."

"A lazy man is, of course, without any useful engagement; his mind is therefore vacant, and ready for the admission of any sin, which seeks admission. To such a man temptations may be said to be always welcome.— They are guests, for which he is regularly prepared; and he has neither company, nor business, to hinder him from yielding to them whatever attention, or entertainment, they may demand. The proverbial adage, that "Satan will employ him, who does not find employment for himself," is founded in experience, and good sense. The mind, even of the idlest man, will be busy; and the mind, which is not busied in its duty, will be busied in sin. On such a mind, every temptation is secure of a powerful influence; entices without opposition; and conquers without even a struggle, or a sigh. Hence we find such a man devoted, not only to the general sin of idleness, but to all the other sins, which he can conveniently practise.

"*The Sluggard*, says Solomon, *is wiser in his own conceit, than seven men, that can render a reason*. From this miserable vanity, of which their deplorable mismanagement of their own affairs ought to cure them at a glance, it arises, that Sluggards so commonly become *the professed consellers of mankind*. Hence it arises, that so many of them are *politicians, pettifoggers, and separatist preachers*. They know nothing, it is true, except what an abedecarian knows, of either *Divinity, Law, or Government*. Still they feel, and declare, themselves to be abundantly able to teach the way to Heaven,

which they have never learned; and to explain Laws, which they never studied. The affairs of a Nation, so numerous, so complicated, and so extensive; as to be comprehended only by minds peculiarly capacious, and to demand the laborious study of a life; these men understand instinctively; without inquiry, information, or thought. Their own affairs, it is true, they manage in such a manner, as to conduct them only to ruin. Yet they feel perfectly competent to manage the affairs of a Nation with pre-eminent skill, and certain success. Every thing in the concerns of the public, if you will believe them, goes wrong; and will never be set right, if you will believe them a little further, by any body but themselves. These men are *smoke to the eyes, and vinegar to the teeth*, of persons possessing real understanding. To the public they are mere nuisances, living on the earnings of others; fomenters of discontent; active agents in riots and broils; incendiaries, who consume the peace and comfort of all around them, and who well deserve to be *the bye-word, and the hissing*, of every upright and benevolent citizen. Such were the men, whom the *Jews of Thessalonica* gathered into a company against *Paul*; who *set all the City in an uproar*; and attempted to destroy the Apostle, and his Religion, by the violence of a mob.—They were ΑΓΟΡΑΤΟΙ;* translated *lewd fellows of the baser sort*; literally, *idle, lounging haunters of market places*.

“It ought particularly to be remembered that *persons of this character rarely become converts to christianity*. Among all those, who, within my knowledge, have appeared to become sincerely penitent and reformed, I recollect only a single lazy man; and this man became industrious, from the moment of his apparent, and, I doubt not, real conversion. The sinful prostitution of his time and talents by idleness, and his ready admission of temptations to his heart, fix the idler in a regular hostility against all the promises, and threatenings, of Religion: while his self-conceit makes him too wise, willingly to receive wisdom even from God. Few cases in human life are, in this respect, more desperate, than that of the Idler. A Preacher, destined to address an assembly of such men, might, with nearly the same hope of success, exchange the Desk for the Church-Yard; and waste his eloquence upon the tenants of the grave.”—pa: 280-2.

The following remarks upon the duty of educating children to industry and economy, are also worthy of attention, especially at the present time.

“The *Jews* are said, during some periods, at least, of their existence as a people, to have educated their children, universally, in active business; and to have adopted, proverbially, this aphorism, that *he, who does not bring up his child to useful industry, brings him up to be a beggar, and a nuisance*. It is to be fervently wished, that all Christian Parents would adopt the same maxim, and thus prepare their children to become blessings both to themselves and mankind. It has been repeatedly observed in these discourses, that Industry and Economy are not natural to man, and can only be established by habituation. These habits must both be begun in the morning of life; or there is danger, that they will never be begun successfully. As no man, consistently with his plain duty, can be excused from being industrious and economical, himself; so no man can be justified for a moment, who does not effectually communicate both industry and economy to his children. He, who, at the first, made labour the employment of mankind; and who afterwards commanded to gather up the fragments, that nothing might be lost; will admit no excuse for the neglect of these duties, whether they respect ourselves, or our offspring. In this subject, parents and children of both sexes are equally concerned. Both parents are bound to teach their children; and their children of both sexes, are bound to learn, to be

* *αγορατοι.*

industrious, and to be economical; to fill up their time with useful employments; to methodize it, that it may be thus filled up; and to feel, that the loss of time, the neglect of talents, and the waste of property, are all serious violations of their duty to God. The parents are bound to inspire, and the children to imbibe, a contempt, an abhorrence, for that silly, worthless frivolity, to which so many children, of fashionable parents especially, are trained; that sinful waste of the golden hours of life; that sickly devotion to amusement; that shameful, pitiable dependence on trifling, to help them along, even tolerably, through their present, tedious, dragging existence. Few persons are more to be pitied, as certainly few are more to be blamed, than those, who find their enjoyment only in diversions; and cling to a ride, a dance, a visit, a play, or a novel, to keep them from sinking into gloom and despondence. Industrious persons, who spend their time in useful pursuits, are the only persons, whose minds are serene, contented, and cheerful. If we wish happiness for our children, then; we shall carefully educate them to an industrious life.

“Let no parent, at the same time, forget what alarming temptations, and what gross sins, surround idleness and profusion. This consideration will, if any thing will, compel parents to educate their children in this manner. The parent's fortune is, here, of no significance. The heir of a fortune is far more exposed to all these evils, than he, who has none. If he is to go through life with a fortune; he is to be taught to earn, and to preserve, property. Without this instruction, he will, probably, ere long, be beggared, tempted without any defence to multiplied sins, and become a liar, a cheat, a drunkard, and perhaps a suicide. What parent would not tremble at the thought, that his own negligence would entail these evils upon his offspring.”—pa. 289-90.

The sermon on *Gaming*, (which our author considers as a species of theft,) contains a strong and faithful exposure of the guilt and folly of that vice, with a view of its fatal consequences to society, and its subjects. The remarks upon gaming for mere amusement, deserve the notice of all concerned.

“There are many persons, who condemn what is called *Gambling*, or *Gaming for money*, and who yet appear to think themselves justified in *Gaming for mere amusement*. Let me exhort all such persons to remember, that, whatever influence this conduct may have upon themselves, *it will, as an example, be pernicious to others*. Multitudes will know that they game, who will never know that they do not game for money. Multitudes, also, will be either unable, or uninclined, to make any serious distinction between these kinds of conduct. All these will directly plead the example as a justification of themselves, or at least as a palliation of their own guilt.—This will peculiarly be the fact, where the persons concerned are persons of reputation; and, unfortunately, a considerable number of those, who employ themselves in gaming for amusement, are of this character. The example of one such person will be pleaded by all who know it. Under the wing of one such man, a multitude of gamblers, almost all of whom are without reputation, and great numbers, low, contemptible beings, will gather; and feel themselves brooded in safety, and secured from the dreaded intrusions of public censure. Were gambling unfurnished with reputable and fashionable examples, it would, I think, be easily exterminated from the world. Every person, possessed of a generally fair character, may therefore feel assured, that if he games for amusement, he is one of the means, and not a small one, of keeping gambling alive among mankind; and that he contributes, efficaciously, to the existence of all the sin, and all the misery, which it will produce at future periods.”—pa. 323.

In the sermon on Contentment, we have a charming picture of that gentle virtue. "Contentment," our author tells us, "involves the moderation of those desires which are directed to worldly enjoyments."

"There are two modes, in which mankind seek happiness; *indulging their wishes, and seeking to find objects, sufficient in their nature and number to gratify them; and confining their wishes by choice, and system, to a moderate number of objects, and thus preparing themselves to find their enjoyment in such objects, as, in the ordinary course of things, they may rationally expect to obtain.* The former of these modes is generally pursued by mankind. Still, it is palpably unwise; full of danger; and regularly attended by disappointment, mortification, and distress. Every man, who adopts it, will be compelled to learn, that the state of this world is altogether unsuited to satisfy numerous and eager desires. The enjoyments which it furnishes, are comparatively few, and small. They are incapable, therefore, of fulfilling the demands of numerous and extensive desires. At the same time, he will find his desires enlarging incomparably more, and increasing incomparably faster, than their gratifications. A rich man covets property with far more greediness, than the possessor of moderate wealth. He, who has entered the chase for fame, power, or pleasure, will find his wishes become more vehement, as well as more expanded, by every new instance of success; and will soon perceive, that, what he once thought to be sufficient good, has ceased to be good at all. If he gains all that he pursues; he will, therefore, be continually less and less satisfied; and, while *he snatches on the right hand and devours on the left*, he will still be *hungry* in the midst of his gluttony and plunder.

"Incomparably more wise and hopeful, is the latter of these modes. The wishes, which are directed to worldly enjoyments, can be controlled, to an indefinite degree, by reason, firmness, and regular pre-concertion. In this case, the mind, demanding only moderate enjoyments, may ordinarily be in a good measure satisfied: for, moderate enjoyments not only exist in our present state, but are commonly attainable, without much difficulty, by the great body of mankind. Our wishes, in this case, are suited to our circumstances. As, therefore, our enjoyment is commensurate to the satisfaction of our wishes; so, when our wishes are moderate, the moderate enjoyments, which this world supplies, will furnish us with sufficient gratification.

"Without this moderation of our desires, contentment cannot exist. An eager pursuit of earthly good would make an angel discontented. Vehement desires, ungratified, are sure and copious sources of misery. The demands of enjoyment in the mind, which cherishes them, are too high to be satisfied by any thing, which this world has to give. The mind seeks for enjoyment, not with the spirit of a rational, industrious man, but with that of a miser; and cries unceasingly, "*Give, give;*" but whatever may be its acquisitions, is never sufficiently satisfied to be able to say, "*It is enough.*"

Pa. 401-2.

In the sermon on charity, we find some excellent directions for the management of this duty. We are particularly pleased with what our author says to enforce the sentiment, "that we are bound to make the communication of beneficence a part of our system of life."

"When once it is determined by us, that the performance of this duty is one great end for which we live, and that a considerable part of our time, our labours, and our substance, is to be employed in this manner, much of our native reluctance to it may be regarded as being overcome. Whatever

we do habitually, however irksome it may be at first, will in the end be willingly done. At first, we think of little beside the difficulties, which will attend the performance. As we proceed, the employment itself gradually becomes pleasant; and we also realize more and more the various pleasures by which it is attended. At the same time, whenever any conduct becomes part of our system of action, as we regularly expect to adopt it, we make a regular and constant preparation for the performance. In the present case, for example, when it has become an habitual object to bestow upon the poor pecuniary bounty; we shall so regulate our expenses as continually to be in possession of the means of this bounty, and shall not be unprovided, when the occasions for charity occur. If personal assistance is the beneficence demanded; we shall so adjust our business, as to be able, without serious inconvenience, to perform the kind offices which this duty may require. Universally, of whatever nature the good to be done may be, we shall in this case be prepared to do it, and that as a part of the business of life.

On the contrary, he who performs acts of charity only in a desultory and occasional manner, will find himself unready to fulfil such of its demands as he will acknowledge to be real and obligatory, will halt between the duty and the sacrifice which it will cost, and will often persuade himself in opposition to the first dictates of his conscience, that in the existing case he may be lawfully excused.

In addition to what has been said, it ought to be diligently remembered, that we were not made for ourselves, that we were made for the glory of our Creator and the good of our fellow-creatures, and that it is our supreme interest, as well as our indispensable duty, to fulfil this exalted end of our being. We are ever to keep before our eyes, that it is always unnecessary and usually undesirable for us to be rich; that when in the course of honest industry we become rich, we are peculiarly obligated to *do good, to be rich in good works, ready to distribute, willing to communicate*; and that, in this manner, we shall lay up in store for ourselves a good foundation against the time to come. Still further, we are bound to realize that our property belongs to God, that to us it is a mere gift of his bounty, that there is no good in it, unless we gratefully rejoice in the loving kindness of the Giver, and do good in our life, and that then only we are entitled to enjoy the good of all our labour. Finally, we are to realize that God is especially glorified when good is done to mankind.

If these interesting considerations are continually kept in view and brought home to the heart, it seems hardly possible that we should not be well prepared to perform all those actions, which are included under the comprehensive name of Charity."—pa. 418—419.

The sermon on Ambition, contains some striking views of the nature and effects of this devouring passion. Our author insists indeed, that it "is the source of numerous and terrible evils to mankind"—and selects a few examples for illustration. The sketch with which he closes, of the lust of domination armed with despotic power, may make us cling more warmly to the happy government under which we live.

"When, instead of the love of place and political distinction, the passion for power, and a determination to rule, has taken possession of the heart; the evils have been far more numerous, extensive and terrible. These evils have been the chief themes of history in all the ages of time. It cannot be necessary, that they should be particularized by me. In some countries of Asia and Africa, the candidate for the throne secures his possession of that proud and dangerous eminence by imprisoning, for life, every heir, and every competitor; in others, by putting out their eyes; and, in others, by

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murdering them in cold blood. Thus nations are, by this infernal passion, shut out from the possibility of being governed by mild, upright, and benevolent rulers. Ambition knows no path to a throne, but a path of blood; and seats upon it none but an assassin. The adherents to an unsuccessful candidate, although supporting their lawful prince, and performing a duty, which God has enjoined, and from which *they* cannot be released, are involved in his ruin. Prisons are crowded with hundreds and thousands of miserable wretches, guilty of no crime, but that of endeavoring to sustain the government, and resisting usurpation. The axe and the halter, the musquet and the cannon, desolate cities, and provinces, of their inhabitants; and thin the ranks of mankind, to make the seat of the tyrant secure. Not one of these unhappy wretches was probably worse, all were probably better men, than he, who bathed his hands in their blood. *Cæsar* fought fifty-six pitched battles, and killed one million two hundred thousand human beings, to secure to himself the *Roman* sceptre. More than three millions of such beings have been slaughtered to place the *Modern Cæsar* in the undisputed possession of his imperial greatness. To all these miserable sufferers, God gave life, and friends, and comforts, with a bountiful hand. Why were they not permitted to enjoy these blessings, during the period allotted to man? Because Ambition was pleased to put its veto upon the benevolent dispensations of the Creator: because, to satiate one man, it became necessary to sacrifice the happiness of millions, better than himself: because such a being could be pleased to see himself seated upon a throne, although it was erected in a stall of slaughter, and environed by a lake of blood."—pa. 453-4.

 REVIEW.

Letters to the Rev. Wm. E. Channing, containing remarks on his Sermon, recently preached and published at Baltimore. By Moses Stuart, Associate Prof. of Sac. Literature in the Theol. Sem. Andover. Second edition corrected and enlarged. Andover. Flagg and Gould. 1819. pp. 180.

THE proper use of reason in matters of religion is a subject of no small importance. And although frequently agitated, it does not yet seem to be settled. The declamations of some well-meaning men against *human reason*, have given occasion to much misrepresentation, and to many misplaced sneers and sarcasms. Christians have been held up as enemies of reason and philosophy, and faith denounced as the result of pitiable credulity; while they who rejected revelation, have been celebrated as the learned and the wise. On the other hand, some who have borne the christian name, have made assumptions and set up pretensions on behalf of reason, which seem to place it in the seat of revelation. This has created great offence in the minds of many zealous and humble believers. But while they mourned this defection; the

avowed enemies of christianity have hailed these *rational christians*, as they love to call themselves, as efficient allies. In fact the difference between them is trivial. The two sects are characterized rather by what they *do not*, than by what the *do* believe. And in the history of religious changes it is quite common for the ranks of Deism to be filled with recruits from *rational christianity*. Dr. Priestly confessed this, and seemed to wonder at it. The case, however, does not appear to us suprising. As we view the subject, Deists and Socinians build on the same foundation. In other words, they adopt the same fundamental principles; and the only difference is that the former push their conclusions farther than the latter. In truth, they are more consistent; and certainly much more intrepid than their allies usually are. We say, *usually*; because there are individual examples of *intellectual daring* among the disciples of that school, sufficient, if their virtue could be diffused, to wipe away the reproach of timidity which has been thrown on the *rationalists* of this country. A writer, who is expected to hold a distinguished place in the University of Virginia, treats with disdain the pusillanimity of Dr. Priestly, who urged against a certain philosophical doctrine, *that it would lead to Atheism!* But this is not a place to enter on this subject. We shall take some other opportunity to lay it open to *the people*; and let them pass judgment on the sentiment. In the mean time, we observe that the shrinking, dodging, evasive doctrine, which goes under the name of *Unitarianism* in this country is changing its character; and coming out with some boldness. This we like. Let every one be open and explicit; and we shall then know precisely how to think and how to act.

The new church, which was lately built in Baltimore, is now used as a place of worship by persons of this sect. The minister chosen by the people, was ordained and installed perhaps in the month of May last. On this occasion, a sermon was preached by Mr. Channing of Boston, and afterwards published. The work of Professor Stuart now before us, is an answer to some parts of Mr. Channing's sermon. It is our purpose to offer an analysis of this pamphlet, and some observations on the subject in general. To guard however, against mistakes, we premise that we make no objection to the exposition of peculiar tenets in an ordination sermon; and of course, none to the publication of such a sermon. Every society has a right to publish their own doctrines, and if they conscientiously believe that those who differ from them, hold *erroneous*, that is *injurious* sentiments, we do not object to any attempt, by fair argument, to put them down. For *ourselves* we feel no squeamishness on this subject. But we do

most promptly object to misrepresentations of the doctrine of differing sects. This is an offence against truth and charity, which, when wilfully or even carelessly committed deserves strong reprehension.

Another remark: We are plain dealing men, and are very apt to give to every thing, the name which we think it ought to bear. Thus the opinions afloat in our country under the name of *Unitarianism*, we choose to call *Socinianism*; not because the upholders of these sentiments, have studied the works, and therefore adopted the opinions of Socinus: But, because the word *Socinianism* is known in ecclesiastical history, and expresses a system of doctrines agreeing in fundamental points with that held under the name of *Unitarianism*. In the same way, the word *Calvinism* is very often used. But there is another thing. There is not, and there never was a body of christians, who ought not to be denominated Unitarians. In every creed, confession, or exposition of faith, the unity of Deity is held as a fundamental article. But a common, undisputed article of the christian faith, as held by christians, from the days of the apostles to this day, ought not to be used by any body of men for the sake of distinction. In fact the word *christian* would be more appropriate to distinguish a *certain class of christians*, than that which these men have adopted; because it is more definite in its meaning. Jews and Mahometans are Unitarians. We therefore prefer the words *Socinians*, and *Socinianism*, and shall use them, to designate those, who deny the depravity of the human heart, the doctrine of atonement, and the divinity of our Lord and Saviour Jesus Christ. We do not use these as terms of reproach, but as distinctive names.

Professor Stuart writes in the form of letters. He does not touch on all the topics of Mr. C's sermon; but takes up the three following, *The principles of interpreting scriptures; The Unity of God; and, The divinity and humanity of the Saviour*. These are certainly the important points of the discourse, and if the author can be shown to be wrong here, his system sinks totally and irrecoverably.

The Professor makes a long quotation from the discourse in reference to the first point; and then remarks.

"To a great part of these principles, I give my cheerful and most cordial assent. They are the principles which I apply to the explanation of the Scriptures, from day to day, in my private studies and in my public labours. They are the principles, by which I am conducted to the opinions that I have espoused; and by which, so far as I am able, I expect to defend these opinions, whenever called in duty to do it."—pa. 7.

This commendation, however, is qualified by some just remarks for which we wish that we had room. The truth however is that the principles of interpretation adopted by the

preacher, and commended by the professor, are plain principles of common sense, which it is wonderful every man does not adopt as the surest and most obvious in the world. Revelation comes to us in human language, as indeed must be the case; and the first enquiry is, What does it mean? An answer to this question is to be sought precisely as we would seek it in reference to any other book. Only we know some men, who would have at least dropped some hints respecting the humility which becomes enquirers after truth, and given some intimation at least that fervent prayer to the source of all wisdom and knowledge would not misbecome an interpreter of the sacred oracles. We certainly do not place prayer among the principles of interpretation, but we are convinced that it has wonderful efficacy in directing to a right application of these principles. Something of this sort might have well occupied the place of the insinuation made by the preacher, that he and his friends alone adopt just methods of exegesis, as a system. For this he is gently rebuked by the learned professor.

The exceptions taken to the preacher's statement of principles we have before said are just. We wish, however, that our author had entered a little more fully into that part of the subject, where the preacher exemplifies his application of common, we will say and known rules. Here is indeed the nice point. The preacher says, "The bible treats of subjects, *on* (of) which we receive ideas from other sources besides itself; such subjects as the nature, passions, relations, and duties of man; and it expects us to restrain and modify its language by the known truths, which observation and experience furnish on these topics." Again, after enumerating several instances of this restraint and modification, he adds, "I might extend the enumeration indefinitely, and who does not see, that we must limit all these passages by the known attributes of God, of Jesus Christ, and of human nature, and by the circumstances under which they were written, so as to give the language a quite different import from what it would require, had it been applied to different beings, or used in different connexions."

Now, we do strangely misapprehend the meaning and force of language, if these vague remarks do not at once set us free from all rules, and allow every man to interpret scripture according to his own conceit of himself. Suppose a question to arise concerning *Human depravity*: one man, whose conscience possesses keen sensibility, and who habitually recognizes for himself and his fellow men, the obligation to "love the Lord his God with all his heart and soul and mind and

strength," will see evidence of human corruption wherever he turns his eyes; and will receive in their full strong and natural import the words of scripture: "There is none that doeth good, no not one." While another, who sits up a different standard, say the current opinions of the society with which he mingles, will *modify and restrain* this and similar passages, until they shall be made to mean, that many are not corrupted at all; and the rest very slightly so indeed.— And in fact that the doctrine of human depravity is a libel on human nature. Again, on a question concerning the nature of Jesus Christ, one man will acknowledge, when the scripture calls him God, that he is truly *divine*. Another, will assume to know so much of God, and of the nature of man, as to determine that this cannot be; and, as was said, "according to the conceit which he has of his own knowledge, will modify and restrain" the language of scripture, until it shall mean, that he who is said to be God, the creator of all things, the preserver of all things, God over all blessed forever &c, is a mere man, fallible and peaceable, like ourselves! The doctrine of atonement would afford another instance. Now what is the value of a rule which works different ways, and brings out such opposite results, in the hands of different men? We do wish that this important matter had been more fully discussed by professor Stuart. Something is needed to curb the high and wild conceits of striplings in theology, who, inflated by the honours of a University of great pretensions, "restrain and modify" scripture by what they suppose that they know of God, and Jesus Christ, and the nature of man, until the word of God is stripped of all its honours, and changed into a lean and meagre and heartless system of morals, of little more value than the dogmas of Mahomet, or the speculations of heathen philosophy.

The second and third topics noticed by professor S. are so connected, that they cannot well be treated separately: True, they are distinct subjects: but then our determinations concerning the *unity of Deity*, decide our belief respecting the *divinity of Jesus Christ*. The object of the second letter is to show that the question respecting "a distinction in the Godhead, and the divinity of Jesus Christ, cannot be decided independently of the scriptures." This, we think, is accomplished by the professor.

He begins with a quotation from the sermon, in which the preacher gives an account of his own faith, and of the doctrine of the Trinity. On this our author observes, "My object in *this* letter is not to controvert your creed; but to remark on your exposition of the doctrine of the Trinity, as

stated, believed and defended, by those with whom I am accustomed to think and act." And he complains, with great justice, that this account is neither correct nor impartial. In fact it makes all Trinitarians absolute *Tritheists*. But it is certain that they hold, and universally have held, *the unity of God*. Some bold and hardy men, indulging the spirit of adventurous speculation, may indeed have ventured on explanations, which are not consistent, perhaps, with the doctrine of divine unity; but they have never intended to deny or weaken this doctrine. And the humble enquirer after truth is not to be made responsible for their extravagancies. Why the preacher should misrepresent the belief of his opponents we will not enquire. Charity bids us believe that it was not knowingly and wilfully done. Yet it is inauspicious for his cause.

As the professor objects to Mr. Channing's statement of Trinitarian doctrine, he acknowledges the equity of the demand. "What do you believe?"

"I believe then.

I. That God is *one*; numerically one, in essence and attributes. In other words; the infinitely perfect Spirit, the Creator and Preserver of all things, the Father, Son, and Holy Ghost, has numerically the same essence, and the same perfections, so far as they are known to us. To particularize; the Son possesses not simply a similar or equal essence and perfections, but numerically the same as the Father, without division, and without multiplication.

II. The Son, (and also the Holy Spirit,) does in some respect, truly and really, not merely nominally or logically, differ from the Father."—pa. 19."

It is then shown that this is substantially the belief of the great body of Protestant churches.

"Certain it is, that the Lutheran Confession exhibits the same view. The words are; "The divine essence is *one*, which is called and is God, eternal incorporeal, indivisible; of infinite power, wisdom, and goodness; the Creator and Preserver of all things, visible and invisible."

The Confession of Helvetia (written A. D. 1566,) declares, that "God is *one* in essence or nature, subsisting by himself, all sufficient in himself, invisible, without a body, infinite, eternal, the Creator of all things visible and invisible, &c." It adds, "We detest the multitude of gods, because it is expressly written, The Lord thy God is one God, &c."

The Confession of Basil (A. D. 1532) declares, that there is "*one* eternal, almighty God in essence and substance, and not three Gods."

The Confession of the Waldenses states, that the Holy Trinity, is in essence one only true, alone, eternal, almighty, and incomprehensible God, of *one*, equal, indivisible essence."

The French Confession (A. D. 1566) says, "We believe and acknowledge *one* only God, who is *one* only and simple essence, spiritual, eternal, invisible, immutable, infinite, &c."

The English Confession (A. D. 1562) states, that the Father Son, and Holy Ghost, "be of *one* power, of *one* majesty, of *one* eternity, of *one* Godhead, and one substance. And although these three persons, be so di-

* Una est essentia divina, quæ appellatur et est Deus, æternus, Incorporeus, impartibilis; immensa potentia, sapientia, bonitate; Creator et Conservator omnium rerum visibilium, et invisibilium. (ART. I.)

vided, that neither the Father is the Son, nor the Son is the Holy Ghost, nor the Father; yet nevertheless, we believe that there is but *one* very God."

The Confession of Belgia (A. D. 1566) declares, that "There is *one only* simple and spiritual essence, which we call God, eternal, incomprehensible, invisible, immutable, infinite, &c."

The articles of the English Episcopal church declare, that "there is but *one* living and true God, everlasting, without body, parts, or passions, &c."

The Confession of the Reformed churches in the Netherlands, revised at the Synod of Dort, (A. D. 1618—1619) declares, "We believe that there is *one only* and simple, spiritual Being, which we call God; and that he is eternal, incomprehensible, invisible, immutable, infinite, &c." (Vide Harmony of Confessions.)

With these agrees the Westminster Confession, approved by the general Assembly of Divines in A. D. 1647, adopted by all the Presbyterian churches in Great Britain and America, and assented to by a great part of the Congregational churches in New England. Its words are; "There is but *one only* living and true God, who is infinite in being and perfection, a pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, &c." [West. Con. p. 32]—pa. 19—20—21.

Can Unitarians, it is asked, present a more compleat description of the divine unity, than is here presented by Trinitarians? But it may be thought that the second proposition subverts the first. This then is made the subject of enquiry. And here the word *person*, as used in our symbols of faith is explained. The introduction of the word is indeed lamented; but as used by Trinitarians it is a harmless word. Some ancient hereticks denied that there was any real distinction in the Deity, and asserted that the words Father, Son and Holy Ghost were merely attributes of God, or names of different ways in which he revealed himself, or different relations which he bore to mankind. The Nicene fathers, intended by the use of the word *person* to deny the correctness of this statement, and to assert a real distinction in Deity. It is not used then in its ordinary sense, as when applied to men, to express independent conscious beings, possessing separate and equal essences and perfections; but rather negatively to declare our belief that the terms Father, Son and Spirit do not express mere qualities or relations. Instead then of using the word *person* in a sense in which it is not understood by Trinitarians, it would have been more fair and manly to state the occasion of its introduction, and its application to express a real but incomprehensible distinction in Deity.

"What then, you doubtless will ask, is that distinction in the Godhead, which the word *person* is meant to designate? I answer without hesitation, that I do not know. The *fact* that a distinction exists is what we aver; the definition of that distinction is what I shall by no means attempt. By what shall I, or can I define it? What simile drawn from created objects, which are necessarily derived and dependent, can illustrate the mode of existence in that Being, who is underived, independent, unchangeable, infinite, eternal? I confess myself unable to advance a single step here, in explaining what the

distinction is. *I receive the FACT that it exists, simply because I believe that the Scriptures reveal the FACT.* And if the Scriptures do reveal the fact, that there are three persons in the Godhead, (in the sense explained;) that there is a distinction which affords grounds for the appellations of Father, Son, and Holy Ghost; which lays the foundation for the application of the personal pronouns, *I, Thou, He;* which renders it proper, to speak of *sending and being sent;* of *Christ being with God, being in his bosom,* and other things of the like nature; and yet, that the divine nature equally belongs to each: then it is, like every other fact revealed, to be received simply on the credit of divine revelation."—pa. 24.

The doctrine of the Trinity is objected to by Socinians, and it may be added by Deists, because it is incomprehensible. And it is often said that a man cannot believe what he cannot understand. But this is true or false, according to the meaning of the terms. We cannot believe a proposition the terms of which are unintelligible; yet there are ten thousand propositions, which every man believes, involving things which he cannot understand. That there is a distinction in man, i. e. that he is compounded of matter and spirit is generally believed; yet, while the terms of the proposition are at once understood by all, who understands the thing itself? In truth, the terms express a fact which we believe; but as for every thing else relating to it, we are ignorant. So of the sustenance of the human body, of the growth of vegetables, &c. Now in these cases, we never suffer our minds to be unsettled as to what we *do know*, by what we *do not know*. And so ought it to be universally. The professor notices several difficulties respecting the fundamental truth of all religion, the existence of a Deity, which as much overpower the mind as the doctrine of a distinction in the existence of this being. For instance, *God possesses an underived existence: God possesses an eternal existence; God is infinite.* In connection with which it may be remarked. *God is one.* Socinians are fond of introducing, on this subject the mathematical idea of unity, and applying it to God. But, as for us, nothing is more overpowering to our understandings than an *infinite unit*, almighty, and omnipresent. Professor Stuart well remarks that these attributes of Deity cannot be defined logically, but only in the way of negation. Let any man attempt to define underived existence, eternity, infinity, unity, and he will soon convince himself that he can only use negative terms. And these terms are exact representatives of our conceptions. In like manner, we do not pretend to define the distinction in the divine existence expressed by the term Trinity. It is not what Mr. Channing says that it is; but what it is we know not. The same may be said of any attempt to give a logical definition of eternity or infinity.—It is not that; but we know not what it is.

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In reference to this subject, the professor adduces several examples from the days of Tertullian down to the times of Lessing, to show that all attempts to explain this subject have proved abortive. It is needless to quote these. There may however be some use in the induction; because it may serve to repress future attempts. It is high time for it to be known, that all such efforts are, "a darkening of counsel by words without knowledge." We have long wondered why there should be so eager a desire to explain this mystery. What is called the doctrine of the Trinity, is a fact concerning the divine existence communicated by God himself. On ascertaining this communication, we have nothing more to do. Discovery is at an end. The part of true wisdom is to rejoice in the knowledge thus acquired, and use it for the purposes for which it was afforded. It is thus that we proceed in other cases; and why not here? This fact, however, concerning the divine existence can only be known, as was said, on information given by God himself; that is, it is purely a doctrine of revelation. Reason cannot, before hand, decide any thing concerning it. But Socinians say that it is absurd and contradictory, and therefore they cannot believe it. This too is often said, in a tone of self gratulation, as though rejection of this doctrine were proof of superior wisdom and intelligence. Authority of names goes for little with us, in matters of religion.—Yet on occasions of this kind, we cannot help recalling to memory the names of many zealous Trinitarians, and placing them in comparison with boasters of this sort. We intend not now to dwell on this subject; and we hope never to be forced to take it up again. But it is too much to affirm that a doctrine, which has satisfied the understanding, and cheered the hopes of thousands and millions, is palpably absurd, and ought at once to be rejected. Here is a being underived, eternal, infinite, incomprehensible, *unique* in the universe; to whom there is no likeness; who can be compared with nothing else in existence. It is affirmed that there is a distinction in his existence. Who will dare to say, on comparing 1 with 3, that this is absurd. We must compare with God, something that is like God, to be able to decide this point. But here is palpable absurdity. For, "to whom will ye liken me," saith the Lord.

But it ought farther to be remarked, *that the doctrine of the divine unity* IS ALSO A DOCTRINE OF REVELATION. Socinians approach this subject as though reason had discovered and established the unity of Deity, and having done this, is competent to decide on the doctrine of the Trinity. But reason has achieved no such thing. Polytheism is the form of

religion that hath every where prevailed in the absence of revelation. Here we offer the following quotation,

“Allow me, for a moment, to dwell on the subject now casually introduced. It is a clear point, I think, that the unity of God cannot be proved, without revelation. It may perhaps be rendered faintly probable. Then you depend on Scripture proof for the establishment of this doctrine. But have the Scriptures any where told us what the *divine Unity* is? Will you produce the passage? The *oneness* of God they assert. But this they assert always, *in opposition to the idols of the heathen*—the *polytheism* of the Gentiles—the gods superior and inferior, which they worshipped. In no other sense, have the Scriptures defined the *Oneness* of the Deity. What then is *Oneness*, in the uncreated, infinite, eternal Being? In created and finite objects, we have a distinct perception of what we mean by it; but *can created objects be just and adequate representatives of the uncreated one?* Familiar as the assertion is, in your conversation and in your Sermons, that God is *one*, can you give me any other definition of this *oneness*, except a negative one? That is, you deny plurality of it; you say God is but one, and not two, or more. Still, in what, I ask, does the divine Unity consist? Has not God different and various faculties, and powers? Is he not almighty, omniscient, omnipresent, holy, just, and good? Does it not act differently, i. e. variously, in the natural, and in the moral world? Does his unity consist, then, appropriately in his essence? But what is the essence of God? And how can you assert that his unity consists appropriately in this, unless you know what his essence is, and whether oneness can be any better predicated of this, than of his attributes?

Your answer to all this is; The nature of God is beyond my reach; I cannot define it. I approach to a definition of the divine unity, only by negatives. That is, you deny the numerical plurality of God, or you say there are not two or more essences, omnisciences, omnipotencies, &c. But here all investigation is at an end. Is it possible to show, what constitutes the *internal nature* of the divine essence, or attributes; or how they are related to each other; or what internal distinctions exist? Of all this, Revelation says not one word; certainly the book of nature gives no instruction concerning it. The assertion then that God is *one*, can never be fairly understood as meaning any thing more, than that he is *numerically one*; i. e. it simply denies polytheism, and never can reach beyond this. But how does this prove, or how can it prove, that there may not be, or that there are not distinctions in the Godhead, either in regard to attributes, or essence, the nature of which is unknown to us, and the existence of which is proved by the authority of the Scriptures only? When Unitarians therefore, inquire, what that distinction in the Godhead is, in which we believe; we answer, that we do not profess to understand *what it is*; we do not undertake to define it *affirmatively*. We can approximate to a definition of it, only by negatives. We deny that the Father is in *all* respects the same as the Son; and that the Holy Spirit is in all respects the same as either the Father or the Son. We rest the *fact*, that a distinction exists, solely upon the basis of Revelation.

In principle then, what more difficulty lies in the way of believing in a threefold distinction of the Godhead, than in believing in the divine Unity?

I am certainly willing to allow, that the evidences of the divine Unity, in the New Testament are sufficient. But I may be permitted to suggest, here, that in my view, *the passages asserting it are fewer in number, than the passages which assert or imply that Christ is truly divine*. I cannot but think that the frequent assertions of your Sermon, and of Unitarians in general, with regard to this subject, are very erroneous; that they are made at hazard, and without a diligent and faithful comparison of the number of texts that respect the divine Unity, in the New Testament, and the number of those which concern the divinity of the Saviour. After all; to what purpose is it, that so great a multitude of texts should be required, to prove the divinity of Christ, by those who believe, as you do, that the decisions of the

Scriptures are of divine authority? The decision of one text, fairly made out by the laws of exegesis, is as authoritative as that of a thousand. Would a law a thousand times repeated, have any more *authority* attached to it for the repetition? It might be better explained, by the repetition in different connexions; but its *authority* is uniformly the same.

But, to return from this digression; suppose I should affirm that two subjects A and B are *numerically* identical in regard to what may be called X, but diverse, or distinct, in regard to something else called Y; is there any absurdity or contradiction in this affirmation? I hope I shall not, by making this supposition, be subjected to the imputation, of endeavouring to prove the doctrine of the Trinity by the science of Algebra; for my only object in proposing this statement is, to illustrate the answer that we may make, to a very common question, which Unitarians put us; "How can three be one, and one three?" In no way, I necessarily and cheerfully reply. "How then is the doctrine of the Trinity in Unity to be vindicated?" In a manner, which is not at all embarrassed by these questions. *We do not maintain that the Godhead is three in the same respects that it is one, but the reverse.* In regard to X, we maintain its numerical unity, in regard to Y, we maintain a threefold distinction; I repeat it, *we maintain simply the fact that there is such a distinction on Scripture authority.* We do not profess to understand in what it consists"—pa. 38-39-40-41.

In pursuing his course, professor S. quotes Socinus, Toellner, and Taylor, distinguished Socinians, who as he thinks, have produced the most ingenious arguments against the doctrine of the Trinity. But these arguments rest entirely on the unfounded supposition that the word person is used in the same sense when applied to the Deity, and to man. The professor's principal object we conjecture, in introducing these quotations was, not to attack the authors, but to let it be seen how exactly Mr. Channing borrows their arguments, without making any acknowledgment. The truth is, there is no novelty either in argument or illustration, produced by the preacher. It is an old story told again. A worn out garment dressed over, and vamped up as a new one. Persons familiar with this controversy, have passed all the ground before, over which the preacher now leads them; and have seen its leanness. Instead of being struck with wonder at the new discoveries, which he affects to make, they are surprised that he should think all this new and convincing. The preacher doubtless understood that his very respectable congregation, were no adepts in polemical theology. We use these terms of reprehension, because we do not think that this new vamping of old matter, warrants the use of such language as the following,

"We (Unitarians,) believe in the *unity of Jesus Christ.* We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conceptions of his character. This corruption of Christianity, alike repugnant to common sense, and to the general strain of Scripture, is a remarkable proof of the power of a false philosophy in disfiguring the simple truth of Jesus."—pa. 45.

Now all that is said of the doctrine of the Trinity here, is contrary to the belief of Trinitarians. On the subject of the twofold nature of Jesus Christ, hear what professor Stuart says.

"You will admit that this is expressed in terms of strong confidence, and with no small degree of severity. Whether you have so clear a right to the former, and whether we are really deserving of the latter, every lover of truth will permit to be brought to the test of fair examination.

I am not certain, that I have rightly apprehended your meaning, when you say that the twofold nature of Christ is "repugnant to *common sense*." Do you mean, that common sense may determine first, independently of Revelation, that the doctrine cannot be true; and then maintain the impossibility that Revelation should exhibit it? If so, then we are able to decide, *a priori*, what can be revealed, and what cannot; consequently what we may believe, and what we must disbelieve. It follows, then, that a Revelation is unnecessary; or rather that it is impossible, at least, one which shall be obligatory upon our belief: for we have only to say, that our common sense decides against the propriety or possibility of the things said to be revealed, and then we are at liberty to reject them.

But is this the proper sphere in which *common sense* should act? Is it not true, that common sense is limited to judging of the evidences that the Bible is of divine origin and authority; to establishing the rules of exegesis common to all languages and books; and finally, to directing a fair and impartial application of those rules, to determine what the original writer of any portion of the Scriptures designed to inculcate? Having once admitted, as you have, the divine authority of the Scripture in deciding all questions; and your obligation to submit to its decision when you can understand the meaning of it, by using the common rules of interpretation; how is it to be determined by *common sense*, whether Christ has two natures or one? Common sense may investigate the language of the inspired writers, and inquire what they have said; and if, by the sound rules of interpretation, it should appear that they have ascribed two natures to Christ; or asserted that, which unavoidably leads to the conclusion that he has two natures; then, either it is to be believed, or the authority of the writers is to be cast off. In rejecting any doctrine which the language of Scripture plainly teaches, *common sense* must cast off the divine authority of the Bible. To receive the Bible as a revelation from God; and yet to decide, *a priori*, what the Scriptures can, and what they cannot contain, and to make their language bend, until it conform with this decision; cannot surely be a proper part for any sincere lover of truth and sober investigation.

In saying then, that the doctrine which teaches that Christ has two natures, is "repugnant to common sense," I presume you must mean, that the rules of exegesis, applied by common sense, lead unavoidably to the conclusion that Christ has but one nature. If this be your meaning, what I have to say in reply, will be contained in my next letter."

"In regard to the impossibility that Christ should possess two natures, and the absurdity of such a supposition, I have not much to say. If the Scriptures are the word of God, and do contain the doctrine in question, it is neither impossible, nor absurd. Most certainly, if it be a fact that Christ possesses two natures, it is a fact with which natural religion has no concern; at least, of which it has no knowledge. It can therefore decide neither for, nor against it. It is purely a doctrine of Revelation; and to Scripture only can we look for evidences of it. If the doctrine be palpably absurd, and contradictory to reason, and yet it is found in the Bible; then reject the claims of the Bible to inspiration and truth. But if the laws of interpretation do not permit us to avoid the conclusion, that it is found there; we cannot, with any consistency, admit that the Scriptures are of divine authority, and yet reject the doctrine.

"How shall any man decide, *a priori*, that the doctrine cannot be true? Can we limit the omniscient and omnipotent God, by saying that the Son cannot be so united with human nature, so "become flesh and dwell among us," that we recognize and distinguish, in this complex being, but one person, and therefore speak of but one? If you ask me how such a union can be effected, between natures so infinitely diverse as the divine and human; I answer, (as in the case of the distinction in the Godhead,) I do not know *how* this done; I do not undertake to define *wherein* that union consists, nor *how* it is effected. God cannot divest himself of his essential perfections, i. e. he is immutably perfect; nor could the human nature of Christ have continued to be human nature, if it had ceased to be subject to the infirmities, and sorrows, and affections of this nature, while he dwelt among men. In whatever way, then, the union of the two natures was effected, it neither destroyed, nor essentially changed either the divine or human nature.

"Hence, at one time, Christ is represented as the Creator of the Universe; and at another, as a man of sorrows, and of imperfect knowledge. (John i. 1-18. Heb. i. 10-12. Luke xxii. 44, 45. ii. 52.) If both of these accounts are true, he must, as it seems to me, be God omniscient and omnipotent; and still a feeble man and of imperfect knowledge. It is indeed impossible to reconcile these two things, without the supposition of two natures. The simple question then is; Can they be joined, or united, so that in speaking of them, we may say the person is God or man; or we may call him by one single name, and by this understand as designated, either or both of these natures? On this subject, the religion of nature says nothing. Reason has nothing to say; for surely no finite being is competent to decide, that the junction of the two natures is impossible or absurd.

One person, in the sense in which each of us is one, Christ could not be. If you make God the soul, and Jesus of Nazareth the body of Christ; then you take away his human nature, and deny the imperfection of his knowledge. But may not God have been, in a manner altogether peculiar and mysterious, united to Jesus, without displaying at once his whole power in him, or necessarily rendering him supremely perfect? In the act of creation, God does not put forth all his power; nor in preservation; nor in sanctification; nor does he bring all his knowledge into action, when he inspires prophets and apostles. Was it necessary that he should exert it all, when in conjunction with the human nature of Christ? In governing the world, from day to day, God does not surely exhaust his omnipotence, or his wisdom. He employs only so much, as is necessary, to accomplish the design which he has in view. In his union with Jesus of Nazareth, the divine *Logos* could not, of course, be necessitated at once to put forth all his energy, or exhibit all his knowledge and wisdom. Just so much of it, and no more, was manifested, as was requisite to constitute the character of an all sufficient, incarnate Mediator and Redeemer. When necessary, power and authority infinitely above human were displayed; when otherwise, the human nature sympathized and suffered, like that of other men.

"Is this impossible for God? Is there any thing in such a doctrine, which, if found in the Bible, would afford an adequate reason for rejecting its claims to inspiration? For my own part, I cannot see the impossibility, or the absurdity of such a thing. How shall we limit the Deity, as to the ways in which he is to reveal himself to his creatures?

"Why can we not find mystery within ourselves, which is as inexplicable as any thing in the doctrine before us? We do not appropriate the affections of our minds, to our bodies; nor those of our bodies, to our minds. Each class of affections is separate and distinct. Yet we refer either, to the *whole* man. Abraham was mortal; Abraham was immortal; are both equally true. He had a mortal and an immortal part; yet both made *but one person*. How is it a greater mystery, if I say, Christ was God; and Christ was man. He

had a nature human and divine. One person indeed, in the sense in which Abraham was, he is not. Nor is there any created object, to which the union of Godhead with humanity can be compared. But shall we deny the possibility of it, on this account? Or shall we tax with absurdity, that which it is utterly beyond our reach to scan? I shrink from such an undertaking, and place myself in the attitude of listening to what the voice of Revelation may dictate, in regard to this. It *becomes* us here to do so; to prostrate ourselves before the Father of Lights, and say, Speak, Lord, for thy servants hear. Lord, what wilt thou have us to believe!"—pa. 45–50.

After this long quotation, we must hasten to a conclusion. The truth seems to be sufficiently established that the question respecting the Trinity is to be settled on the authority of revelation alone. To the decisions of scripture the professor refers, under the full conviction that he ought to abide by them as final.

(*To be concluded in our next.*)

THE LIFE OF THE REV. DR. SAMUEL FINLEY.

Late President of New Jersey College.

MR. SAMUEL FINLEY was born in the year 1715, in the county of Armagh, in Ireland; and was one of seven sons, who were all esteemed pious; his parents possessed the same character. They gave him such an education as their circumstances permitted; and in a country-school, at some distance from home, he was early distinguished for close application to, and uncommon proficiency in his studies. He left his native country when he had attained only his 19th year, and arrived in Philadelphia on the 28th of September 1734.—It had pleased God to awaken and convert him very early in life, and, by many and various dispensations of his providence, to prepare him for those important stations which he afterwards filled. He first heard a sermon when he was six years old; and not long before his death was heard to say, that he well remembered the text, and that from that day on which he heard the sermon he conceived strong desires to be a minister; and accordingly, almost as soon as he was capable of forming any resolution respecting himself, he determined to devote himself to the service of the sanctuary. With this view he spent several years after his arrival in America in completing his studies; during which he was particularly attentive to the theology.

After a due course of Presbyterian trials, he was licenced on the 5th of August 1740, to preach the gospel; and was ordained on the 13th of October 1742, by the Rev. Presbytery of New Brunswick. The first part of his ministry was employed in long and fatiguing itinerations; and the records of several churches which he visited, contain honourable memoirs of his diligence, fidelity, and success. A little before this time a remarkable revival of religion had commenced, which yet continued: In this Mr. Finley was a coadjutor with Messrs. Tennent, Whitefield, and others; and his labours were remarkably blessed at Deerfield, Greenwich, and Cape May, in New Jersey. He preached likewise with great acceptance, for six months, as a stated supply to a congregation in Philadelphia, of which Gilbert Tennent afterwards had the pastoral charge. In June 1744, he accepted a call to Nottingham, in Maryland, on the border of Pennsylvania, where he continued near seventeen years, faithfully discharging the duties of his sacred office; and had the pleasure to see the work of the Lord prospering in his hands. During his residence at Nottingham he instituted an Academy, which acquired great reputation, and attracted students from distant parts. Mr. Finley was justly famed as a scholar, and eminently qualified as a teacher.* Under his instruction many, very many youths received the rudiments of an education, and correct moral sentiments, which have since placed them amongst the most useful and ornamental members of society.

Upon the death of President Davies, the Trustees of the College of New Jersey elected Mr. Finley, as his successor in that important office. Great were the struggles of his mind on this occasion. His love to his people, and theirs to him, were of the most tender kind, having long been nourished by the affectionate assiduities of uninterrupted friendship; but a prospect of more extensive usefulness, and in that way in which Providence had already so remarkably succeeded his labours, inclined him to think it his duty to remove: he therefore accepted the invitation given him by the trustees, and removed to Princeton in July, 1761. Upon this event, the hopes of the well wishers to the College revived; and the clouds which had so long hung over that nursery of religion and learning, began to be dissipated. Exalted expectations were formed by Mr. Finley's friends; and they were not disappointed. Under his care the College flourished, and acquired additional reputation; and his own fame became much more extensive; he was known in various parts of Europe,

* He possessed great knowledge of the human heart; and although a strict disciplinarian, he never failed to secure the love of his pupils.

and corresponded with many eminent men there: among whom was Dr. Samuel Chandler, of London, who in all his letters evinced the most sincere esteem for this his distant friend. Such was the opinion his friends in Scotland entertained of him as a Divine and a Scholar, that without his knowledge, they procured for him the degree of Doctor of Divinity, from the University of Glasgow. He received his Diploma in 1763.

Unremitted attention to the duties of his station very sensibly affected Dr. Finley's health, and produced a fixed obstruction in his liver, which put a period to his life on the 17th of July 1766, in the 51st year of his age, at Philadelphia, whither he had gone for medical assistance.

He was twice married. His first wife was Miss Sarah Hall, a lady of an amiable character, who was truly an help-meet for him. By her he had eight children, of whom one only is now living. She died in the year 1760; and in 1761, Dr. Finley married Miss Ann Clarkson, a daughter of Mr. Matthew Clarkson (formerly an eminent merchant of New York) and a lineal descendant from David Clarkson, B. D. who was ejected for non-conformity, in England, in 1671.

As a divine, Dr. Finley was in sentiment a Calvinist. He was a scribe, instructed unto the kingdom of Heaven. His sermons were not hasty productions, but filled with solid good sense and well digested sentiment, expressed in a style pleasing to the man of science, yet perfectly intelligible to the more illiterate: they were calculated to inform the ignorant, to alarm the careless and secure, to comfort and edify the saint, and to make the sinner in Zion tremble.

As a man, he was remarkable for uncommon sweetness of temper and polite behaviour; given to hospitality, charitable without ostentation, diligent in the performance of the relative duties of life, and in all things shewing himself a pattern of good works

When the Doctor first applied to the physicians in Philadelphia, he had no apprehension that his dissolution was so near as it afterwards appeared; for he observed to his friends, "If my work is done, I am ready. I do not desire to live a day longer than I can work for God; but I cannot think this is the case as yet; God has much for me to do before I depart hence."

About a month before he died, his physicians informed him that his disease appeared to them incurable: upon which he expressed entire resignation to the divine will; and from that time till his death he was employed in setting his house in order. On being told by one of the physicians, that, according to present appearances, he could live but a few days

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longer, he lifted up his eyes, and exclaimed, "then welcome Lord Jesus."

On the Sabbath preceding his death, his brother-in-law, Dr. Clarkson (one of the physicians) told him that he perceived a visible alteration; from which he apprehended his death was at hand. "Then," said he, "may the Lord bring me near himself; I have been waiting with a Canaan-hunger for the promised land. I have often wondered that God suffered me to live; I have more wondered that ever he called me to be a minister of his word. He has often afforded me much strength; which though I have abused, he has returned in mercy. O, faithful are the promises of God! O that I could see him as I have seen him heretofore in his sanctuary! Although I have earnestly desired death, as the hireling pants for the evening-shade, yet will I wait all the days of my appointed time. I have often struggled with principalities and powers, and have been brought almost to despair.—Lord, let it suffice." Here he sat up, and closed his eyes, and prayed fervently that God would shew him his glory before he should depart hence:—that he would enable him to endure patiently to the end, and particularly, that he might be kept from dishonouring the ministry. Then he resumed his discourse, and spoke as follows: "I can truly say, that I have loved the service of God. I know not in what language to speak of my own unworthiness. I have been undutiful. I have honestly endeavoured to act for God, but with much weakness and corruption." Here he lay down and continued to speak in broken sentences, as follows: A Christian's death is the best part of his existence. The Lord has made provision for the soul, and provision for the body. O that I could recollect Sabbath blessings! the Lord hath given me many souls as crowns of my rejoicing. Blessed be God, eternal rest is at hand. Eternity is but long enough to enjoy my God. This, this has animated me in my severest studies: I was ashamed to take rest here. O that I could be filled with the fulness of God: that fulness which fills Heaven!"—Being asked if it were in his choice whether to live or die, which he would choose,—he replied, "To die; though I cannot but say, I feel the same strait that St. Paul did, that he knew not which to choose; "for me to live is Christ, but to die is great gain;" but should God by a miracle prolong my life, I will still continue to serve him. His service has ever been sweet to me: I have loved it much. I have tried my master's yoke, and will never shrink my neck from it. His yoke is easy and his burden light." He then put his hand to his mouth, and pulling out a loose tooth, said, "Here is one of the pillars of the tabernacle; the

whole frame will soon fall to pieces.”—“You are more cheerful and vigorous, Sir,” said one of the company: “Yes,” he replied, “I rise or fall, as eternal rests seems nearer or farther off.” It being observed to him that he always used the expression, ‘Dear Lord,’ in his prayers, he answered, “O! he is very dear—very precious indeed!—How delightful it is for a minister to die on the Sabbath! I expect to spend the remaining part of this Sabbath in Heaven.” One of the company said to him, ‘You will soon be joined to a blessed society; you will forever hold converse with Abraham, Isaac, and Jacob, with the spirits of the just made perfect, with old friends, and many old fashioned people.’ “Yes, Sir,” he replied with a smile, “but they are a most polite people now.”—He expressed great gratitude to friends around him, and said, “May the Lord repay you for your tenderness to me; may he bless you abundantly, not only with temporal but with spiritual blessings.” Turning to his wife, he said, “I expect, my dear, to see you shortly in glory.” Then addressing himself to the whole company he said “O that each of you may experience what, blessed be God, I do, when you come to die! may you have the pleasure to reflect in a dying hour, that with faith and patience, zeal and sincerity, you have endeavoured to serve the Lord! that each of you may be impressed, as I have been, with God’s word; looking upon it as substantial, and not only fearing, but being unwilling to offend against it.” Upon seeing a member of the second presbyterian church in Philadelphia, he said, “I have often preached and prayed among you, my dear Sir; and the doctrines I preached to you are now my support; and, blessed be God, they are without a flaw. May the Lord bless and preserve your church! he designs good for it yet, I trust.” To a person from Princeton, he said, “Give my love to the people at Princeton, and tell them I am going to die.”—He would sometimes cry out, “The Lord Jesus take care of his cause in the world!”

Upon waking the next morning, he exclaimed, “O! what a disappointment I have met with!—I expected this morning to have been in Heaven!”—Great weakness prevented his speaking much this day; but what he did say was the language of triumph.

On the following morning, with a pleasing smile on his countenance, and with a strong voice, he cried out, “O I shall triumph over every foe! The Lord hath given me the victory! I exult! I triumph! O that I could see untainted purity! Now I know that it is impossible that faith should not triumph over earth and hell: I think I have nothing to do but to die; yet

perhaps, I have:—Lord shew me my task!” After expressing some fears lest he did not endeavour to preserve his remaining life, through eagerness to depart, and being told that he did nothing inconsistent with self-preservation, he said, “Lord Jesus, into thy hands I commend my spirit! I do it with confidence; I do it with full assurance. I know thou wilt keep that which I have committed to thee. I have been dreaming too fast of the time of my departure, for I find it does not come; but the Lord is faithful, and will not tarry beyond his appointed time.”

When one who attended him, told him that his pulse grew weaker, he cried out, “That is well!”

In the afternoon the Rev. Mr. Spencer called to see him, and told him, “I have come, dear Sir, to see you confirm, by facts, the gospel you have been preaching. Pray how do you feel?” To which he replied, “Full of triumph! I triumph through Christ! Nothing clips my wings but the thoughts of my dissolution being prolonged. O that it were to-night! My very soul thirsts for eternal rest.” Mr. Spencer asked him what he saw in eternity to excite such vehement desires in his soul?—he said, “I see the eternal love and goodness of God: I see the love of Jesus!—O, to be dissolved and be with him, I long to be clothed with the complete righteousness of Christ!” He then desired Mr. Spencer to pray with him before they parted; and told him, “I have gained the victory over the Devil! Pray to God to preserve me from evil, to keep me from dishonouring his great name in this critical hour, and to support me with his presence in my passage through the valley of the shadow of death.”

He spent the remaining part of the evening in bidding farewell to and blessing his friends; and exhorting such of his children as were with him. He would frequently cry out, “Why move the tardy hours so slow?”

The next day, July 16, terminated his conflict. His speech failed him. Although he made many efforts to speak, he could seldom do it so distinctly as to be understood. A friend desired him to give some token whereby his friends might know whether he still continued to triumph, whereupon he lifted up his hand, and said, “Yes.”—In the afternoon he spake several sentences; but little could be collected from them. Some of the last words he uttered concerning himself, were “After one or two engagements more, the conflict will be over.” In the evening about 9 o’clock, he fell into a sound sleep, and appeared to be much more free from pain than he had been for many before. He continued to sleep, without changing his position, till about one o’clock, when he expired without a sigh or groan.

During his whole sickness, he was not heard to utter a repining word; and in all the farewells he bid his friends and relations, he was never seen to shed a single tear, or exhibit any mark of sorrow.

He was interred in the second presbyterian church in the city of Philadelphia, adjoining his once intimate friend, the Rev. Gilbert Tennent. The excessive heat prevented his being removed to Princeton, where the dust of his predecessors lay; but many of the students came from thence to pay the last tribute of respect to the remains of him, whom living they admired and loved. Eight of them carried the corpse to the grave; and a sermon, suited to the occasion, was preached by the Rev. Richard Treat of Abington.

A Tomb-Stone, with an English inscription, covered his grave in Philadelphia; and at Princeton the Trustees of the College of New Jersey have erected a cenotaph to his memory with an inscription in Latin. [*Rel. Rem.*]

EXTRACTS FROM CHALMERS SERMONS.

[We had hoped before this time to present to our readers a Review of the last volume of Sermons by that distinguished preacher Dr. Chalmers of Glasgow. We think that this production of his pen is calculated to be more beneficial than any that has preceded it. That our readers who have not seen the volume may have a specimen, by which to judge of its excellence, we furnish the following extracts.

The first is from the sixth Sermon, the subject of which is the necessity of a Mediator between God and man. He shows the necessity for a Redeemer, from the consideration that the best services of man are not adequate to the divine law, or capable of sustaining the scrutiny of God. He shows the danger and folly of rejecting the only mediator, and the necessity of accepting him for pardon and sanctification. The concluding passage is as follows.]

“ Before we conclude, we shall just advert to another sense, in which the Mediator between God and man may be affirmed to have laid his hand upon them both: He fills up that mysterious interval which lies between every corporeal being, and that God who is a spirit and is invisible.

“ No man hath seen God at any time,—and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition throws its darkest imagery over it.

The voice of the thunder is awful, but not so awful as the conception of that angry Being who sits in mysterious concealment, and gives it all its energy. In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens, and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling,—that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations,—and we refer both to our own feelings, and to the history of this world's opinions, if God is more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweeps the forest of its leaves,—when the rushing of the storm is heard upon our windows, and man flies to cover himself from the desolation that walketh over the surface of the world.

“ If nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth and movement to all things!—It is the mystery in which he is shrouded,—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of his worshippers,—it is the inexplicable manner of his being so far removed from that province of sense, within which the understanding of man can expatiate,—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conception of the mind which animates it—it is all this which throws the Being who formed us at a distance so inaccessible,—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

“ Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand God; and though the brightness of his Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and those high attributes of truth, and justice, and mercy, which could not be felt or understood, as they existed in the abstract and invisible Deity, are brought down to our conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

“ So long as I had nothing before me but an unseen Spirit of God, my mind wandered in uncertainty, my busy fancy

was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs,—when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus,—when I see his justice blended with his mercy, in the exclamation, ‘O Jerusalem, Jerusalem,’ by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation,—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

“And it was not a temporary character which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him to the latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history.—I hear it in the parting words to his mother from the cross,—I see it in his unaltered form when he rose triumphant from the grave,—I perceive it in his tenderness for the scruples of the unbelieving Thomas,—and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and endearing, as ever. We have a Priest on high, who is touched with a fellow feeling of our infirmities. My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal,—and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a Friend who bears the form of the species, and knows its infirmities, is there to plead for me.”

[The next extract is a description of Christian benevolence. It is taken from the twelfth sermon, on “*The emptiness of natural virtue.*” We think that our readers will wish to peruse the whole of a book, of which such specimens may be taken at random, from almost any of its pages.]

“Piety is but the hypocrisy of a name, when benevolence, in all the unweariedness of its well doing, does not go along with it. Benevolence may make some brilliant exhibition of

herself, without the instigation of the religious principle. But in these cases you seldom have the touchstone of a painful sacrifice,—and you never have a spiritual aim, after the good of our imperishable nature. It is easy to indulge a constitutional feeling. It is easy to make a pecuniary surrender. It is easy to move gently along, amid the visits and the attentions of kindness, when every eye smiles welcome, and the soft whispers of gratitude minister their pleasing reward, and flatter you into the delusion that you are an angel of mercy. But give us the benevolence of him, who can ply his faithful task in the face of every discouragement,—who can labour in scenes where there is no brilliancy whatever to reward him,—whose kindness is that sturdy and abiding principle which can weather all the murmurs of ingratitude, and all the provocations of dishonesty,—who can find his way through poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles,—who can maintain the uniform and placid temper, within the secrecy of his own home, and amid the irksome annoyance of his own family,—who can endure hardships, as a good soldier of Christ Jesus,—whose humanity acts with as much vigour amid the reproach, and the calumny, and the contradiction of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottagers,—and above all, who labours to convert sinners, to subdue their resistance of the Gospel, and to spiritualize them into a meetness for the inheritance of the saints. We maintain, that no such benevolence, realizing all these features, exists, without a deeply seated principle of piety lying at the bottom of it. Walk from Dan to Beersheba, and, away from Christianity, and beyond the circle of its influences, there is positively no such benevolence to be found. The patience, the meekness, the difficulties of such a benevolence cannot be sustained without the influence of a heavenly principle—and when all that decks the theatre of this world is withdrawn, what else is there but the magnificence of eternity, to pour a glory over its path, and to minister encouragement in the midst of labours unnoticed by human eye, and unrewarded by human testimony? Even the most splendid enterprise of benevolence, which the world ever witnessed, can be traced to the operation of what the world laughs at, as a quakerish and methodistical piety. And we appeal to the abolition of the slave trade, and the still nobler abolition of vice and ignorance, which is now accomplishing amongst the uncivilized countries of the earth, for the proof, that in good will to men, as well as glory to God, they are the men of piety who bear the palm of superiority and of triumph."

RELIGIOUS INTELLIGENCE.

DOMESTIC.

From the Religious Remembrancer.

DOMESTIC MISSIONS.

Extracts from the Report of the Board of Missions to the General Assembly of the Presbyterian Church in the United States, for 1819.

The Rev. *Phineas Camp* was appointed to perform four months missionary service in Chatauque County, New-York, where he laboured last year with such remarkable success. He has fulfilled his appointment; and the great Head of the church has again honoured him by using him as an instrument in his hand for doing much good.

He states as the fruits of the revival last year, that two Education Societies have been formed and one Missionary Society. Three churches have been constituted in that region; and of twenty members added this year, more than three fourths are new converts. These churches are able to settle two ministers.

Extracts from the journal of Mr. Camp.

1818. Oct. 15. My sensations on meeting once more the people of this neglected settlement, in their log church, were peculiarly pleasing. I felt a pleasure, however, mingled with regret. The few fruits and short continuance of the sudden refreshing of last year, and the want of a shepherd to watch over those young lambs tended to grieve me much. After two sermons an interesting group of young people presented themselves for conference. Several were much affected, among whom were five of my dear children in Christ.

18. Escorted by the serious, I rode five miles to preach at the little cottage, which a twelvemonth ago, God shook as with a rushing mighty wind. What were my sensations, as I placed myself on the hallowed spot where the youth then gathered, begging

me with tears not to leave them. Many of these now sat near me, and some of them hopefully housed in Christ. My performance on account of ill health to day was feeble. After it, some weeping came to converse.

19. This day being appointed by the governor of Pennsylvania, as a day of thanksgiving and prayer, I trust the little assembly to which I was called to preach, four miles distant, was not forgotten by the Hearer of prayer. After sermon a person in tears approached me; soon after another female took her seat by her, and answered that "she was a sinner against God, and dreaded his wrath." A few moments after two others joined them, lamenting bitterly; soon two more, whelmed in grief.—One out of this number, with a trembling voice, said, "she feared she was undone."

The Rev. *Charles Webster* has reported the fulfilment of his mission of three months on missionary ground in the vicinity of the congregation of Hempstead, Long-Island. He states that a religious excitement has been produced among the blacks of Rock-away; many of whom have determined to forsake their evil ways, and have become quite moral in their habits. The prayer meeting established in his last mission is receiving accessions of praying men; and a Moral Society is producing a favourable influence. The practice of horse racing has entirely ceased in the village of Hempstead; and the practice of vending small quantities of ardent spirits, which was common in all the stores, and corrupting the morals of the people, has been put down. A Bible Society, auxiliary to the Bible Society of Long-Island has been established. Mr. W. preached sixty-four sermons; "some of which" he states, "were attended with the influences of the Divine Spirit in the conviction, and he would fondly hope

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conversion of souls. Most of the meetings were attentive and solemn, and some of them was peculiarly so, especially last fall."

Extract from the journal of the Rev. Mr. Webster.

It affords me particular pleasure again to testify to the beneficial effects of tracts. Several of those entitled "The Lord's Day," "The Sabbath," &c. have been instrumental in leading persons to the sanctuary, who were formerly unaccustomed to attend any place of worship. This practice has now become habitual, so that they who once profaned the Lord's day by dissipation, idleness or unlawful amusements, as fishing and hunting, now regularly sit under the dropping of the sanctuary. Another tract was put into the hands of a young person, who was by no means partial to her Bible; its title was "The advantages of Reading the Scriptures Exemplified in the History of James Byrne." Having finished the tract, she took up the sacred volume, and commenced reading it through in course. Her example was followed by several of her young companions, and by her aged grandfather, who told me that he did not think he should live until he read it through, but that the further he progressed, the more precious it became. There is reason to believe that his mind has been enlightened to understand the truth. These are facts which have come to our knowledge; but is there not reason to believe that there are others equally interesting and important, which will not be exhibited, until that day when the secrets of all hearts shall be revealed?

The Rev. Phineas Camp was appointed to labour at Wilkesbarre, and adjacent places, two months. He has reported the fulfilment of three weeks of his term: and in that space preached eleven times, held six conferences, sat in three sessions, administered the Lord's supper once, baptized seven adults, forty-six children, and visited almost every day.

Mr. C. had just finished a mission of three months in the employ of the Philadelphia Missionary Society; and

while acting under their commission, a revival commenced, and made advances in Bethany, not far from Wilkesbarre. This revival continued under his ministration, while acting under the authority of this Board. Bethany, the capital of Wayne County, has, he observes, undergone a complete moral change. The people in that place offered him a salary of six hundred dollars for three fifths of his time. But he declined the call and preferred settling in Chatauque County, where he had likewise been very successful.

Extracts from the Journal of the Rev. Mr. Camp.

1818. Sabbath, September 20.

Held a conference in the evening, when a Mr. B——, one of the converts, gave the following account of himself. "He had passed through, or witnessed four revivals, had disliked and opposed them, endeavouring to divert the minds of the awakened, by planning scenes of merriment. Moving hither from New-England, the gloom and solitude of the woods, forced his thoughts into a serious train. His wife put serious books into his hands; finding that they made him more thoughtful, he put them away; laughed at serious things; held to the universal scheme. Soon after my arrival, he became serious; endeavoured to counteract the impressions. Returning from conference one evening, he could not conceal his feelings any longer, begging two or three who were in a similar state, walking with him, if they ever prayed, to pray for him.—Parting with them, he felt constrained to pray at several places he had fixed upon in the woods, but passed them all, till he arrived near his house, when he attempted, but found no answer. His prospect was as gloomy as the surrounding darkness. For many days, he endured torture of feeling; was under horrid temptations. One morning, after a night of deep distress, he rose and stepped to the door; all things assumed a new visage—all nature smiled. Afterwards his children approached him; they seemed to be doubly charming and dear to him. God's character

appeared amiable and glorious: his mind was greatly composed: whither had his distress fled? were these symptoms of a change? He had supposed when such a change should happen, the transition from his agony, to joy, would be insupportable. He knew not what to think of his feelings. He has since compared his views and feelings with others, and indulges a hope that Christ is his.—During his distress, these words haunted him: *The wicked shall be turned into hell, &c.* He is now new in his conduct. This man is since admitted to the church.

22. Examined some professors, preparatory to organizing a church.—Eleven persons were associated, and Dr. Virgil M. Diball was chosen elder.

24. Spent this day in examining candidates for the church. The cases of many were very interesting. Nearly all attribute their change to the instrumentality of an unworthy missionary; many, to his personal addresses, several to his sermons, as the means. They speak much of the justice of God; their desert of eternal punishment; total depravity.—All speak of their unwillingness, in their distress, to submit to God for a season; at length, yielding themselves into his hands, to be dealt with as he pleased; and then had peace. Many made efforts to banish their impressions at first, and now confess, they wished the missionary away.

27. Preached and administered the sacrament, to a newly formed church of thirty members; baptized six adults, and four children. It was an interesting day—several more were pricked in their hearts—conference in the evening was crowded one cried as I left the house, “Oh, I have committed the unpardonable sin: I don’t want to be left.” This person had opposed the work. A little girl, weeping, said, “If the shepherd go away the sheep will be scattered.” She followed me to my lodgings; could not leave till late; came again next morning to learn more. This lamb is thought to be now in the fold of Christ,

A CALL, FROM THE SOUTH.

Extract of a letter from a gentleman in James county Georgia, to his brother.

I wish some of the Societies at the north would remember the destitute situation of Georgia in religious matters, I doubt whether a more proper field for Missionary labours can be found in the world. It is true the people are able to support ministers, but they will not do it until they are sent to them. Were ministers of good talents and pleasing manners to come to this part of the state and preach a few times, I have no doubt but they would obtain an ample support, and have large audiences. Religion is but little thought of here except by a very few—but I do believe that the principal reason of it is the want of suitable religious teachers.”

For the Virginia Evan. & Lit. Magazine.

SUNDAY SCHOOLS,

In Jefferson County, Virginia.

There are in this county *five* Sunday Schools; *two* in Shepherds Town, *one* in Charles Town, *one* at Harper’s Ferry, and *one* at Lee Town, containing 479 scholars, under the direction of 32 managers and superintendents, and 102 teachers.

The first in the order of time is the “Union Sunday School of Shepherds Town,” which commenced between three and four years ago. This school owes its origin, its continuance and present flourishing condition to female piety, zeal and perseverance. The number of scholars at present on the register is 155; most of whom have attended very well during the Summer, and are making very encouraging progress. This School is under the direction of a board of managers, consisting of two superintendents, a treasurer, and secretary, and twenty-four teachers, who meet on their own adjournments for the transaction of business.

An examination of this School took place on the 12th of September last, when there were distributed, as premiums for good behaviour and diligence, 16 New Testaments, 13 Watt’s

Psalms and Hymns, and 110 smaller books, among which were the Dalryman's Daughter, Sermons to Children, the Good Child's Petition, &c. This School, in May last, joined the "Sunday School Union Society of Philadelphia," with which it is still connected.

A considerable number of these scholars have not the advantage of going to any other school, and of course will be indebted to this for their education. A number of this description have already learned to read very well. The exercises of those who can read consist chiefly in reciting catechisms, verses of Scripture and Hymns.

The next in order of time is the "Charles Town Sunday School." This commenced in the summer of 1817, but was suspended during the winter. In the following spring the exercises were resumed, chiefly by the young ladies of the town, and again suspended at the approach of winter. In April last this school commenced again, under new regulations, which, it is hoped will secure its continuance. It is now under the direction of a board of managers, consisting of a president, two vice-presidents, a treasurer and secretary, and seven others. These managers attend the school in rotation, two on each day. There are about 100 scholars belonging to this school; between 70 and 80 of whom attend regularly. For the instruction of these scholars there are 50 teachers, who attend in rotation, and are apportioned among the different classes.

The mode of instruction does not vary, it is believed, from that pursued in most other schools. According to an article of the constitution the scholars are to be examined every three months, and to receive premiums according to their good behaviour and their diligence.

The Sunday School at Harper's Ferry commenced about a year ago. According to regulations, now in contemplation, this school will hereafter be under the direction and tuition of ten teachers. The number of scholars is between 80 and 90. They were lately examined; and the

progress they had made was considered very encouraging, and was highly gratifying to the teachers.

In April last a second Sunday School commenced in Shepherds Town, taught in the Episcopal church. It is under the direction of a board of 18 managers, viz. a president, two vice-presidents, a treasurer and secretary, and thirteen others. In addition to these, and for the purpose of tuition there are 13 teachers; one superintendent, and a secretary. The number of scholars on the register is about 100—80 of whom are punctual in their attendance. The teachers and managers are rewarded for their "labour of love" by observing the encouraging progress which many of their pupils are making in reading, reciting catechisms, scripture verses and hymns. Early in September last these scholars were examined, and rewarded according to their merit with suitable books.

In May last a fifth Sunday School was organized at Lee Town. This is a country situation, and of course the school is smaller than either of the others. It however consists of 34 scholars, who are instructed by five teachers. An examination of this school is to take place within a few days, when it will be dismissed for the winter. This is deemed advisable, partly for want of a suitable room to teach in, and partly on account of the distance at which some of the teachers and children live from the place where they have been in the habit of meeting. The progress already made by those children is such as to induce the teachers to look forward, with fond anticipation, to the return of spring, when they will be permitted to resume their labours.

The object in these schools is not merely to teach those to read, who would otherwise remain untaught, but to furnish the minds of the children with religious knowledge, to induce them to keep holy the Sabbath day, and, in short, to bring them up in the "nurture and admonition of the Lord." Prayer and singing generally make a part of the

exercises of each day. When ministers of the gospel attend, which is frequently the case, in addition to singing and prayer, they often deliver a short and appropriate address to the teachers and children.

Every friend to his country, and to the church of God, will unite in commending Sunday Schools to the merciful regard and special protection of Jehovah Jesus, whose glory they are calculated to promote.

A Friend to Sunday Schools.

Jefferson County, Va. Nov. 16th '19.

From the Recorder.

MISSION TO JERUSALEM.

We have often had occasion to speak of the proposed Mission to the Land of Promise, and are now happy to inform our readers that the Missionaries are actually embarked. Messrs. *Levi Parsons* and *Pliny Fisk*, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediteranean, had they not been prevented by unfavourable winds. On Sabbath noon the Old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was eminently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, Rev. Mr. Parsons preached a sermon in Park-Street Church connected with the subject of the Mission, from Hosea iii. 4, 5, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening, Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound

in the spirit unto Jerusalem, not knowing the things that shall befall me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, and a collection of more than \$300, Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United Concert of the Old South and Park-street Churches, the two Missionaries addressed them, and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer during the last twelvemonth they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good we believe has been done, in consequence of it, to the cause of Christ. On Wednesday morning the wind becoming directly favourable and the weather remarkably fine, the Missionaries embarked in the Sally Anne, Capt. Edes, for Smyrna. The vessel is to touch at Malta for a few days. From that Island we may expect to receive interesting intelligence from them. It was a most favourable circumstance for the Missionaries, that the steward of the ship, a native of Trieste, converses freely both in the *modern Greek*, and in the Italian. They may

derive much assistance from him, especially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of these Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the Gospel, and to which our Churches are now sending it back. Let Christians throughout this country, pray for the blessing of God on this Mission, as well as on that which has lately gone to the Sandwich Islands. Let them pray that the companions of their voyage may be renewed by the Spirit of Grace, and brought into the Divine Kingdom. Let them do this continually and in such a manner as to receive for them the blessing which they ask.

From the Religious Remembrancer.
Theological Seminary at Princeton.
(Circular.)

To the Congregation of ———,

Brethren—The Board of Directors of the Theological Seminary of the Presbyterian Church in the United States, located at Princeton, New-Jersey, beg leave, as its constituted guardians, to call the attention of the Churches to its situation and necessities.

This Institution, founded for the glory of God, has no resources for

its support, but the charities of its friends. Many have been educated for the service of the church, whose labours have been blessed of the Lord. Every year our Institution has been growing more and more important, and its promises of usefulness are now very encouraging to the hopes and hearts of those who love the kingdom of the Redeemer.

With all its fair prospects of usefulness, it has still to struggle with pecuniary difficulties, and the Board of Directors are now obliged earnestly to entreat the attention of the Churches, to the recommendation of the last General Assembly, intended for the relief of our Seminary. The contingent fund, established to meet the current expenses of the Institution, is exhausted, and some important calls upon the treasury have been refused and returned.

There are now between fifty and sixty students in the Seminary, and unless the Churches rouse to its assistance, its whole operations must be greatly embarrassed, if not entirely arrested. To supply its immediate wants, the Assembly have recommended a collection to be taken up in all the congregations under its care. The following is the recommendation of the Assembly, extracted from their minutes:

“Whereas it appears to be of much importance that the contingent fund destined to defray the current expenses of the Theological Seminary, should be replenished as speedily as possible, the General Assembly do earnestly recommend that a collection be taken up in aid of this fund, in all the congregations under their care, on or before the first Sabbath of November next; and that the same be forwarded with as little delay as possible, to the Treasurer of the Trustees of the General Assembly, Mr. Isaac Snowden, of the city of Philadelphia.”

We beg leave to remind our Christian brethren, of the vast importance of attending to this duty. It is indispensable to the honor and usefulness of the Institution. We have no hope of present relief, but in these contributions; and we entreat our brethren not to neglect them. If the

collection cannot be taken up by the time specified in the recommendation of the Assembly, let it be made as soon after as practicable.

We know full well, that the times are difficult; but let it not be forgotten, that they press with peculiar severity upon charitable institutions, and furnish the most weighty arguments to the Churches, for increased exertions on their behalf. If ordinary resources fail, extraordinary efforts must be made. The souls of men are not less valuable, than in seasons of prosperity. The force of all the considerations that should inspire us with zeal for the salvation of our fellow men, is undiminished.—We have “counted the cost,” and we must not hesitate nor “draw back.” *We must persevere.* Shall we, dear brethren, disappoint the hopes we have excited? Shall we, at this period, abandon an Institution which has been attended with the blessing of Heaven—which has been honored as the instrument of “building up waste places,” and which promises so much for the glory of the Redeemer, and the happiness of men?

We are induced to address you from a deep sense of duty, and because we feel that we should neglect the trust reposed in us, if, while we call your attention to the recommendation of the Assembly, we did not state to you our necessities, and our *dependence* on your bounty.

The Seminary is the property of the Church—the subject of its prayers, and the object of its hopes.—We present its wants, and intreat its friends to foster it. Let us remember what God has done for our souls; let us look to our destitute brethren, perishing for lack of knowledge; let us not forget the obligations we owe the dear Redeemer; and in view of all the motives that press upon us in relation to our much-loved Seminary, let us ask, in the language of the dying Patriarch, “Who then is willing to consecrate his service this day unto the Lord?”

Signed by order of the Board,
ASHBEL GREEN, *President.*

JOHN McDOWELL, *Secretary.*
Princeton, Sept. 28, 1819.

SENECA INDIANS.

BUFFALO, N. Y. Oct. 19, 1819.

The Indians of the Six Nations have lately held two councils upon the proposals made to them by government, to establish schools and other improvements among them, one at Oneida, and the other at their village near this place. Their debates were warm, and for a time violent. It is well known that the pagan party of these Indians, which compose a large majority of the whole, have always strenuously opposed any advance towards civilization. But they have at length yielded to the arguments of the Christian party, and have consented to accept the proposals of government, and to establish schools in all their settlements. The adoption of Christianity has also been a subject of discussion in these councils; and although they have not unanimously agreed to receive missionaries among them, yet they have indicated a much more favourable disposition upon this subject than formerly, and the sentiments of many of their principal leaders seem to be entirely changed. This revolution in the views of the Indians will appear surprising to those who have known their inveterate enmity towards the Christian religion. We are indebted for it to the united exertions of the agents, Messrs. Parish and Jones, and Mr. E. Williams, the Episcopal Missionary at Oneida, assisted by the Oneida chiefs. We trust it will be productive of much good, and the news of it grateful to every friend of humanity. There is now no doubt but that the Indians will soon receive the Christian instructors in all their settlements. And by the joint influence of learning, arts, industry, and religion we may confidently hope to see their condition meliorated, their minds enlightened, and their morals improved.

From the Report of the N. Eng. Tract Society.
UTILITY OF TRACTS.

Extract of a Letter from New-Jersey.

A man, in my parish, more than sixty years old, had been, thirty years, a drunkard. Having wasted his property, he bought a livelihood

by petty thefts, and thus became a pest to the whole neighbourhood.

His two sons fell into the vices of the father, and the house became the haunt of an unprincipled gang. I became acquainted with them. They were at first shy of me. When they became a little more familiar, I gave them some small tracts, desiring them to read, and return the tracts, and tell me how they liked them. They were pleased, and when they returned they asked for more. More were given, with some warning and reproof. Soon the family had a pew in my meeting-house; resorted regularly to the house of God on the Sabbath, the sons joined a Bible Class; the family has had morning and evening prayers the last year.

Extract of a letter written by a Gentleman in the State of New York.

It is with pleasure that I had opportunity to distribute about twelve hundred tracts, on my journey. When they were given to a number of men together, I have seen them leave their work, and attend while one was reading.

Near Schoharie, at a turnpike gate, the same young woman, to whom I had given some tracts in May, came

to receive the toll. When I gave her tracts the first time, she took them in a frivolous manner, and laughed at my serious remarks. Now I asked her if she had read the tracts which I gave her. She looked at me with earnestness, and said she had. I enquired concerning the effect. Her heart was full and she could not speak. She burst into tears. I gave her more tracts, for which she thanked me, and said she hoped if ever I should see her again, it would be with more satisfaction.

Extract from a letter written by a young Lady

You could not have made me a more acceptable present, than the tracts. It is a luxury to distribute them. I have seen their powerful effects. Many a heavy heart has been lightened by reading " 'Tis all for the Best." Oh! that I could have enough of them to distribute. I feel them almost as necessary in travelling, as pocket money. I am grieved to pass a mud-wall cottage, or a log-hut, without sending in one of these little Missionaries. In some places the people have been so anxious for tracts, that when I had none to spare, I would copy some, and the people would offer me money for them.

NOTICES.

To Subscribers.—We have reason to believe that in many cases the postage on our Magazine has been charged at two or three times as much as the law allows. We therefore publish an extract from the law regulating the Post office.—“When the mode of conveyance and the size of the mails will admit of it, magazines and pamphlets may be transported in the mail at *one cent a sheet* for any distance not exceeding *fifty miles*, at *one cent and a half* for any distance over *fifty* and not exceeding *one hundred miles*, and *two cents* for any *greater distance*.” Our pamphlet is of a size called by printers *Octavo*; that is, one sheet makes *eight leaves*. There are just *twenty four leaves*, or *three sheets* in each number. Of course according to the above rates, a magazine ought to pay as follows.

50 miles and under, 5 cents. 100 miles and under to 50, 4 1-2 cents.
More than 100 miles, 6 cents.

And any Postmaster charging greater rates than these, does that which he ought not to do.

Our Correspondent who sent an original letter of Davies's has our hearty thanks.

CONDITIONS.

I. This work will be printed on a fine Medium paper, with a new type; will be folded, and stitched in covers; each Number to contain forty-eight octavo pages.

II. The price to subscribers will be FOUR DOLLARS per annum, to be discharged by the payment of *three dollars*, in advance; which difference will be universally made, on account of the great difficulty of collecting small sums from numerous subscribers.

III. It will be published the last week in each month, and forwarded as directed by subscribers.

IV. No subscription can be taken, except by the volume; nor any subscriber's name withdrawn until all arrearages are paid. Subscribers wishing to discontinue, must give two months notice to the Printer or one of the Agents.

V. Any person becoming responsible for *nine* copies, shall have a tenth gratis.

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